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THE

CATHOLIC UNIVERSITY GAZETTE.

1854—1855.

VOL. I.

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THE CATHOLIC UNIVERSITY GAZETTE.

No. 1. THURSDAY, JUNE 1, 1854. ONE PENNY.

NOTICES.

As the late Synodal Meeting of the Archbishops and Bishops of Ireland has given occasion to this publication, it has an obvious claim to be the first subject recorded in our columns. It was held on Thursday, the 18th of May last, and following days, under the presidency of Dr. Cullen, Primate of Ireland and Apostolic Delegate, at the Presbytery in Marlborough Street. All the Bishops of the country (except the Rt. Rev. Dr. Keane, of Ross, for some time in Rome), were present, either in person, or by their respective representatives; and, considering the momentous measures in which their deliberations issued, it may be expedient, for the information of future times, to enumerate their names and sees.

THE ARCHBISHOPS AND BISHOPS OF IRELAND,

As present at the Synodal Meeting, held in Dublin, May 18–20, 1854.

The Most Rev. Dr. Cullen, of Dublin, Apostolic Delegate and Primate of Ireland.
The Most Rev. Dr. Dixon, of Armagh, Primate of all Ireland.
The Most Rev. Dr. Slattery, of Cashel.
The Most Rev. Dr. MacHale, of Tuam.
The Rt. Rev. Dr. Browne, of Kilmore.
The Rt. Rev. Dr. M'Gettigan, of Raphoe.
The Rt. Rev. Dr. Ryan, of Limerick.
The Rt. Rev. Dr. Browne, of Elphin.
The Rt. Rev. Dr. Cantwell, of Meath.
The Rt. Rev. Dr. Denvir, of Down and Connor.
The Rt. Rev. Dr. Haly, of Kildare and Leighlin.
The Rt. Rev. Dr. Foran, of Waterford and Lismore.
The Rt. Rev. Dr. Feeny, of Killala.
The Rt. Rev. Dr. M'Nally, of Clogher.
The Rt. Rev. Dr. Walshe, of Ossory.
The Rt. Rev. Dr. Delany, of Cork.
The Rt. Rev. Dr. Derry, of Clonfert.
The Rt. Rev. Dr. Murphy, of Ferns.
The Rt. Rev. Dr. Kelly, Administrator Apostolic of the Diocese of Derry.
The Rt. Rev. Dr. Vaughan, of Killaloe.
The Rt. Rev. Dr. Durcan, of Achonry.
The Rt. Rev. Dr. Fallon, of Kilfenora and Kilmacduagh.
The Rt. Rev. Dr. Kilduff, of Ardagh.
The Rt. Rev. Dr. Moriarty, Coadjutor of the Rt. Rev. Dr. Egan, of Kerry.
The Rt. Rev. Dr. Blake, of Dromore, represented by the Very Rev. Dr. O'Brien.
The Rt. Rev. Dr. Murphy, of Cloyne, represented by the Very Rev. Dr. Yore.
The Rt. Rev. Dr. O'Donnel, of Galway, represented by the Very Rev. Dr. Roche.

SECRETARIES OF THE SYNOD.

The Very Rev. Dr. O'Brien, of Waterford, and
The Very Rev. Dr. Leahy, of Thurles.

The principal object of the Meeting was that of taking the steps immediately necessary for the establishment and commencement of the new Catholic University. For that purpose, following the pattern of the Belgian Bishops twenty years ago, in the erection of the University of Louvain, their Lordships, after recording their past nomination, made by means of the University Committee, and already confirmed by his Holiness, of the Very Rev. Dr. Newman, Priest of the Oratory of St. Philip Neri, to the office of Rector, proceeded to commit to him the execution of the great work which it will be, in years to come, the glory of their Lordships' time to have designed; that is, under their control and with their sanction, and with an annual meeting to receive and to consider the Rector's report.

They then proceeded to the selection of the Vice-Rector, which they made in favour

of the Very Rev. Dr. Leahy, President of the College of Thurles; an appointment, which, it is scarcely necessary to say, will give general satisfaction to the Catholic body.

It is understood that the Rector is already taking measures for securing the services of various distinguished or rising men, to fill the offices of Professors or Lecturers; but the negociations are not in that state, which enables him to communicate their results to the public.

Catholic University, House,
May 26, 1854.

1. The University Session of each year will consist of three terms; the first, before Christmas; the second, between Christmas and Easter; the third, after Easter; extending, with the Christmas and Easter holidays, through thirty-eight weeks.

2. The normal age of admission to the University will be considered to be sixteen.

3. A first examination in the elements of Latin and Greek grammar, of mathematics, etc. (as explained below), will take place at entrance, when the candidate will be formally admitted as a Student of the University; and a second, at the end of two years of residence, on passing which he will receive the title of Scholar of the University.

4. The subjects of study during these two years, will be the classics, modern languages, geometry, algebra, logic, geography, chronology, and Ancient, Irish, and English history.

5. After passing his examination, the Scholar, being then eighteen years of age, will be able to retire from the University, if his destination requires it; or he will pass into the schools of medicine, of civil engineering, and of other material and physical sciences; or he will continue his studies in Arts for another two years, at the end of which, being twenty years of age, he will undergo a third examination issuing in the degree of B.A. The M.A.'s course will follow.

6. The subjects of study during the second two years (between eighteen and twenty), will consist of modern history, political economy, ethics, metaphysics, analytical mathematics, the principles of law, the elements of astronomy and chemistry. A prosecution of classical studies will constitute a dispensation from some of these.

7. The Examinations, placed at the end of two and four years of residence, will be regulated by the subjects of the Lectures which have been attended in those two courses respectively.

TO CANDIDATES FOR ADMISSION.

1. It is proposed to open the classical and mathematical schools of the University on the Feast of St. Malachi next, Friday, Nov. 3.

2. The schools of medicine, of civil engineering, and of other material and physical sciences, will be opened at the same time, or as soon after as possible.

3. The entrance examination will take place at the time when the student presents himself for residence, which will be ordinarily at the commencement of the session.

4. The subjects of that examination will consist of Latin and Greek construing and parsing, one classical work in each language being presented by the candidate for the purpose; translation into Latin; general knowledge of Greek and Roman history; the elements of geography; the first book of Euclid's elements; arithmetic; and the matter of the Gospel according to St. Matthew, and of any approved Catechism.

5. Students of the University will be located in lodging-houses under the superintendence of a Dean; and all the necessary expenses (exclusive of grocery and washing) may be calculated at from £40 to £50 for the session. Exceptions will be made, as cases occur, in favour of those who have the opportunity of living at home or with private persons.

6. Students, who are desirous of availing themselves of only the second course in Arts; viz. that between the normal ages of eighteen and twenty, may, on producing testimonials of residence and good conduct for two years in an approved College, present themselves at once for the second examination, and

proceed to the degree of B.A. at the end of two years.

7. It is earnestly requested that candidates for admission, whether in November or after Christmas, will send in their names to the Vice-Rector *(College, Thurles*, or *University House, Stephen's Green, Dublin)*, as soon as possible, in order that the necessary accommodation may be provided for them.

SEDES SAPIENTIÆ, ORA PRO NOBIS.

On the object of the Essays which are to follow.

I HAVE it in purpose to commit to paper, time after time, various thoughts of my own or of others, seasonable, as I conceive, when a Catholic University is under formation, and apposite in a periodical, which is to be the record and organ of its proceedings. An anonymous person indeed, like myself, can claim no authority for anything he advances; nor have I any intention of introducing or sheltering myself under the sanction of the Institution which I wish to serve. My remarks will stand in the *University Gazette* like the non-official portion of certain government journals in foreign parts; and I trust they will have their use, though they are but individual in their origin and defective in their execution. When I say anything to the purpose, the gain is the University's; when I am mistaken or unsuccessful, the failure is my own.

The Prelates of the Irish Church are at present engaged in an anxious and momentous task, which has the inconvenience of being strange to us, if it be not novel. A University is not founded every day; and seldom indeed has it been founded under the peculiar circumstances which will now attend its introduction into Catholic Ireland. Generally speaking, it has grown up out of schools, or colleges, or seminaries, or monastic bodies, which had already lasted for centuries; and, different as it is from them all, has been little else than their natural result and completion. While then it has been expanding into its peculiar and perfect form, it has at the same time been educating by anticipation subjects for its service, and has been creating and carrying along with it the national sympathy. Here, however, as the world is not slow to object, this great institution is to take its place among us without antecedent or precedent, whether to recommend or to explain it. It receives, we are told, neither illustration nor augury from the history of the past, and must needs be brought into being as well as into shape. It has to force its way abruptly into an existing state of things, which has never been duly sensible of the absence of it; and finds its most formidable obstacles, not in anything inherent in the undertaking itself, but in the circumambient atmosphere of misapprehension and prejudice into which it is received. Necessary as it may be, it has to be carried into effect in the presence of a reluctant or perplexed public opinion, and that, without any counterbalancing assistance whatever, as has commonly been the case with Universities, from royal favour or civil sanction.

This is what many a man will urge, who is favourable to the project itself, viewed apart from the difficulties of the time; nor can the force of such representations be denied. On the other hand, such difficulties must be taken for what they are really worth; they exist, not so much in adverse facts, as in the opinion of the world about those facts. It would be absurd to deny, that grave and good men, zealous for religion, and experienced in the state of the country, have had serious misgivings on the subject, and have thought the vision of a Catholic University too noble, too desirable to be possible. Still, making every admission on this score which can be required of me, I think it is true, after all, that our main adversary is to be found, not in the unfavourable judgments of particular persons, though such there are, but in the vague and diffusive influence of what is called public opinion.

I am not so irrational as to despise public opinion; I have no thought of making light

of a tribunal established in the conditions and necessities of human nature. It has its place in the very constitution of society; it ever has been, it ever will be, whether in the commonwealth of nations, or in the humble and private village. But, wholesome as it is as a principle, it has, in common with all things human, great imperfections, and makes many mistakes. Too often it is nothing else than what the whole world opines, and no one in particular. Your neighbour assures you that every one is of one way of thinking; that there is but one opinion on the subject; and while he claims not to be answerable for it, he does not hesitate to propound and spread it. In such cases, every one is appealing to every one else; and the constituent members of a community one by one defer and succumb to the voice of that same community as a whole.

It would be extravagant to maintain that this is the adequate resolution of the feelings which have for some time prevailed among us as to the establishment of our University; but, so far as it is correct, this follows, viz.: that the despondency with which the project is regarded by so many persons, is the offspring, not of their judgment, but mainly (I say it, as will be seen directly, without any disrespect) of their imagination. Public opinion especially acts upon the imagination; it does not convince, but it impresses; it has the force of authority, rather than of reason; and concurrence in it is, not an intelligent decision, but a submission or belief. This circumstance at once suggests to us how we are to proceed in the case under consideration. Arguments are the fit weapons with which to assail an erroneous judgment, but statements and actions must be brought to bear upon a false imagination. The mind in that case has been misled by representations; it must be set right by representations. It demands of us, not reasoning, but discussion. In works on Logic, we meet with a sophistical argument, the object of which is to prove that motion is impossible; and it is not uncommon, before scientifically handling it, to suggest a practical refutation of it;—Solvitur ambulando. Such is the sort of reply which I think it may be useful just now to make to public opinion, which is so indisposed to allow that a Catholic University of the English tongue can be set in motion. I will neither directly prove that it is possible, nor answer the allegations in behalf of its impossibility; I shall attempt a humbler, but perhaps a not less efficacious service, in employing myself to the best of my ability, and according to the patience of the reader, in setting forth what a University is. I will leave the controversy to others; I will confine myself to description and statement, concerning the nature, the character, the work, the peculiarities of a University, the aims with which it is established, the wants it may supply, the methods it adopts, what it involves and requires, what are its peculiarities, what its relations to other institutions, and what has been its history. I am sanguine that my labour will not be thrown away, though it aims at nothing very learned, nothing very systematic; though it should wander from one subject to another as each happens to arise, and gives no promise whatever of terminating in the production of a book.

And in attempting as much as this, while I hope I shall gain instruction from criticisms of whatever sort, I do not mean to be put out by them, whether they come from those who know more, or those who know less than myself;—from those who take exacter, broader, more erudite, more sagacious, more philosophical views than my own; or those who have yet to attain such measure of truth and of judgment as I may myself claim. I must not be disturbed at the animadversions of those who have a right to feel superior to me, nor at the complaints of others, who think I do not enter into or satisfy their difficulties. If I am charged with being shallow on the one part, or offhand on the other, if I myself feel that fastidiousness at my own attempts, which grows upon an author as he multiplies his compositions, I shall console myself with the reflection, that life is not long enough to do more than our best, whatever that may be; that they who are ever taking aim, make no hits; that they who never venture, never gain; that to be ever safe, is to be ever feeble; and that to do some substantial good,

is a compensation for much incidental imperfection.

With thoughts like these, which, such as they are, have been the companions and the food of my life hitherto, I address myself to my undertaking.

The Examination at Entrance.

So much interest attaches to the subject of a Notice, which occurs in a previous column, concerning the Examination which it is proposed to institute into the qualifications of young men offering themselves as Candidates for admission into the University, that a few words in illustration of it may be useful at once, though a full explanation must be deferred till a future number of the *Gazette*.

I consider then, and hope that it will appear reasonable to lay down, that the main object of an Entrance Examination is simply this, to ascertain whether a Candidate for admission is in a condition to profit by the course of study, to which on admission he will be introduced. Such examination need not go *beyond*, but it must go *as far as* this. A University does not undertake the charge of boys, or the first steps in education; it professes to continue, and, in a certain sense, to complete the education of those who have already done with school, but are not yet fully prepared for the business of life and intercourse with the world. Education is a process steadily carried on through years, on fixed principles, towards a definite end; as its beginning will be its termination, and its continuation is according to its course hitherto. A desultory method of study (if method it can be called), in which one part has no connection with another, is not education: if it were, an Examination at Entrance, either would be superseded altogether, or certainly would have an object of its own, which those who advocated such a mode of education, would have to define and recommend. Those, however, who adopt the ordinary, and (as it may be presumed) the obvious view, that it is the same in kind from first to last, and that its later stages are but the scope of its earlier, and that its earlier were traversed in order to its later, will easily understand, that if a University professes to teach the classics, mathematics, and other branches of study, it must have the assurance, if it is conscientiously to fulfil its promise, that the students, whom it takes in charge, are already well grounded in the *elements* of those studies. The Entrance Examination, then, to which Candidates for admission into a University are subjected, is, from the reason of the case, an examination in *those subject matters*, on which the University course of teaching is to be employed, and is an *elementary* examination in them.

When, for instance, it is said that one of the subjects of the Entrance Examination is to be "the elements of geography", I consider it to mean, that the Candidate will be expected to know the general facts necessary for the prosecution of that study, such as a Lecturer will be disposed naturally and fairly to take for granted. Than geography, a nobler, a wider, a more philosophical subject cannot be; it runs collaterally with the history of the crust of the earth, or geology, on the one hand, and with the history of the human race on the other. It is difficult to hinder it from embracing ethnology, and the philosophy of the relations between human nature, physical and moral, and the material dwelling-place where it passes the probationary portion of its existence. It would be preposterous indeed, if a University expected the Candidate for Entrance to have studied such subjects as the physical formation of the earth, its rocks and minerals, its peculiarities of heat and cold, of dryness and moisture, its productions, and its races, whether of brute animals or of men; such study is his very business at the University. On the other hand, it is not unreasonable, rather it is very necessary, that a Professor of this great department of knowledge should be allowed to take for granted, that the students he is addressing, have some general knowledge, such as that the earth is round, and not

square, that it is of a certain size, that the relative positions of places on it, and distances from point to point, are expressed by means of certain received, though artificial, standards and measures, *e.g.*, latitude and longitude; that its sea and land are scientifically divided into oceans, seas, channels, continents, islands, peninsulas, and so on, with certain recognized names; and that it has certain chains of mountains, isolated peaks, volcanos, capes, lakes, and rivers; and that all these have their names, and that such and such are the names appropriated to the principal of them. To lecture to young men not knowing as much as this, is like talking English to a Frenchman who has never studied our language.

Another subject of examination set down in the Notice is "general knowledge of Greek and Roman History"—*e.g.*, to take the simplest case, what the state of the world was when our Lord came on earth, who were the ruling people, under what Emperor He was born, under what He suffered: again, what were the principal revolutions of Pagan Rome; what its principal wars during the growth of its power. And so as regards Greece: the principal states into which it was divided; the several characters of the greatest of them; and the great events of its and their history;—and further, the principal heroes and worthies of both Greece and Rome;—who was Leonidas, who Socrates, who Epaminondas, who Scipio, who Julius Cæsar.

As to "the elements of Latin and Greek Grammar", here some explanation is perhaps necessary, from the ambiguity of the word "grammar". In the ancient sense of the word, grammar is almost synonymous with "literature". A professor of grammar in Roman and Medieval times was one who lectured on the writers of Greece and Rome; and in this sense "grammar" was accounted one of the seven great departments of knowledge. Thus Du Cange tells us that "Grammaticus" is "disciplinis liberalioribus instructus, eruditus", and sometimes "Professor litterarum"; and he quotes a Greek author, who makes it synonymous with "encyclic education". But there is another sense more familiar in this day; as when we speak of a Greek or Latin Grammar. Thus there is prefixed to Dr. Johnson's Dictionary "A grammar of the English tongue"; which begins by informing us that "Grammar is the art of using *words* properly", and "comprises four parts—Orthography, Etymology, Syntax, and Prosody"; of which Orthography is "the art of combining letters into syllables, and syllables into words"; Etymology "teaches the deduction of one word from another, and the various modifications, by which the sense of the same word is diversified"; Syntax "teaches the construction of words"; and Prosody "the sound and quantity of syllables and measures of verse". In a word, Grammar, in this sense, is the scientific analysis of language, and to be conversant with it, as regards a particular language, is to be able to understand the meaning and force of that language when thrown into sentences and paragraphs.

I understand this to be the sense in which the word is used, when it is proposed to examine Candidates at entrance, in the "elements of Latin and Greek Grammar"; not, that is, in the elements of Latin and Greek literature, as if they were to have a smattering of the classical writers in general, and were to be able to give an opinion about the eloquence of Demosthenes and Cicero, the value of Livy, or the existence of Homer; or need have read half a dozen Greek and Latin authors, and portions of a dozen others:—though of course it would be much to their credit, if they had done so; only, such proficiency is not to be expected, and cannot be required, of a Candidate for entrance:—but it means examination in their knowledge of the *structure* and *characteristics* of the Latin and Greek languages, or in their *scholarship*.

This is expressed more distinctly in a sentence which follows, where among the subjects of examination are mentioned, "Latin and Greek *construing and parsing*", and "translation into Latin"; and it is added, with reference to the construing, that "one classical work in each language is to be presented by the candidate for the purpose". If it be the object of the examination to ascertain whether he knows Etymology and Syntax, the two principal departments of the science of language, whether he under-

stands how the separate portions of a sentence hang together, how they form a whole, how each has its own place in the government, what are the peculiarities of construction or idiomatic expressions proper to the language in which it is written, what is the precise meaning of its terms, and what the history of their formation, all this will be best arrived at by trying how far he can *frame* a proposed, or *analyze* a given sentence. To translate an English sentence into Latin, is to *frame* a sentence, and is the best test whether or not a student knows the difference of Latin from English construction; to construe and parse is to *analyze* a sentence, and is an evidence of the easier attainment of knowing what Latin construction is in itself. Moreover, if the object be merely to ascertain whether the candidate can construe and parse, of course it matters not what book, or what sentences in it are selected, for the question is not about the *matter* of the book, but of the *language* in which it is written. If he really understands scientifically one book in the language, he is in the way to possess a scientific understanding of any book written in it; and, this being the case, it is the more considerate course to let him fix on a book himself, one which is familiar to him, instead of naming one for him, which may perplex and frighten him by its strangeness, or at least give him beforehand the trouble of mastering it, and the risk of desultory reading.

It is for the same reason doubtless that one book of Euclid's elements of geometry is set down among the subjects of examination. If a candidate has mastered the process of reasoning as contained in one book, he will be able to proceed with profit; he has crossed and surmounted the main difficulty in the science, by the mere circumstance of having begun. He who has possessed himself of the fifth proposition, may be wanting indeed in diligence and resolution, but not in ability, to overcome the difficulties of the sixth or seventh.

And in like manner even if "arithmetic" does not contain the elements of algebra, at least it is a necessary preliminary to the study, smoothing its first difficulties. It is very discouraging, as many Tutors know from experience, to discover, after proceeding some way in algebra with a pupil, that he has no knowledge of vulgar and decimal fractions, and does not understand what is meant by extracting the square root. University teaching has a claim to be secured against this inconvenience.

Lastly, an examination into the Candidate's knowledge of the elements of Revealed Religion is proposed on account of the evident congruity of requiring it. By "elements" is meant the main facts and doctrines on which Christianity is established. It would be a reproach to a Christian University, if its students were well furnished and ready in the details of secular knowledge, without an acquaintance with those divine truths, which alone give to secular knowledge its value and its use; if they could describe the victories of Alexander or the philosophies of Aristotle or Zeno, yet knew nothing of that preaching for which those victories prepared the way, nor the doctrines of which those philosophies manifested the need. Nor need we go far for the information we are seeking. In the Gospel we have an inspired record of our Lord's life and mission; and in the authorized catechisms of the Church we are furnished with infallible information as to the great mysteries to which His life and mission were directed. It is not much to ask of the Candidate for admission into a Catholic school of learning, that he should be familiar with our Lord's discourses, miracles, and parables, and with those doctrines the knowledge of which is necessary directly or indirectly to his own salvation.

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DUBLIN: JAMES DUFFY, 7 WELLINGTON QUAY.

THE CATHOLIC UNIVERSITY GAZETTE.

No. 2. THURSDAY, JUNE 8, 1854. One Penny.

NOTICES.

The University House in Stephen's Green is undergoing such adaptations as are necessary for its fulfilling the purposes to which it is to be devoted. It will form two separate establishments; the one of which consists of a suite of Lecture Rooms, for the use of Professors and Lecturers, situated on the ground and first floors, and connected with the grand staircase. The upper stories, reached by a separate staircase, will be converted into a Lodging-house or Hall for students, of whom there is room for as many as from fifteen to twenty. Other houses will be got ready, according as the number of names of candidates sent in make further steps necessary.

The great inconvenience, which will be occasioned by uncertainty how many are likely to present themselves, an uncertainty which will lead either to engaging houses now at a venture, or to being overtaken in November by deficiency of accommodation, is a reason for earnestly pressing on parents and friends of young men, whom it is proposed to send to the University, to acquaint the authorities with their intention as soon as possible. Such a procedure would by no means commit them actually to fulfil their intention when the time came; it would only imply that they had a *bona fide* intention, when they expressed it.

As the University will be for some years in a merely provisional state, and statutes for its governance will be the work of time, the teachers appointed will hardly have a claim to the name of Professors, and will rather be in the situation of Lecturers, both from the want of an academical constitution to define their rights, and of a sufficient academical body to demand their superintendence. Moreover, it is not to be expected that the able and distinguished persons, whose coöperation it is hoped to secure, will feel themselves justified, before the University has grown a little more into shape, in devoting themselves to it unreservedly and for good. An engagement for a definite period is the utmost which either they or the governing authorities can deem advisable at present.

Various influential persons have expressed a wish to be allowed to place their names on the University Books; and there are reasons for anticipating that this kind and respectful feeling towards the Institution will spread beyond the United Kingdom. The subject of conferring honorary or *ad eundem* degrees will be considered, as soon as the necessary powers for that purpose are conferred on the Rector. Since, from the nature of the case, some time must elapse before the list is completed, the names, actually forwarded to the University authorities, will be published, as they are received.

It is also proposed to open a University Church, for the solemn exercises of the Academical Body, as time goes on, and for sermons on Sundays and other great Festivals at once. A list of University preachers is in preparation, and will appear with as little delay as possible.

Two exhibitions for students have already been given by an anonymous benefactor. From three to six others are in contemplation, to be called "the Exhibitions of St. Philip Neri".

A collection of books towards the formation of a library has been liberally offered by the executors of the late Most Reverend Prelate who filled the See of Dublin; another, rich in Fathers of the Church, has been given in reversion, by a venerable Priest of the Archdiocese; and a third, chiefly

consisting of valuable books on ecclesiastical law, has been presented by James R. Hope Scott, Esq., of Abbotsford, N.B. The University of Louvain also has manifested the interest it takes in the establishment of a sister Institution in Dublin, by taking the earliest opportunity of sending its publications.

SEDES SAPIENTIÆ, ORA PRO NOBIS.

The primâ facie idea of a University.

If I were asked to describe as briefly and popularly as I could, what a University was, I should draw my answer from its ancient designation of a *Studium Generale*, or "School of Universal Learning". This description implies the assemblage of strangers from all parts in one spot;—*from all parts;* else, how will you find professors and students for every department of knowledge? and *in one spot;* else, how can there be any schooling at all? Accordingly, in its simple and rudimental form, it is a school of knowledge of every kind, consisting of teachers and learners from every quarter. Many things are requisite to complete and satisfy the idea embodied in this description; but such a University seems to be in its essence, a place for the communication and circulation of thought, by means of personal intercourse, through a wide extent of country.

There is nothing far-fetched or unreasonable in the idea thus presented to us; and if this be a University, then a University does but contemplate a necessity of our nature, and is but one specimen in a particular department, out of many which might be adduced in others, of a provision for that necessity. Mutual education, in a large sense of the word, is one of the great and incessant occupations of human society, carried on partly with set purpose, and partly not. One generation forms another; and the existing generation is ever acting and reacting upon itself in the persons of its individual members. Now, in this process, books, I need scarcely say, that is, the *littera scripta*, are one special instrument. It is true; and emphatically so in this age. Considering the prodigious powers of the press, and how they are developed at this time in the never-intermitting issue of periodicals, tracts, pamphlets, works in series, and light literature, we must allow there never was a time which promised fairer for dispensing with every other means of information and instruction. What can we want more, you will say, for the intellectual education of the whole man, and for every man, than so exuberant and diversified and persevering a promulgation of all kinds of knowledge? Why, you will ask, need we go up to knowledge, when knowledge comes down to us? The Sibyl wrote her prophecies upon the leaves of the forest, and wasted them; but here such careless profusion may be prudently indulged, for it can be afforded without loss, in consequence of the almost fabulous fecundity of the organ which these latter ages have invented. We have sermons in stones, and books in the running brooks; works larger and more comprehensive than those which have gained ancients an immortality, issue forth every morning, and are projected onwards to the ends of the earth at the rate of hundreds of miles a day. Our seats are strewed, our pavements are powdered, with swarms of little tracts; and the very bricks of our city walls preach wisdom, by largely informing us where we can at once cheaply purchase it.

I allow all this, and much more; such certainly is the popular education, and its effects are remarkable. Nevertheless, after all, even in this age, when men are really serious about getting what, in the language of trade, is called "a good article", when they aim at something precise, something refined, something really luminous, something really large, something choice, they go to another market; they avail themselves, in some shape or other, of the rival method, the ancient method, of oral instruction, of present communication between man and man, of teachers instead of teaching, of the personal influence of a master, and the humble initiation of a disciple, and, in consequence, of great cen-

tres of pilgrimage and throng, which such a method of education necessarily involves. This, I think, will be found good in all those departments or aspects of society, which possess an interest sufficient to bind men together, or to constitute what is called "a world". It holds in the political world, and in the high world, and in the religious world; and it holds also in the literary and scientific world.

If the actions of men may be taken as any test of their convictions, then we have reason for saying this. viz.:—that the province and the inestimable benefit of the *littera scripta* is that of being a record of truth, and an authority of appeal, and an instrument of teaching in the hands of a teacher; but that, in order to become exact and fully furnished in any subject of teaching which is diversified and complicated, we must consult the living man and listen to his living voice. I am not bound to investigate the cause of this, and anything I may say will, I am conscious, be short of its full analysis;—perhaps we may suggest, that no books can get through the number of minute questions which it is possible to ask on any extended subject, or hit upon the very difficulties which are respectively felt by every reader in succession. Or again, that no book can convey the special spirit and delicate peculiarities of its subject with that rapidity and certainty which attend on the sympathy of mind with mind, through the eyes, the look, the accent, and the manner, in casual expressions thrown off at the moment, and the unstudied turns of familiar conversation. But I am already dwelling too long on what is but an incidental portion of my main subject. Whatever be the cause, the fact is undeniable. The general principles of any study you may learn by books at home; but the detail, the colour, the tone, the air, the life which makes it live in us, you must catch all these from those in whom it lives already. You must imitate the student in French or German, who is not content with his grammar, but goes to Paris or Dresden: you must take example from the young artist, who aspires to visit the great Masters in Florence and in Rome. Till we have discovered some intellectual daguerreotype, which takes off the course of thought, and the form, lineaments, and features of truth, as completely, and minutely, as the optical instrument reproduces the sensible object, we must come to the teachers of wisdom to learn wisdom; we must repair to the fountain, and drink there. Portions may go from thence to the ends of the earth by means of books; but the fulness is in one place alone. It is in such assemblages and congregations of intellect that books themselves, the master-pieces of human genius, are written, or at least originated.

The principle on which I have been insisting is so obvious, and instances in point so ready, that I should think it tiresome to proceed with the subject, except that one or two illustrations may serve to explain my own language about it, which may not have been as clear as the subject on which it has been employed.

For instance, the polished manners and highbred behaviour which are so difficult of attainment, and so strictly personal when attained, which are so much admired in society, from society are obtained. All that goes to constitute a gentleman,—the carriage, gait, address, gestures, voice; the ease, the self-possession, the courtesy, the power of conversing, the success in not offending; the lofty principle, the delicacy of thought, the happiness of expression, the taste and propriety, the generosity and forbearance, the candour and consideration, the openness of hand;—these qualities, some of them come by nature, some of them may be instanced in any rank, some of them are a direct precept of Christianity; but the full assemblage of them, bound up in the unity of an individual character, do we expect they can be learned from books? are they not necessarily acquired, where they are to be found, in high society? The very nature of the case leads us to say so; you cannot fence without an antagonist, nor challenge all comers in disputation before you have supported a thesis; and in like manner, it stands to reason, you cannot learn to converse till you have the world to converse with; you cannot unlearn your natural bashfulness, or awkwardness, or stiffness, or other besetting deformity, till you serve your time

in some school of manners. Well, and is it not so in matter of fact? The metropolis, the court, the great houses of the land, are the centres to which at stated times the country comes up, as to shrines of refinement and good taste; and then in due time the country goes back again home, enriched with a portion of those social accomplishments, which those very visits serve to call out and heighten in the gracious dispensers of them. We are unable to conceive how the "gentlemanlike" can otherwise be maintained; and maintained in this way it is.

And now a second instance: and here too I am going to speak without personal experience of the subject I am introducing. I admit I have not been in Parliament, any more than I have figured in the *beau monde;* yet I cannot but think that statesmanship, as well as high breeding, is learned, not by books, but in certain centres of education. If it be not presumption to say so, Parliament puts a clever man *au courant* with politics and affairs of state in a way surprising to himself. A member of the Legislature, if tolerably observant, begins to see things with new eyes, even though his views undergo no change. Words have a meaning now, and ideas a reality, such as they had not before. He hears a vast deal in public speeches and private conversation, which is never put into print. The bearings of measures and events, the action of parties, and the persons of friends and enemies, are brought out to the man who is in the midst of them with a distinctness which the most diligent perusal of newspapers will fail to throw around them. It is access to the fountain-heads of political wisdom and experience, it is daily intercourse, of one character or another, with the multitude who go up to them, it is familiarity with business, it is access to the contributions of fact and opinion thrown together by many witnesses from many quarters, which does this for him. However, I need not account for a fact, to which it is sufficient to appeal; that the Houses of Parliament and the atmosphere around them are a sort of University of politics.

As regards the world of science, we find a remarkable instance of the principle I am illustrating, in the periodical meetings for its advance which have arisen in the course of the last twenty years, such as the British Association. Such gatherings would to many persons appear at first sight simply preposterous. Above all subjects of study, Science is conveyed, is propagated, by books, or by private teaching; experiments and investigations are conducted in silence, discoveries are made in solitude. What have philosophers to do with festive celebrities, and panegyrical solemnities with mathematical and physical truth? Yet on a closer attention to the subject, it is found that not even scientific thought can dispense with the suggestions, the instruction, the stimulus, the sympathy, the intercourse with mankind on a large scale, which such meetings secure. A fine time of year is chosen, when days are long, skies are bright, the earth smiles, and all nature rejoices; a city or town is taken by turns, of ancient name or modern opulence, where buildings are spacious and hospitality hearty. The novelty of place and circumstance, the excitement of strange, or the refreshment of well-known faces, the majesty of rank or of genius, the amiable charities of men pleased both with themselves and with each other; the elevated spirits, the circulation of thought, the curiosity; the morning sections, the outdoor exercise, the well-furnished, well-earned board, the not ungraceful hilarity, the evening circle; the brilliant lecture, the discussions or collisions or guesses of great men one with another, the narratives of scientific processes, of hopes, disappointments, conflicts, and successes, the splendid eulogistic orations; these and the like constituents of the annual celebration, are considered to do something real and substantial for the advance of knowledge which can be done in no other way. Of course they can but be occasional: they answer to the annual Act, or Commencement, or Commemoration of a University, not to its ordinary condition; but they are of a University nature; and I can well believe in their utility. They issue in the promotion of a certain living and, as it were, bodily communication of knowledge from one to another, of a general interchange of ideas, a comparison and adjustment of science with science,

of an enlargement of mind, intellectual and social, and of an ardent love of the particular study, which may be chosen by each individual, and a noble devotion to its interests.

Such meetings, I repeat, are but periodical, and only partially represent the idea of a University. The bustle and whirl which are their concomitants, are in ill keeping with the order and gravity of earnest intellectual education. We desiderate the means of instruction without the interruption of our ordinary habits; nor need we seek it long, for the natural course of things brings it about, while we debate over it. In every great country, the metropolis itself becomes a sort of necessary University, whether we will or no. As the chief city is the seat of the court, of high society, of politics, and of law, so as a matter of course is it the seat of letters also; and at this time, for a long term of years, London and Paris are in fact and in operation Universities, though in Paris its famous University is no more, and in London a University scarcely exists except in name. The Newspapers, Magazines, Reviews, Journals, and periodicals of all kinds, the publishing trade, the Libraries, Museums, and Academies there found, the learned and scientific Societies, necessarily invest it with the functions of a University; and that atmosphere of intellect, which in a former age hung over Oxford or Bologna or Salamanca, has, with the change of time, moved away to the centre of civil government. Thither come up youths from all parts of the country, the students of law, medicine, and the fine arts, and the *employés* and *attachés* of literature. There they live, as chance determines; and they are satisfied with their temporary home, for they find in it all that was promised them there. They have not come in vain, as far as their object in coming is concerned. They have, moreover, learned the habits, manners, and opinions of their place of sojourn, and done their part in maintaining the tradition of them. They go away, and are replaced by others, to learn, as they have done, a profession well, but other, and more important matters, not at all, or very falsely. We cannot then be without virtual Universities; a metropolis is such; the simple question is, whether the education sought and given should be based on principle, formed upon rule, directed to the highest ends, or left to the random succession of masters and schools, one after another, with a melancholy waste of thought and an extreme hazard of truth.

Religious teaching itself affords us an illustration of our subject to a certain point. It does not indeed seat itself merely in centres of the world; this is impossible from the nature of the case. It is intended for the many, not the few; its subject-matter is truth necessary, not truth recondite and rare; but it concurs in the principle of a University so far as this, that its great instrument, or rather organ, has ever been that which nature prescribes in all educa tion, the personal presence of a teacher, or, in theological language, Oral Tradition. It is the living voice, the breathing form, the expressive countenance, which preaches, which catechises. Truth, a subtle, invisible, manifold spirit, is poured into the mind of the scholar by his eyes and ears, through his affections, imagination, and reason; it is poured into his mind and is sealed up there in perpetuity, by propounding and repeating it, by questioning and requestioning, by correcting and explaining, by progressing, and then recurring to first principles, by all those ways which are implied in the word "catechising". In the first ages, it was a work of long time; months, sometimes years, were devoted to the arduous task of disabusing the mind of the incipient Christian of its pagan errors, and of moulding it upon the Christian faith. The Scriptures had been provided for those who could avail themselves of them; but St. Irenæus does not hesitate to speak of whole races, who had been converted to Christianity, without being able to read them. To be unable to read or write was in those times no evidence of want of learning: the hermits of the deserts were, in this sense of the word, illiterate; yet the great St. Antony, though he knew not letters, was a match in disputation for the learned philosophers who came to try him. Didymus again, the great Alexandrian theologian, was blind. The ancient discipline, called the *Disciplina Arcani*, involved the same principle. The more sa-

cred doctrines of Revelation were not committed to books, but passed on by successive tradition. The doctrines of the Blessed Trinity and the Eucharist appear to have been so handed down for some hundred years; and when at length reduced to writing, they have filled many folios, which after all have left much unsaid.

But I have said more than enough in illustration; I end as I began;—a University is a place of concourse, whither students come from every quarter for every kind of knowledge. You cannot have the best of every kind every where; you must go to some great city or emporium for it. There you have all the choicest productions of nature and art all together, which you find each in its own place elsewhere. All the riches of the land, and of the world, are carried up thither; there are the best markets, and there the best workmen. It is the centre of trade, the supreme court of fashion, the umpire of rival skill, and the standard of things rare and precious. It is the place for seeing galleries of first-rate pictures, and for hearing wonderful voices and miraculous performers. It is the place for great preachers, great orators, great nobles, great statesmen. In the nature of things, greatness and unity go together; excellence implies a centre. Such, then, for the third or fourth time, is a University; I hope I do not weary out the reader by repeating it. It is the place to which a thousand schools make contributions; in which the intellect may safely range and speculate, sure to find its equal in some antagonist activity, and its judge in the tribunal of truth. It is a place where inquiry is pushed forward, and discoveries verified and perfected, and rashness rendered innocuous, and error exposed, by the collision of mind with mind, and knowledge with knowledge. It is the place where the professor becomes eloquent, and a missionary and preacher of science, displaying it in its most complete and most winning form, pouring it forth with the zeal of enthusiasm, and lighting up his own love of it in the breasts of his hearers. It is the place where the catechist makes good his ground as he goes, treading in the truth day by day into the ready memory, and wedging and tightening it into the expanding reason. It is a place which attracts to it the affections of the young by its fame, wins the judgment of the middle-aged by its beauty, and rivets the memory of the old by its associations. It is a seat of wisdom, a light of the world, a minister of the faith, an Alma Mater of the rising generation. It is this and a great deal more, and demands a somewhat better head and hand than mine to describe it well.

Such is it in its idea and in its purpose; such in good measure has it before now been in fact. Shall it ever be again? We are going forward in the strength of the Cross, under the patronage of Mary, in the name of Patrick, to attempt it.

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THE CATHOLIC UNIVERSITY GAZETTE.

No. 3. THURSDAY, JUNE 15, 1854. ONE PENNY.

NOTICES.

WE have not till now had the opportunity of recording the late inauguration, as it may be called, of the Catholic University; for such ought reasonably to be accounted the public appearance of the Rector in the Metropolitan Church at High Mass on June 4, to take the necessary oaths, previously to his entering upon the duties of his office. No festival in the whole year could be so suitable for the purpose, as the day selected, the Feast of Pentecost, commemorative, as it is, of the descent from heaven of the Holy Ghost in His sevenfold Presence to enlighten and fortify the hearts of the faithful; nor, amid the many honoured names which adorn the Episcopate and Priesthood of Ireland, could one more suitable have been found, to offer the Holy Sacrifice on the occasion, than the revered Prelate who was the celebrant, Dr. Moriarty, of All Hallows College, the new Coadjutor Bishop of the Diocese of Kerry, and that, not only as having been for some years past a personal friend of Dr. Newman's, but especially because the institution, which he is now leaving, so flourishing yet so young, affords both a memorable instance of what Irish faith can effect, and a pattern and a promise of good hope to those who are charged with the great undertaking which was put under the sanction of the Festival of the day.

The Mass was sung *coram Archiepiscopo;* and, on its termination, it was before, him as Apostolic Delegate and natural representative on the occasion, from his local position, of the whole Hierarchy, that the Rector presented himself to make his profession of faith. To this profession, commonly called the Creed of Pope Pius, the Fathers of the Synodal Meeting had added, after the example of Louvain, an engagement, which runs pretty much as follows:—"Ego, N., nominatus Rector Universitatis Catholicæ, fidelis et obediens ero cœtui Episcoporum Hiberniæ, et pro viribus juxta illorum mentem curabo honorem et prosperitatem dictæ Universitatis".

His Grace's sermon followed; in which the Most Reverend Prelate, in commemoration of the subject of the Festival, enlarged on the wonderful transformation of mind and spirit exhibited in the Apostles on the first Pentecost; how twelve men, selected from the poorest and most illiterate class, without any of the human qualifications specially necessary for their prodigious undertaking, were gifted with a divine power, which exalted them in their views, their aspirations, their resolves, and their deeds, above those earthly polities and governments, which were to be the scene of their labours He then proceeded to speak of the office of teaching which was at the same time committed to them; and of the blessing which went forth with them and their successors wherever they preached; and of their success in bringing to their feet the haughty world, in the persons of its wisest and its most learned, forced into the attitude of hearers and disciples, and in exacting of intellects great as Origen, Athanasius, or Augustine, recognition of their divine mission, and obedience to their word. Thence he took occasion to remind his audience that the Church, far from being hostile to the progress of knowledge (as was so absurdly and unfairly reported among her enemies), had ever been, on the contrary, its most remarkable patron, and the promoter and foster-mother of every good and useful and beautiful art, and of every honourable science; and that to her these later ages, the very ages which speak against her, were indebted both for the preservation

of ancient literature, and for their present civilization. All that she exacted and provided was, what common sense as well as the interests of knowledge themselves suggested, that the investigations of the intellect should not be allowed to extravagate and waste themselves in false conclusions, by ignoring and running against truths, already known and infallibly certain,—those, namely, which the Christian Dispensation has either confirmed or revealed.

Such is a meagre sketch in our own words of the Archbishop's discourse, which naturally terminated in a reference to the event of the day, and in a most touching address to the ecclesiastic in whom it was represented,—an address conceived in that noblest style of eloquence, which is the unstudied effusion of a mind, animated by divine faith and charity, urged forward by a sense of duty, and aiming at nothing else but simply the greater glory of God. We quote it from the report contained in the *Freeman's Journal*:—

"And you, Very Reverend Father, to whom the execution of so great a work is committed by the Church of Ireland, allow me to exhort you to meet the difficulties and trials which you shall have to encounter, with courage and determination. You will have with you the blessing of the successor of St. Peter, the sanction and coöperation of the Church of Ireland, and the fervent prayers of the faithful. All difficulties will gradually vanish, and a fair and open field will be presented to you for your labours. Teach the young committed to your care to cultivate every branch of learning, to scan the depths of every science, and to explore the mysteries of every art; encourage the development of talent and the flight of genius; but check the growth of error, and be a firm bulwark against everything that would be prejudicial to the interests of religion and the doctrines of the Holy Catholic Church. In all circumstances, and at all times, let it be your care to infuse a strong Catholic spirit, a true spirit of religion, into the tender minds of youth; to make them understand the value of that element, of that *aroma scientiarum*, without which the sciences only corrupt the heart, and spread baneful influences around them. In this way your labours will tend to restore the ancient glories of this Island of Saints; you will enrich the State with obedient, faithful, and useful subjects, and give to the Church devoted and enlightened children. Your praises will be in all the churches, and an imperishable crown prepared for you in heaven. May the Holy Spirit, who on this day descended on the Apostles, descend on all here present, purify our hearts, and give us that true wisdom, whose beginning is the favour of the Lord, and which is necessary to guide us in working our eternal salvation".

The services of the morning were concluded with Benediction of the Blessed Sacrament. The large church was crowded from end to end, and those who had means of giving an opinion were unanimous in reporting, that on no other occasion had they ever seen it so full. The poor seemed equally interested in the ceremony as the more educated class; and their prayers, it may be confidently expected, will have as great a share in the success of an undertaking, which only indirectly concerns them, as the donations and active exertions of those on whom it will visibly depend.

SEDES SAPIENTIÆ, ORA PRO NOBIS.

Athens, the fit site of a University.

If we would know what a University is, considered in its elementary idea, we must betake ourselves to the first and most celebrated home of European literature, and source of European civilization, to the bright and beautiful Athens, — Athens, whose schools drew to her bosom, and then sent back again to the business of life, the youth of the Western World for a long thousand years. Seated on the verge of the continent, the city seemed hardly suited for the duties of a central metropolis of knowledge; yet, what it lost in convenience of approach, it gained in its neighbourhood to the traditions of the mysterious East, and in the loveliness of the region in which it lay. Hither, then, as to a sort of ideal land, where

all archetypes of the great and the fair were found in substantial being, and all departments of truth explored, and all diversities of intellectual power exhibited, where taste and philosophy were majestically enthroned as in a royal court, where there was no sovereignty but that of mind, and no nobility but that of genius, where professors were rulers, and princes did homage; hither flocked continually from the very corners of the *orbis terrarum* the many-tongued generation, just rising, or just risen into manhood, to gain wisdom.

Pisistratus had in an early age discovered and nursed the infant genius of his people, and Cimon, after the Persian war, had given it a home. That war had established the naval supremacy of Athens; she had become an imperial state; and the Ionians, bound to her by the double chain of kindred and of subjection, were importing into her both their merchandize and their civilization. The arts and philosophy of the Asiatic coast were easily carried across the sea, and there was Cimon, as I have said, with his ample fortune, ready to receive them with due honours. Not content with patronizing their professors, he built the first of those noble porticos, of which we hear so much in Athens, and he formed the groves, which in process of time became the celebrated Academy. Planting is one of the most graceful, as in Athens it was one of the most beneficent, of employments. Cimon took in hand the wild wood, pruned and dressed it, and laid it out with handsome walks and welcome fountains. Nor, while hospitable to the authors of the city's civilization, was he ungrateful to the instruments of her prosperity. His trees extended their cool umbrageous branches over the merchants, who assembled in the Agora, for many generations.

Those merchants certainly had deserved that act of bounty; for all the while their ships had been carrying forth the intellectual fame of Athens to the western world. Then commenced what may be called her University existence. Pericles, who succeeded Cimon both in the government and in the patronage of art, is said by Plutarch to have entertained the idea of making Athens the capital of federated Greece: in this he failed, but his encouragement of such as Phidias and Anaxagoras led the way to her acquiring a far more lasting sovereignty over a far wider empire. Little understanding the sources of her own greatness, Athens would go to war: peace is the interest of a seat of commerce and the arts; but, to war she went; yet to her, whether peace or war, it mattered not. The political power of Athens waned and disappeared; kingdoms rose and fell; centuries rolled away,—they did but bring fresh triumphs to the city of the poet and the sage. There at length the swarthy Moor and Spaniard were seen to meet the blue-eyed Gaul; and the Cappadocian, late subject of Mithridates, gazed without alarm at the haughty conquering Roman. Revolution after revolution passed over the face of Europe, as well as of Greece; but still she was there,—Athens, the city of mind,—as radiant, as splendid, as delicate, as young, as ever she had been.

Many a more fruitful coast or isle is washed by the blue Ægean, many is the spot more beautiful or sublime to see, many the territory more ample; but there was one charm in Attica, which in the same perfection was nowhere else. The deep pastures of Arcadia, the plain of Argos, the Thessalian vale, these had not the gift; Bœotia, which lay to its immediate north, was notorious for its very want of it. The heavy atmosphere of that Bœotia might be good for vegetation, but it was associated in popular belief with the dulness of the Bœotian intellect: on the contrary, the special purity, elasticity, clearness, and salubrity of the air of Attica, fit concomitant and emblem of its genius, did that for it which earth did not;—it brought out every bright hue and tender shade of the landscape on which it was spread, and would have illuminated the face even of a more bare and rugged country.

A confined triangle, perhaps fifty miles its greatest length, and thirty its greatest breadth; two elevated rocky barriers, meeting at an angle; three prominent mountains, commanding the plain,—Parnes, Pentelicus, and Hymettus; an unsatisfactory soil; some streams, not always full;—such is about the

report which the agent of a London company would have made of Attica. He would report that the climate was mild; the hills were limestone; there was plenty of good marble; more pasture land than at first survey might have been expected, sufficient certainly for sheep and goats; fisheries productive; silver mines once, but long since worked out; figs fair; oil first-rate; olives in profusion. But what he would not think of noting down, was, that that olive tree was so choice in nature and so noble in shape, that it excited a religious veneration; and that it took so kindly to the light soil, as to expand into woods upon the open plain, and to climb up and fringe the hills. He would not think of writing word to his employers, how that clear air, of which I have spoken, brought out, yet blended and subdued, the colours on the marble, till they had a softness and harmony, for all their richness, which in a picture looks exaggerated, yet is after all within the truth. He would not tell, how that same delicate and brilliant atmosphere freshened up the pale olive, till the olive forgot its monotony, and its cheek glowed like the arbutus or beech of the Umbrian hills. He would say nothing of the thyme and thousand fragrant herbs which carpeted Hymettus; he would hear nothing of the hum of its bees; nor take much account of the rare flavour of its honey, since Gozo and Minorca were sufficient for the English demand. He would look over the Ægean from the height he had ascended; he would follow with his eye the chain of islands, which, starting from the Sunian headland, seemed to offer the fabled divinities of Attica, when they would visit their Ionian cousins, a sort of viaduct thereto across the sea: but this thought would not occur to him, nor any admiration of the dark violet billows with their white edges down below; nor of those graceful, fan-like jets of silver close upon the rocks, which slowly rise aloft like water spirits from the deep, then shiver, and break, and spread, and shroud themselves, and disappear, in a soft mist of foam; nor of the gentle, incessant heaving and panting of the whole liquid plain; nor of the long waves, keeping steady time, like a line of soldiery, as they resound upon the hollow shore,—he would not deign to notice the restless living element at all, except to bless his stars that he was not upon it. Nor the distinct detail, nor the refined colouring, nor the graceful outline and roseate golden hue of the jutting crags, nor the bold shadows cast from Otus or Laurium by the declining sun;—our agent of a mercantile firm would not value these matters even at a low figure. Rather we must turn for the sympathy we seek to yon pilgrim student, come from a semi-barbarous land to that small corner of the earth, as to a shrine, where he might take his fill of gazing on those emblems and coruscations of invisible unoriginate perfection. It was the stranger from a remote province, from Britain or from Mauritania, to whom a scene so different from that of his chilly, woody swamps, or of his fiery choking sands, would have shown him in a measure what a real University must be, by holding out to him the sort of country, which was its suitable home.

Nor was this all a University required, and found in Athens. No one, even there, could live on poetry. If the students at that famous place had nothing better than bright hues and soothing sounds, they would not have been able or disposed to turn their residence there to much account. Of course they must have the means of living, nay, in a certain sense, of enjoyment, if Athens was to be an Alma Mater at the time, or to remain afterwards a pleasant thought in their memory. And so they had: be it recollected Athens was a port, and a mart of trade, perhaps the first in Greece; and this was very much to the point, when a number of strangers were ever flocking to it, whose combat was with intellectual, not physical difficulties, and who claimed to have their bodily wants supplied, that they might be at leisure to set about furnishing their minds. Now, barren as was the soil of Attica, and bare the face of the country, yet it had only too many resources for an elegant, nay luxurious abode there. So abundant were the imports of the place, that it was a common saying, that the productions, which were found singly elsewhere, were brought all together in Athens. Corn and wine, the staple of subsistence in

such a climate, came from the isles of the Ægean; fine wool and carpeting from Asia Minor; slaves, as now, from the Euxine, and timber too; and iron and brass from the coasts of the Mediterranean. The Athenians did not condescend to manufactures themselves; but they encouraged them in others; and a population of foreigners caught at the lucrative occupation both for home consumption and for exportation. Their cloth, and other textures for dress and furniture, and their hardware, for instance, armour, were in great request. Labour was cheap; stone and marble in plenty; and the taste and skill, which at first were devoted to public buildings, as temples and porticos, were in course of time applied to the mansions of public men. If nature did much for Athens, it is undeniable that art did much more.

Here some one will interrupt me with the remark: "By the bye, where are we, and whither are we going?—what has all this to do with a University? at least what has it to do with education? It is doubtless instructive; but still how much has it to do with your subject?" Now I beg to assure the reader that I am most conscientiously employed upon my subject; and I should have thought every one would have seen this: however, since the objection is made, I may be allowed to pause awhile, and show distinctly the drift of what I have been saying, before I go farther. What has this to do with my subject! why, the question of the *site* is the very first that comes into consideration, when a *Studium Generale* is contemplated; for that site should be a liberal and noble one; who will deny it? All authorities agree in this, and very little reflection will be sufficient to make it clear. I recollect a conversation I once had on this very subject with a very eminent man. I was a youth of eighteen, and was leaving my University for the Long Vacation, when I found myself in company in a public conveyance with a middle-aged person, whose face was strange to me. However, it was the great academical luminary of the day, whom afterwards I knew very well. Luckily for me, I did not suspect it; and luckily too, it was a fancy of his, as his friends knew, to make himself on easy terms especially with stage-coach companions. So, what with my flippancy and his condescension, I managed to hear many things which were novel to me at the time; and one point which he was strong upon, and was evidently fond of, was the material pomp and circumstance which should environ a great seat of learning. He conconsidered it was worth the consideration of the government, whether Oxford should not stand in a domain of its own. An ample range, say four miles in diameter, should be turned into wood and meadow, and the University should be approached on all sides by a magnificent park, with fine trees in groups and groves and avenues, and glimpses and views of the fair city, as the traveller drew near it. There is nothing surely absurd in the idea, though it would cost a round sum to realise it. What has a better claim to the purest and fairest possessions of nature, than the seat of wisdom? So thought my coach companion; and he did but express the tradition of ages and the instinct of mankind.

For instance, take the great University of Paris. That famous school engrossed as its territory the whole south bank of the Seine, and occupied one half, and that the pleasanter half, of the city. King Louis had the island as pretty well his own,—it was scarcely more than a fortification; and the north of the river was given over to the nobles and citizens to do what they could with its marshes; but the eligible south, rising from the stream, which swept around its base, to the fair summit of St. Genevieve, with its broad meadows, its vineyards and its gardens, and with the sacred elevation of Montmartre confronting it, all this was the inheritance of the University. There was that pleasant Pratum, stretching along the river's bank, in which the students for centuries took their recreation, which Alcuin seems to mention in his farewell verses to Paris, and which has given a name to the great Abbey of St. Germain-des-Prés. For long years it was devoted to the purposes of innocent and healthy enjoyment; but evil times came on the University; disorder arose within its precincts, and the fair meadow became the scene of party brawls; heresy stalked through Europe, and, Germany and England no longer sending their contingent of students,

a heavy debt was the consequence to the academical body. To let their lands was the only resource left to them: buildings rose upon it, and spread along the green sod, and the country at length became town. Great was the grief and indignation of the Doctors and Masters, when this catastrophe occurred. "A wretched sight", said the Proctor of the German nation, "a wretched sight, to witness the sale of that ancient manor, whither the muses were wont to wander for retirement and pleasure. Whither shall the youthful student now betake himself, what relief will he find for his eyes, wearied with intense reading, now that the pleasant stream is taken from him?" Two centuries and more have passed since this complaint was uttered; and time has shown that the outward calamity, which it recorded, was but the emblem of the great moral vicissitude, which was to follow; till the institution itself has followed its green meadows, into the region of things which once were and now are not.

And in like manner, when they were first contemplating a University in Belgium, some centuries ago, "Many", says Lipsius, "suggested Mechlin, as an abode healthy and clean, but Louvain was preferred, as for other reasons, so because no city seemed, from the disposition of place and people, more suitable for learned leisure. Who will not approve the decision? Can a site be healthier or more pleasant? The atmosphere pure and cheerful; the spaces open and delightful; meadows, fields, vines, groves, nay, I may say, a *rus in urbe*. Ascend and walk round the walls; what do you look down upon? Does not the wonderful and delightful variety smooth the brow and soothe the mind? You have corn, and apples, and grapes; sheep and oxen; and birds chirping or singing. Now carry your feet or your eyes beyond the walls; there are streamlets, the river meandering along; country houses, convents, the superb fortress; copses or woods fill up the scene, and spots for simple enjoyment". And then he breaks out into poetry:

> Salvete Athenæ nostræ, Athenæ Belgicæ,
> Te Gallus, te Germanus, et te Sarmata
> Invisit, et Britannus, et te duplicis
> Hispaniæ alumnus, etc.

Extravagant, then, and wayward as might be the thought of my learned coach companion, when, in the nineteenth century, he imagined, Norman-wise, to turn a score of villages into a park or pleasaunce, still, the waywardness of his fancy is excused by the justness of his principle; for certainly, such as he would have made it, a University ought to be. Old Antony-à-Wood, discoursing on the demands of a University, had expressed the same sentiment long before him; as Horace in ancient times, with reference to Athens itself, when he spoke of seeking truth "in the *groves* of Academe". And to Athens, as will be seen, Wood himself appeals, when he would discourse of Oxford. Among "those things which are required to make a University", he puts down,—

> "First, a good and pleasant site, where there is a wholesome and temperate constitution of the air; composed with waters, springs or wells, woods and pleasant fields; which being obtained, those commodities are enough to invite students to stay and abide there. As the Athenians in ancient times were happy for their conveniences, so also were the Britons, when by a remnant of the Grecians that came amongst them, they or their successors selected such a place in Britain to plant a school or schools therein, which for its pleasant situation was afterwards called Bellositum or Bellosite, now Oxford, privileged with all those conveniences before mentioned".

By others the local advantages of that University have been more philosophically analyzed;—*e. g.* with a reference to its position in the middle of southern England; its situation on several islands in a broad plain, through which many streams flowed; the surrounding marshes, which, in times when it was needed, protected the city from invaders; its own strength as a military position; its easy communication with London, nay with the sea, by means of the Thames; while the London fortifications hindered pirates from ascending the stream, which all the time was so ready and convenient for a descent.

Alas! for centuries past that city has lost its prime honour and boast, as a servant and soldier of the truth. Once named the second school of the Church, second only to Paris, the foster-mother of St. Edward, St. Richard, St. Thomas Cantilupe, the theatre of great intellects, of Scotus, the subtle Doctor, of Hales the irrefragable, of Occam the special, of Bacon the admirable, of Middleton the solid, and of Bradwardine the profound, Oxford

has now lapsed to that level of mere human loveliness, which in its highest perfection we admire in Athens. Nor would it have a place, now or hereafter, in these columns, nor would it occur to me to speak its name, except that, even in its sorrowful degradation, it retains just so much of that outward lustre, which, like the brightness on the prophet's face, ought to be a ray from an illumination within, as to afford me an illustration of the point on which I am engaged, viz., what should be the material dwelling place and appearance, the local circumstances, and the secular concomitants of a great University. Pictures are drawn in tales of romance, of spirits seemingly too beautiful in their fall to be really fallen, and the holy Pope at Rome, Gregory, in fact, and not in fiction, looked upon the blue eyes and the golden hair of the fierce Saxon youth in the slave market, and pronounced them Angels, not Angles; and the spell which this once loyal daughter of the Church still exercises upon the foreign visitor, even now when her glory is departed, suggests to us how far more majestic, and more touching, how brimfull of indescribable influence would be the presence of a University, which was planted within, not without, Jerusalem, an influence, potent as her truth is strong, wide as her sway is world-wide, and growing, not lessening, by the extent of space over which its attraction would be exerted.

Let the reader then listen to the words of the last learned German, who has treated of Oxford, and judge for himself if they do do not bear me out in what I have said of the fascination which the very face and smile of a University possess over those who come within its range.

"There is scarce a spot in the world", says Huber, "that bears an historical stamp so deep and varied as Oxford; where so many noble memorials of moral and material power, coöperating to an honourable end, meet the eye all at once. He who can be proof against the strong emotions which the whole aspect and genius of the place tend to inspire, must be dull, thoughtless, uneducated, or of very perverted views. Others will bear us witness, that, even side by side with the Eternal Rome, the Alma Mater of Oxford may be fitly named, as producing a deep, a lasting, and peculiar impression. In one of the most fertile districts of the Queen of the Seas, whom nature has so richly blessed, whom for centuries past no foot-step of foreign armies has desecrated, lies a broad green vale, where the Cherwell and the Isis mingle their full, clear waters. Here and there primeval elms and oaks overshadow them; while in their various windings they encircle gardens, meadows, and fields, villages, cottages, farm-houses, and country seats, in motley mixture. In the midst rises a mass of mighty buildings, the general character of which varies between convent, palace, and castle. Some few Gothic church-towers and Romaic domes, it is true, break through the horizontal lines; yet the general impression at a distance and at first sight is essentially different from that of any of the towns of the middle ages. The outlines are far from being so sharp, so angular, so irregular, so fantastical; a certain softness, a peculiar repose, reigns in those broader, terrace-like rising masses. Only in the creations of Claude Lorraine or Poussin could we expect to find a spot to compare with the prevailing character of this picture, especially when lit up by a favourable light. The principal masses consist of Colleges, the University buildings, and the city churches; and by the side of these the city itself is lost on distant view. But on entering the streets, we find around us all the signs of an active and prosperous trade. Rich and elegant shops in profusion afford a sight to be found no where but in England; but, with all this glitter and show, they sink into a modest, and, as it were, a menial attitude, by the side of the grandly severe memorials of the higher intellectual life, memorials, which have been growing out of that life from almost the beginning of Christianity itself. Those rich and elegant shops are, as it were, the domestic offices of these palaces of learning, which ever rivet the eye of the observer, while all besides seems perforce to be subservient to them. Each of the larger and more ancient Colleges looks like a separate whole—an entire town, whose walls and monuments proclaim the vigorous growth of many centuries; and the town itself has happily escaped the lot of modern beautifying, and in this respect harmonises with the Colleges".

There are those who, having felt the influences of this ancient school, and being smit with its splendour and its sweetness, ask wistfully, if never again it is to be Catholic, or whether at least some footing for Catholicity may not be found there. All honour and merit to the charitable and zealous hearts who so inquire! Nor can we dare to tell what in time to come may be the inscrutable purposes of that grace which is ever more comprehensive than human hope and aspiration. But for me, from the day I left its walls, I never, for good or bad, have had anticipation of its future; and never for a moment have I had a wish to see again a place, which I have never ceased to love, and where I have lived for nearly thirty years. Nay, looking at the general state of things at this day, I desiderate for a school of the Church, if an additional school is to be granted to us, a more central position than Oxford has to show. Since the age of Alfred and of the first Henry, the world has grown, from the west and south of Europe, into four or five

continents: and I look for a city less inland than that old sanctuary, and a country closer upon the highway of the seas. I look towards a land both old and young; old in its Christianity, young in the promise of its future; a nation, which received grace before the Saxon came to Britain, and which has never quenched it; a Church, which comprehends in its history the rise and fall of Canterbury and York, which Augustine and Paulinus found, and Pole and Fisher left. I contemplate a people which has had a long night, and will have an inevitable day. I am turning my eyes towards a hundred years to come, and I dimly see the island I am gazing on, become the road of passage and union between two hemispheres, and the centre of the world. I see its inhabitants rival Belgium in populousness, France in vigour, and Spain in enthusiasm; and I see England taught by advancing years to exercise in its behalf that good sense which is her characteristic towards every one else. The capital of that prosperous and hopeful land is situate in a beautiful bay and near a romantic region; and in it I see a flourishing University, which for a while had to struggle with fortune, but which, when its first founders and servants were dead and gone, had successes far exceeding their anxieties. Thither, as to a sacred soil, the home of their fathers, and the fountain-head of their Christianity, students are flocking from East, West, and South, from America and Australia and India, from Egypt and Asia Minor, with the ease and rapidity of a locomotion not yet discovered, and last, though not least, from England, —all speaking one tongue, all owning one faith, all eager for one large true wisdom, and thence, when their stay is over, going back again to carry peace to men of good will over all the earth.

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NOTICES.

The Very Rev. Michael Flannery, Vicar-General of the Diocese of Killaloe, has been appointed a Dean of residence, and has the Rector's sanction in soliciting and receiving the names of Candidates for admission.

It is earnestly requested that the names of young men, intended for admission, be sent to the Vice-Rector (*University House, Stephen's Green*), without unnecessary delay. Not only the extent of accommodation to be provided depends on their being made known to the Authorities, but, as will easily be understood, the calculation of the rate of expenses for a student, the details of the course of study to be pursued, and the number of academical officers to be provided.

Though it does not fall into the province of this publication to discuss the subject of the funds of the University, and of the donations made in its behalf, yet it may be permitted to us to record the fact, which we do with great satisfaction and gratitude, that their Lordships, at the late Synodal Meeting, appointed the first Sunday in October next as the day for a collection to be made through Ireland in aid of the University.

SEDES SAPIENTIÆ, ORA PRO NOBIS.

The Entrance Examination a trial of accuracy.

It has often been observed that, when the eyes of the infant first open upon the world, the refracted rays of light which strike them from the myriads of surrounding objects, present to him no image, but a medley of hues and shadows. They do not form into a whole; they do not rise into foregrounds and melt into distances; they do not divide into groups; they do not coalesce into unities; they do not combine into persons; but each particular die and tint stands by itself, wedged in amid a thousand others upon the vast and flat mosaic, having no intelligence, and conveying no story, any more than the wrong side of some rich tapestry. The little babe stretches out his arms and fingers, as if to fathom and to grasp the many-coloured vision; and thus he gradually learns the connexion of part with part, separates what moves from what is stationary, watches the coming and going of figures, masters the idea of shape and of perspective, calls in the information conveyed through the other senses to assist him in his mental process, and thus gradually converts a calidoscope into a picture. The first view was the more splendid, the second the more real; the former more poetical, the latter more philosophical; alas! what are we doing all through life, both as a necessity and as a duty, but unlearning the world's poetry, and attaining to its prose! This is our education, as boys and as men, in the action of life and in the closet or library; in our affections, in our aims, in our hopes, and in our memory. And in like manner it is the education of our intellect; I say, that one main portion of intellectual education, of the labours of both school and university, is to remove the aboriginal dimness of the mind's eye; to strengthen and perfect its vision; to enable it to look out into the world right forward, steadily and truly; to give the mind clearness, accuracy, precision; to enable it to use words aright; to understand what it says; to comprehend what it thinks; to abstract, compare, analyse, divide, define, and reason, justly. There is a particular science which takes these matters in hand, and it is called logic; but it is not by logic, certainly not by logic alone, that

the faculty I speak of is acquired. The infant does not learn to spell and read the hues upon his retina by any scientific rule; nor does the student learn accuracy of thought by any manual or treatise. The instruction given him of whatever kind, if it be really instruction, is mainly, or at least preëminently, this,—a discipline in accuracy of mind.

Boys are always more or less inaccurate, and too many, or rather the majority, remain boys all their lives. When, for instance, I hear speakers at public meetings, declaiming about "large and enlightened views", or about "freedom of conscience", or about "the gospel", or any other popular subject of the day, I am far from denying that some among them know what they are talking about; but it would be satisfactory, in a particular case, to be sure of the fact; for it seems to me that those household words may stand in a man's mind for a something or other, very glorious indeed, but very misty, pretty much like the idea of "civilization" which floats before the mental vision of a Turk,—that is, if, when he interrupts his smoking to utter the word, he condescends to reflect whether it has any meaning at all. Again, a critic in a periodical dashes off, perhaps, his praises of a new work, as "talented, original, replete with intense interest, irresistible in argument, and, in the best sense of the word, a very readable book";—can we really believe that he cares to attach any definite sense to the words of which he is so lavish? nay, that, if he really had a habit of attaching sense to them, he could ever bring himself to so prodigal and wholesale an expenditure of them? To a short-sighted person, colours run together and intermix, outlines disappear, blues and reds and yellows become russets or browns, the lamps or candles of an illumination spread into an unmeaning glare, or dissolve into a milky way. He takes up an eye-glass, and the mist clears up; every image stands out distinct, and the rays of light fall back upon their centres. It is this haziness of intellectual vision which is the malady of all classes by nature, of those who read and write and compose, quite as well as of those who cannot, of all who have not had a really good education. Those who can neither read nor write, may, nevertheless, be in the number of those who have remedied and removed it; those who can, are too often still under its power. It is an acquisition quite separate from miscellaneous information, or knowledge of books. This is a large subject, which might be pursued at great length, and I mention it here only as introductory to an important subject on which I have already, in a former number, had occasion to make some remarks.

One of the subjects especially interesting just now to all who, from any point of view, as officials or as students, are regarding the University, is, that of the Entrance Examination. Now, I conceive one very special quality for passing it respectably is this *accuracy*, of which I have been speaking; I mean of course such accuracy as it is fair to expect of a youth of the age of sixteen. This is signified when it is said, "a little, but well"; that is, really know what you say you know: know what you know and what you do not know; get one thing well, before you go on to a second; try to ascertain what your words mean; when you read a sentence, picture it before your mind as a whole, take in the truth or information contained in it, express it in your own words, and, if it be important, commit it to the faithful memory. Again, compare one idea with another; adjust truths and facts; form them into one whole, or notice the obstacles which occur in doing so. This is the way to make progress; this is the way to arrive at results; not to swallow knowledge, but (according to the figure sometimes used), to masticate and digest it.

To illustrate what I mean, I proceed to take an instance. I will draw the sketch of a candidate for entrance, deficient to an extent in which no one is likely to present himself. I shall put him evidently below *par*, and not such as there is a chance of a respectable school turning out, with a view of clearly bringing before the reader, by the contrast, what a student ought *not* to be, or what is meant by *inaccuracy*. And, in order to simplify the case to the utmost, I shall take, as he will perceive as I proceed, one *single word* as a sort of text, and show how that one word, even by itself, affords matter for

a sufficient examination of a youth in grammar, history, and geography. I set off thus:—

Tutor. Mr. Brown, I believe? sit down. *Candidate.* Yes.

T. What are the Latin and Greek books you propose to be examined in? *C.* Homer, Lucian, Demosthenes, Xenophon, Virgil, Horace, Statius, Juvenal, Cicero, Analecta, and Matthiæ.

T. No; I mean the books I am to examine you in? *C. is silent.*

T. The two books, one Latin, and one Greek: don't flurry yourself. *C.* Oh,... Xenophon and Virgil.

T. Xenophon and Virgil. Very well; what part of Xenophon? *C. is silent.*

T. What work of Xenophon? *C.* Xenophon.

T. Xenophon wrote many works; do you know the names of any of them? *C.* I... Xenophon...Xenophon.

T. Is it the Anabasis you take up? *C. (with surprise).* O yes; the Anabasis.

T. Well, Xenophon's Anabasis; now what is the meaning of the word *anabasis? C. is silent.*

T. You know very well; take your time, and don't be alarmed. Anabasis means..... *C.* An ascent.

T. Very right; it means an ascent. Now how comes it to mean an ascent? What is it derived from? *C.* It comes from.....*(a pause). Anabasis is* the nominative.

T. Quite right: but what part of speech is it? *C.* A noun,—a noun substantive.

T. Very well; a noun substantive; now what is the noun substantive *anabasis* derived from? *C. is silent.*

T. From the verb *ἀναβαίνω*, isn't it? from *'αναβαίνω*. *C.* Yes.

T. Just so. Now, what does *'αναβαίνω* mean? *C.* To go up, to ascend.

T. Very well; and which part of the word means *to go*, and which part *up? C. ἀνα* is *up*, and *βαίνω* is *go.*

T. Βαίνω to go, yes; now, *βάσις*? What does *βάσις* mean? *C.* A going, a stepping.

T. That is right; and *ἀνά-βασις*? *C.* A going up.

T. Now what is a going *down? C. is silent*

T. What is down?... Κατά...don't you recollect? *κατά. C.* Κατὰ.

T. Well, then, what is a going *down?* Cat...cat... *C.* Cat...

T. Cata... *C.* Cata...

T. Catabasis. *C.* O, of course, catabasis.

T. Now tell me from what part of the verb *βαίνω* does *βάσις* come? *C. is silent.*

T. You know what I mean by "part of the verb", don't you? *C.* Mood and tense?

T. Well, tell me from what mood, tense, voice, and the like, that is, from what part of the verb *βάσις* comes? *C. is silent.*

T. What is the future of *βαίνω*? *C. (thinks)* Βανῶ.

T. No, no; think again; you know better than that. *C. (objects)* Φαίνω, *φανῶ*?

T That is very true; but *βαίνω* is, you know, an irregular verb. *C.* O, I recollect, *βήσω.*

T. Well, that is much better; but you are not quite right still; *βήσομαι C.* O, Βήσομαι.

T. Βήσομαι. Now do you mean to say that *βήσομαι comes from βαίνω? C. is silent.*

T. For instance. *φανῶ comes from φαίνω*, viz., by dropping the *ι* and changing the accent; does *βήσομαι* in any similar way come from *βαίνω*? *C.* From *βῆμι*? no.....

T. Well, you are getting near the truth; you say *βῆμι*; what kind of a verb is that? *C.* A verb in *μι.*

T. Well; the verbs in *μι* have roots, have they not? what for instance is the root of *ἵστημι*? *C. is silent.*

T. Ἵστημι comes from *στάω*; *στάω* is its root; what does *βῆμι* come from? *C.* Βάω.

T. Well, don't you see? *βάω* is the root both of *βαίνω* and *βημι*: you can tell me now, what does *βήσομαι* come from. *C.* Βάω.

T. What part of the word is it? *C.* The future.

T. What future? how can *βήσομαι* be formed from *βάω*? *C. is silent.*

T. Of what voice must *βήσομαι* be? *C.* Oh,... the middle.

T. Well, then, will you say now how *βήσομαι* is formed? *C. (slowly)* Βάω, *βήσω*, *βήσομαι.*

T. Exactly; well, see if you can't go on now to tell me what part of the verb *βάσις*

comes from.....*C. (promptly)* It comes from βήσω, Doricé βάσω.

A silence on both sides: at last—

T. Well, but the *a* in βάσω would be long; is it Anabāsis? *Another silence.*

T. Well, what would be the perfect passive? *C. is silent. T. is silent; then he changes the subject.*

T. Well, now you say *Anabasis* meant an *ascent. Who* ascended? *C.* The Greeks, Xenophon.

T. Very well: Xenophon and the Greeks; the Greeks ascended. To what did they ascend? *C.* Against the Persian king: they ascended to fight the Persian king.

T. That is right ... an ascent; but I thought we called it a *de*scent, when a foreign army carried war into a country? *C. is silent.*

T. Don't we talk of a descent of barbarians? *C.* Yes.

T. Why then are the Greeks said to go *up? C.* They went up to fight the Persian king.

T. Yes; but why *up*...why not *down? C.* They came down afterwards, when they retreated back to Greece.

T. Perfectly right; they did...but could you give no reason why they are said to go *up* to Persia, not *down? C.* They went *up* to Persia.

T. Why do you not say they went *down? C. pauses, then,*...They went *down.*

A silence.

T. Why do you not say *down? C.* I do...*down.*

T. You have got confused; you know very well. *C.* I understood you to ask why I did not say "they went *down*".

A silence on both sides.

T. Have you come up to Dublin or down? *C.* I came up.

T. Why do you call it coming *up? C. thinks, then smiles, then*...We *always* call it coming up to Dublin.

T. Well, but you always have a *reason* for what you do...what is your reason now? *C. is silent.*

T. Come, come, Mr. Brown, I won't believe you don't know; I am sure you have a very good reason for saying you go up to Dublin, not *down. C. thinks, then*...It is the capital.

T. Very well; now was Persia the capital? *C.* Yes.

T. Well ... no ... not exactly ... explain yourself; was Persia a city? *C.* a country.

T. That is right; well, but go on, go on; you know quite well, I see; come, tell me; did you ever hear of Susa? now, why did they speak of going *up* to Persia? *C. is silent.*

T. Because it was the seat of government. The Persians were the nation which had *conquered* the other countries; Persia was the seat of government; they went up because it was the seat of government. *C.* Because it was the seat of government.

T. Now where did they go up from? *C.* From Greece.

T. Why, to be sure, if they were Greeks, I suppose at one time or other they came from Greece, or at least their fathers, if not they; but where did this army assemble? whence did it set out? *C. is silent.*

T. Don't you recollect? it is mentioned in the first book; where did the troops *rendezvous? C. is silent.*

T. Open your book; now turn to Book i., chapter 2; now tell me. *C.* Oh, at Sardis.

T. Very right: at Sardis; now where was Sardis? *C.* In Asia Minor.

T. It is so; in Asia Minor; the army set out from Asia Minor, and went on towards Persia; and therefore it is said to go *up*— because... *C. is silent.*

T. Because ... Persia ... *C.* Because Persia...

T. Of course; because Persia held a sovereignty over Asia Minor. *C.* Yes.

T. Now do you know how and where Persia came to conquer and gain possession of Asia Minor? *C. is silent.*

T. Was Persia in possession of many countries? *C. is silent.*

T. Was Persia at the head of an empire? *C. is silent.*

T. Who was Xerxes? *C.* O Xerxes... yes...Xerxes, he invaded Greece; he flogged the sea.

T. Right; he flogged the sea: what sea? *C. is silent.*

T. Who was Darius—who was Cyrus? *C.* The Anabasis, no...yes...Cyrus.....

T. Take time; you have got confused. *C.* Cyrus.....*he is silent.*

T. Have you read any history of Persia? ...what history? *C.* Thirlwall, the whole of Thirlwall...and Rollin.

T. Well...however...never mind.

A silence on both sides.

T. Well, now, Mr. Brown, you can name some other reason why the Greeks spoke of going up to Persia? Do we talk of going *up* or *down* from the sea-coast? *C.* Up.

T. That is right; well, going from Asia Minor, would you go from the sea, or towards it? *C.* From.

T. What countries would you pass, going from the coast of Asia Minor to Persia?... mention any of them. *C. is silent.*

T. What do you mean by Asia *Minor?* ...why called Minor?...how does it lie? *C. is silent.*

Etc., etc.

I have drawn out this specimen at the risk of wearying the reader; and, I repeat, such an exhibition is a caricature of even the least satisfactory examination which a youth of sixteen could pass, who came from a good school; but I have thought I could, negatively or by antiphrasis, bring out most clearly what it really was which a University aimed at and required in its students. This young man had read the Anabasis, and had some general idea what the word meant; but he had no accurate knowledge how the word came to have its meaning, or of the history and geography implied in it. This being the case, it was useless, or rather hurtful, for a boy like him to amuse himself with running through Thirlwall's many volumes, or to cast his eye over Matthiæ's minute criticisms. Indeed, this seems to have been Mr. Brown's stumbling-block; he began by saying that he had read Demosthenes, Virgil, Juvenal, and I do not know how many other authors. Nothing is more common in an age like this, when books abound, than to fancy that the gratification of a love of reading is real study. Of course there are youths, who shrink even from story books, and cannot be coaxed into getting through a tale of romance. Such Mr. Brown was not; but there are others, and I suppose he was in their number, who certainly have a taste for reading, but in whom it is little more than the result of mental restlessness and curiosity—pretty much the same dispositions which lead the former class, when they grow up, to follow the hounds or to be at the top of the fashion. Such minds cannot fix their gaze on one object for two seconds together; the very impulse, which leads them to read at all, leads them to read on, and never to stay or hang over one subject. The pleasurable excitement of reading what is new is their motive principle; and the imagination that they are doing something, and the boyish vanity which accompanies it, are their reward. Such youths often profess to like poetry, or to like history or biography; they are fond of lectures on certain of the physical sciences; or they may possibly have a real and true taste for natural history or other cognate subjects, and so far they may be regarded with satisfaction; but on the other hand they profess that they do not like logic, they do not like algebra, they have no taste for mathematics; which only means that they do not like application, they do not like attention, they shrink from the effort and labour of thinking, and the process of true intellectual gymnastics. The consequence will be, that, when they grow up, they may, if it so happen, be agreeable in conversation, they may be well informed in this or that department of knowledge, they may be what is called literary; but they will have no consistency, steadiness, or perseverance; they will not be able to make a telling speech, or to write a good letter, or to fling in debate a smart antagonist, unless so far as, now and then, mother-wit supplies a sudden capacity, which cannot be ordinarily counted on. They cannot state an argument or a question, or take a clear survey of a whole transaction, or give sensible and apropos advice under difficulties, or do any of those things which inspire confidence and gain influence, which raise a man in life, and make him useful to his religion or his country.

And now, having instanced what I mean by the *want* of accuracy, and stated the results in which I think it issues, I proceed to sketch, by way of contrast, what may be considered a really good examination, though

I am far from saying that every candidate for admission must come up to its standard:—

T. I think you have named Cicero's letters ad Familiares, Mr. Thomas? Open, if you please, at Book xi., Epistle 29, and begin reading.

C. reads. Cicero Appio salutem. Dubitanti mihi (quod scit Atticus noster), de hoc toto consilio profectionis, quod in utramque partem in mentem multa veniebant, magnum pondus accessit ad tollendam dubitationem, judicium et consilium tuum. Nam et scripsisti aperte, quid tibi videretur; et Atticus ad me sermonem tuum pertulit. Semper judicavi, in te, et in capiendo consilio prudentiam summam esse, et in dando fidem; maximeque sum expertus, cum, initio civilis belli, per literas te consuluissem quid mihi faciendum esse censeres; eundumne ad Pompeium, an manendum in Italiâ.

T. Very well, stop there; now construe. *C.* Cicero Appio salutem...*Cicero greets Appius.* Dubitanti mihi, quod scit Atticus noster, *While I was hesitating, as our friend Atticus knows—*

T. That is right. *C.* De hoc toto consilio profectionis, *about the whole plan...entire project...*de hoc toto consilio projectionis...*on the proposal altogether of my journey...on my proposed journey altogether.*

T. Never mind; go on; any of them will do. *C.* Quod in utramque partem in mentem multa veniebant, *inasmuch as considerations both for and against it came into my mind,* magnum pondus accessit ad tollendam dubitationem, *it came with great force to remove my hesitation.*

T. What do you mean by "accessit"? *C.* It means, *it contributed to turn the scale;* accessit, *it was an addition to one side.*

T. Well, it may mean so, but the words run, ad tollendam dubitationem. *C. It was a great...it was a powerful help towards removing my hesitation...*no...*this was a powerful help, viz. your judgment and advice.*

T. Well, what is the construction of "pondus" and "judicium"? *C. Your advice came as a great weight.*

T. Very well, go on. *C.* Nam et scripsisti aperte quid tibi videretur; *for you distinctly wrote me your opinion.*

T. Now, what is the force of "nam"? *C. Pauses; then,* It refers to "accessit"... it is an explanation of the fact, that Appius's opinion came.

T. "Et"; you omitted "et"..."et scripsisti". *C.* It is one of two "ets"; et scripsisti, et Atticus.

T. Well, but why don't you construe it? *C.* Et scripsisti, *you both distinctly...*

T. No; tell me, *why* did you leave it out? had you a reason? *C.* I thought it was only the Latin style, to dress the sentence, to make it antithetical; and was not English.

T. Very good, go on. Nam et, *for you distinctly wrote me your opinion,* et Atticus ad me sermonem tuum pertulit, *and Atticus sent me word of what you said,...of what you said to him in conversation.*

T. Pertulit. *C.* It means that Appius conveyed on to Cicero the conversation he had with Appius.

T. Who was Atticus? *C. is silent.*

T. Who was Atticus? *C.* I didn't think it came into the examination...

T. Well, I didn't say it did: but still you can tell me who Atticus was? *C.* A great friend of Cicero's.

T. Did he take much part in politics? *C.* No.

T. What were his opinions? *C.* He was an Epicurean.

T. What was an Epicurean? *C. silent, then,* Epicureans lived for themselves.

T. You are answering very well, Sir; proceed. *C.* Semper judicavi, *I have ever considered,* in te, et in capiendo consilio prudentiam summam esse, et in dando fidem; *that your wisdom was of the highest order... that you had the greatest wisdom...that nothing could exceed your wisdom in receiving advice, or your honesty in giving it.*

T. "Fidem". *C.* It means *faithfulness to the person asking...*maximeque sum expertus, *and I had a great proof of it.....*

T. Great; why don't you say *greatest?* "maxime" is superlative. *C.* The Latins use the superlative, when they only mean the positive.

T. You mean, when English uses the positive; can you give me an instance of what you mean? *C.* Cicero always speaks

of others as amplissimi, optimi, doctissimi, clarissimi.

T. Do they ever use the comparative for the positive? *C. thinks, then,* Certior factus sum.

T. Very well; however, here, "maxime" may mean *special,* may it not? *C. And I had a special proof of it,* cùm, initio civilis belli, per literas te consuluissem, *when, on the commencement of the civil war, I had written to ask your advice,* quid mihi faciendum esse censeres, *what you thought I ought to do,* eundumne ad Pompeium, an manendum in Italiâ, *to go to Pompey, or to remain in Italy.*

T. Very well, now stop. Dubitanti mihi, quod scit Atticus noster. You said *as.* *C.* I meant the relative *as.*

T. Is *as* a relative? *C. As* is used in English for the relative, as when we say *such as* for *those who.*

T. Well, but why do you use it here? What is the antecedent to "quod"? *C.* The sentence Dubitanti mihi, etc.

T. Still construe "quod" literally. *C. A thing which.*

T. Where is *a thing?* *C.* It is understood.

T. Well, but put it in. *C.* Illud quod.

T. Is that right? what is the common phrase? *C. is silent.*

T. Did you ever see "illud quod" in that position? is it the phrase? *C. is silent.*

T. It is "id quod", isn't it? id quod. *C.* Oh, I recollect, id quod.

T. Well, which is more common, "quod", or "id quod", when the sentence is the antecedent? *C.* I think "id quod".

T. At least it is far more distinct; yes, I think it is more common. What could you put instead of it? *C.* Quod quidem.

T. Now, dubitanti mihi; what is "mihi" governed by? *C.* Accessit.

T. No; hardly. *C. is silent.*

T. Does "accessit" govern the dative? *C.* I thought it did.

T. Well, it may; but would Cicero use the dative after it? what is the more common practice with words of motion? Do you say, Venit mihi, *he came to me?* *C.* No, venit ad me;—I recollect.

T. That is right; venit ad me. Now for instance, "incumbo", what case does "incumbo" govern? *C.* Incumbite remis?

T. Where is that? in Cicero? *C.* No, in Virgil. Cicero uses "in"; I recollect, incumbere in opus...ad opus.

T. Well then, *is* this "mihi" governed by "accessit"? *what* comes after accessit? *C.* I see; it is accessit ad tollendam dubitationem.

T. That is right; but then, what after all do you do with "mihi"? how is it governed? *C. is silent.*

T. How is "mihi" governed, if it does not come after "accessit"? *C. pauses, then,* "Mihi"... "mihi" is often used so; and "tibi" and "sibi": I mean "suo sibi gladio hunc jugulo"; ... "venit mihi in mentem"; that is, *it came into my mind.*

T. That is very right. *C.* I recollect somewhere in Horace, vellunt tibi barbam.

T. That is very good; now, ad tollendam dubitationem. What part of speech is "tollendam"? *C.* It is the participle in "dus".

T. Now what is the meaning of the participle in "dus"? *C.* It commonly means duty or necessity.

T. That is right; therefore, I suppose, tollendus is, *which must be taken away, is to be taken away.* *C.* Yes.

T. Well, construe it so. *C. It contributed to remove...it contributed to be removed...(is perplexed).*

T. Well, just below, we have "in capiendo consilio"; what is "capiendus"? *C. to be taken.*

T. Then construe "in capiendo consilio". *C. In taking counsel, in counsel being taken, in counsel being to be taken...(is perplexed).*

T. Well, look a little further down: you have "quid mihi faciendum esse censeres, eundum, manendum"; can you construe these? *C.* Yes: *what ought to be done by me; whether I ought to go, or to remain.*

T. Well, then, what is "faciendum"? *C.* the participle in "dus" from "faciendus".

T. Now to return to "ad tollendam dubitationem": could you not express yourself otherwise in Latin? could you not say "ad tollendum dubitationem"? *C.* Yes;..."dubitationem" would be the accusative after "tollendum".

T. And what would "tollendum" be? *C.* The gerund.

T. What is a gerund? *C. is silent.*

T. Has it any nominative? *C.* No.

T. What cases has it? *C.* Genitive, dative, and accusative.

T. Then you cannot tell me what the nominative is? *C. is silent.*

T. What is the Greek for "faciendi"? *C.* Oh, I see; the infinitive of the verb is the nominative of the gerund.

T. What is the Greek for "faciendi"? *C.* Τοῦ ποιεῖν.

T. That is right; now conjugate the gerund, and translate it into Greek? *C.* facere, τὸ ποιεῖν; faciendi, τοῦ ποιεῖν; faciendo, τῷ ποιεῖν; faciendum, τὸ ποιεῖν.

T. What then is the Greek for ad faciendum? *C.* Εἰς τὸ ποιεῖν.

T. Well, then, is there anything about "duty" or "necessity" in the gerund? *C.* No.

T. Therefore faciendum, as a part of the participle in "dus", means "must"; and as a gerund, it means... *C.* it does not mean "must"; it is only part of the infinitive.

T. Now to return; I ask again, is "tollendam" in the phrase "tollendam dubitationem", the gerund or the participle in "dus"? *C. is silent.*

T. You told me originally that "tollendam" was the participle in "dus", and then you told me that "ad tollendam dubitationem" was equivalent to "ad tollendum dubitationem" when "tollendum" is the gerund; which then of the two is "tollendam" really? the participle in "dus", or the gerund? *C.* I did not know the gerund had genders or cases.

T. Well, then, you can't tell me? *C. is silent.*

T. ...Now "maximeque". You told me just now, that "et" was commonly doubled, so as to be construed "both, and"; would it be right to use "et" here instead of "que"? "et maxime"? *C.* It would not be common.

T. Why not? *C.* "Et" does not commonly connect the larger clauses, but the smaller, such, for instance, as from their size admit of et...et, "both,...and".

T. Very well, sir, you have answered very respectably. You do your school credit, Mr. Thomas. That will do. I need not ask you any further questions.

And now, my patient reader, I suspect you have had enough of me; and the best I can expect from you is that you will say: "His first pages were fair, but he is dullish somewhat towards the end". Perhaps so; but then, you must kindly bear in mind that the latter part is about a steady careful youth, and the earlier part is not; and that goodness, exactness, and diligence, and the correct and the unexceptionable, though vastly more desirable than their contraries in fact, are not near so entertaining in fiction.

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THE CATHOLIC UNIVERSITY GAZETTE.

No. 5. THURSDAY, JUNE 29, 1854. One Penny.

NOTICES.

It is respectfully requested of all fathers and friends of young men, sending in their names for entrance, to state whether they wish them to come into residence in November next, or after Christmas, or in November year.

And, to prevent confusion between private letters and those which are on business, it is requested of all persons writing to the Rector or Vice-Rector on matters connected with the University, to direct their communications to them at the "Catholic University House, Stephen's Green", with "on business" in the corner of the envelope.

Two exhibitions will be given away in November next by *concursus*, for the highest proficiency, in the one case in classics, in the other in mathematics. They will be opened for competition to all natives of Ireland, who bring a testimonial of good conduct from any approved school or college. Particulars of the subjects of examination will be shortly given.

His Eminence, Cardinal Wiseman, has presented to the University House a fine portrait in oil of His Holiness, which he has lately brought from Rome, as a first commencement of its furnishing:—a gift most apposite from its subject, most gracious and acceptable from its donor.

Catholic University House,
June 24, 1854.

The following Gentlemen have been appointed *ad interim* to Professorial Chairs in the University:—

Dogmatic Theology; The Rev. Edmund O'Reilly, D.D., S.J., late dogmatic Professor at Maynooth College.

Exegetics; The Very Rev. P. Leahy, D.D., Vice-Rector of the University, Vicar-General of the Diocese of Cashel, and President of Thurles College.

Archæology and Irish History; Eugene Curry, Esq.

The Philosophy of History; T. W. Allies, Esq., late Fellow of Wadham College, Oxford.

Poetry; D. F. McCarthy, Esq.

SEDES SAPIENTIÆ, ORA PRO NOBIS.

Athens, considered as a type of a University.

However apposite may have been the digression, into which I was led when I had got about half through a late number, it has had the inconvenience of what may be called running me off the rails; and now that I wish to proceed from the point at which it took place, I shall find some trouble, if I may continue the metaphor, in getting up the steam again, or, if I may change it, in getting into the swing of my remarks.

It has been my desire, were I able, to bring before the reader what Athens may have been, viewed as what we have since called a University; and to do this, not with any purpose of writing a panegyric on a heathen city or of denying its many deformities, or of concealing what was morally base in what was intellectually great, but just the contrary, of representing things as they really were, so far, that is, as to enable him to see what a University is in the very constitution of society and in its own idea, what is its nature and object, and what it needs of aid and support external to itself to complete that nature and to secure that object.

So now let us fancy our Scythian, or Armenian, or African, or Italian, or Gallic

student, tossing on the waves, which would be his more ordinary route to Athens, and at last casting anchor at Piræus. He is of any condition or rank of life you please, and may be made to order, from a prince to a peasant. Perhaps he is some Cleanthes, who has been a boxer in the public games. How did it ever cross his brain to betake himself to Athens in search of wisdom? or, if he came thither by accident, how did the love of it ever touch his heart? But so it was, to Athens he came with three drachmas in his girdle, and he got his livelihood by drawing water, carrying loads, and the like servile occupations. He attached himself, of all philosophers, to Zeno the Stoic,—to Zeno, the most high minded, the most haughty of speculators; and out of his daily earnings the poor scholar brought his master the daily sum of an obolus in payment for attending his lectures. Such progress did he make that on Zeno's death he actually was his successor in his school; and, if my memory does not play me false, he is the author of a Hymn to the Supreme Being, which is one of the noblest effusions of the kind in classical poetry. Yet, even when he was the head of a school, he continued in his illiberal toil as if he had been a monk; and, it is said, that once, when the wind took his pallium, and blew it aside, he was discovered to have no other garment at all;—something like the German student who came up to Heidelberg with nothing upon him but a great coat and a pair of pistols.

Or it is another disciple of the Porch, that is, one who will be such, who is entering the city; but in what different fashion he comes! It is no other than Marcus, the adopted son of Titus Aurelius, Emperor of Rome, and himself in course of time both Emperor and philosopher. He comes with Verus, his future colleague; the public carriages have been put at his command all along his line of road, and the opulent Professors of the city crowd to receive him with the honours of his rank.

Or it is a young man of great promise as an Orator, were it not for his weakness of chest, which renders it necessary that he should acquire the art of speaking without over-exertion, and should adopt a delivery sufficient for the display of his rhetorical talents on the one hand, yet merciful to his physical resources on the other. He is called Cicero; he will stop but a short time, and will pass over to Asia Minor and its cities, before he returns to continue a career which will render his name immortal: and he will like his short sojourn at Athens so well, that he will take good care to send his son thither at an earlier age than he visited it himself.

But see where comes from Cappadocia (for we need not be very solicitous about anachronisms), a young man from twenty to twenty-two, who has narrowly escaped drowning on his voyage, and is to remain at Athens as many as eight or ten years, yet in the course of that time will not learn a line of Latin, thinking it enough to become accomplished in Greek composition,—and in that he will succeed. He is a grave person, and difficult to make out; some say he is a Christian, something or other in the Christian line his father is for certain. He is called Gregory, and will in time become preëminently a theologian, and one of the principal Doctors of the Greek Church.

Or it is one Horace, a youth of low stature and black hair, whose father has given him an education at Rome above his rank in life, and now is sending him to finish it at Athens; he is said to have a turn for poetry: a hero he is not, and it were well if he knew it; but he is caught by the enthusiasm of the hour, and goes off campaigning with Brutus and Cassius, and will leave his shield behind him on the field of Philippi.

Or it is a mere boy of fifteen: his name is Eunapius; though the voyage was not long, sea sickness, or confinement, or bad living on board the vessel, threw him into a fever, and, when the passengers landed in the evening at Piræus, he could not stand. His countrymen who accompanied him, took him up among them and carried him to the house of the great teacher of the day, Proæresius, who was a friend of the captain's, and whose fame it was which drew the enthusiastic youth to Athens. His companions understand the sort of place they are in, and, with the licence of academic students, they break into the philosopher's house, though he appears to have retired for the night, and proceed to make themselves

free of it, with an absence of ceremony, which is only not impudence, because Proæresius takes it so easily. Strange introduction for our stranger to a seat of learning, but not out of keeping with Athens; for what could you expect of a place where there was a mob of youths and not even the pretence of control; where the poorer lived any how, and got on as they could, and the teachers themselves had no protection from the humours and caprices of the students who filled their lecture-halls? However, as to this Eunapius, Proæresius took a fancy to the boy, and told him curious stories about Athenian life. He himself had come up to the University with one Hephæstion, and they were even worse off than Cleanthes the Stoic; for they had only one cloak between them, and nothing whatever besides, except some old bedding; so when Proæresius went abroad, Hephæstion lay in bed, and practised himself in oratory; and then Hephæstion put on the cloak, and Proæresius took his turn in the bedding. At another time there was such a feud between what would be called "town and gown" in an English University, that the Professors did not dare lecture in public, for fear of ill-treatment.

But a freshman like Eunapius soon got experience for himself of the ways and manners prevalent in Athens. Hardly had such a one as he entered the city, when he was caught hold of by a party of the academic youth, who proceeded to practise on his awkwardness and his ignorance At first sight one wonders at their childishness; but the like conduct obtained in the medieval Universities; and not many months have passed away since the journals have told us of sober Englishmen, given to matter-of-fact calculations, and to the anxieties of money-making, pelting each other with snow-balls on their own sacred territory, and defying the magistracy, when they would interfere with their privilege of becoming boys. So I suppose we must attribute it to something or other in human nature. Meanwhile, there stands the new-comer, surrounded by a circle of his new associates, who forthwith proceed to frighten, and to banter, and to make a fool of him, to the extent of their wit. Some address him with mock politeness, others with fierceness, and so they conduct him in solemn procession across the Agora to the Baths; and as they approach, they dance about him like madmen. But this was to be the end of his trial, for the Bath was a sort of initiation; he thereupon received the pallium, or University gown, and was suffered by his tormentors to depart in peace. One alone is recorded as having been exempted from this persecution; it was a youth graver and loftier than even St. Gregory himself: but it was not from his force of character, but at the instance of Gregory, that he escaped. Gregory was his bosom-friend, and was ready in Athens to shelter him when he came. It was another Saint and another Doctor; the great Basil, then, it would appear, as Gregory, but a catechumen of the Church.

But to return to our freshman. His troubles are not at an end, though he has got his gown upon him. Where is he to lodge? Whom is he to attend? He finds himself seized, before he well knows where he is, by another party, or three or four parties at once, like foreign porters at a landing, who seize on the baggage of the perplexed stranger, and thrust half a dozen cards into his unwilling hands. Our youth is plied by the hangers-on of professor this, or sophist that, each of whom wishes the fame or the profit of having a house full. We will say that he escapes from their hands,—but then he will have to choose for himself where he will put up; and, to tell the truth, with all the praise I have already given, and the praise I shall have to give to the city of mind, nevertheless, between ourselves, the brick and wood which formed it, the actual tenements, where flesh and blood had to lodge (always excepting the mansions of the great men of the place), do not seem to have been much better than those Greek or Turkish towns, which are at this moment a topic of interest and ridicule in the public prints. A lively picture has lately been set before us of Gallipoli. Take, says the writer, a multitude of the dilapidated outhouses found in farm yards in England, of the rickety old wooden tenements, the cracked, shutterless structures of planks and tiles, the sheds and stalls, which our bye-lanes, or fish-markets, or river-sides can supply; tumble them down on the de-

clivity of a bare bald hill; let the spaces between house and house, thus accidentally determined, be understood to form streets, winding of course for no reason, and with no meaning, up and down the town; the roadway always narrow, the breadth never uniform, the separate houses bulging or retiring below, as circumstances may have determined, and leaning forward till they meet over head;—and you have a good idea of Gallipoli. I question whether this picture would not nearly correspond to the special seat of the muses in ancient times. Learned writers assure us distinctly that the houses of Athens were for the most part small and mean; that the streets were crooked and narrow; that the upper stories projected over the roadway; and that staircases, balustrades, and doors that opened outwards, obstructed it;—a remarkable coincidence of description. I do not doubt at all, though history is silent, that that roadway was jolting to carriages, and all but impassable; and that it was traversed by drains, as freely as any Turkish town now. Athens seems in these respects to have been even below the average cities of its time. "A stranger", says an ancient, "might doubt, on the sudden view, if really he saw Athens".

I grant all this, and much more, if you will; but, recollect, Athens was the home of the intellectual and beautiful; not of low mechanical contrivances, and material organization. Why stop within your lodging, counting the rents in your wall or the holes in your tiling, when nature and art call you away? You can have a chamber, and a table, and a stool, and a sleeping board, any where else; one place does not differ from another indoors; your magalia in Africa, or your grottos in Syria are not perfection. I suppose you did not come to Athens to swarm up a ladder, or to grope about a closet: you came to see and to hear, what hear and see you could not elsewhere. What food for the intellect is a procurable article indoors if you stay there? do you think to read there? where are your books? do you expect to purchase books at Athens?—you are much out in your calculations. True it is, we now, who live in the nineteenth century, have the books of Greece as a perpetual memorial; and copies there have been, since the time that they were written; but you need not go to Athens to procure them, nor would you find them in Athens. Strange to say, strange to the nineteenth century, that in the age of Plato and Thucydides, there was not, it is said, a bookshop in the whole place: nor was the book trade in existence till the very time of Augustus. Libraries, I suspect, were the bright invention of Attalus or the Ptolemies;* I doubt whether Athens had a library till the reign of Hadrian. It was what the student gazed on, what he heard, what he caught by the magic of sympathy, not what he read, which was the education furnished by Athens.

He leaves his narrow lodging early in the morning; and not till night, if even then, will he return. It is but a crib or kennel, in which he sleeps, when the weather is inclement or the ground damp; in no respect a home. And he goes out of doors, not to read the day's newspaper, or to buy the gay shilling volume, but to imbibe the invisible atmosphere of genius, and to learn by heart the oral traditions of taste. Out he goes; and, leaving the tumble-down town behind him, he mounts the Acropolis to the right, or he turns to the Areopagus on the left. He goes to the Parthenon to study the sculptures of Phidias; to the temple of the Dioscuri to see the paintings of Polygnotus. We indeed take our Sophocles or Æschylus out of our coat-pocket; but if our sojourner at Athens would understand how a tragic poet can write, he must betake himself to the theatre on the south, and see and hear the drama literally in action. Or let him go westward to the Agora, and there he will hear Lysias or Andocides pleading, or Demosthenes haranguing. He goes farther west still, along the shade of those noble planes, which Cimon had planted there; and he looks around him at the statues and porticos and vestibules, each by itself a work of genius and skill, enough to be the making of another city. He passes through the city gate, and then he is at the famous Ceramicus;

* I do not go into the controversy on the subject, for which the reader must have recourse to Lipsius, Morhof, Boeckh, Bekker, etc.; and this of course applies to whatever historical matter I introduce, or shall introduce.

here are the tombs of the mighty dead; and here, we will suppose, is Pericles himself, the most elevated, the most thrilling of orators, converting a funeral oration over the slain into a philosophical panegyric of his countrymen.

Onwards he proceeds still; and now he has come to that still more celebrated Academe, which has bestowed its own name on Universities down to this day; and there he sees a sight which will be graven on his memory till he dies. Many are the beauties of the place, the groves, and the statues, and the temple, and the stream of the Cephissus flowing by; many are the lessons which will be taught him day after day by teacher or by companion; but his eye is just now arrested by one object; it is the very presence of Plato. He does not hear a word that he says; he does not care to hear; he asks neither for discourse nor disputation; what he sees is a whole, complete in itself, not to be increased by addition, and greater than any thing else. It will be a point in the history of his life; a stay for his mind to rest on, a burning thought in his heart, a bond of union with men like himself, ever afterwards. Such is the spell which the living man exerts on his fellows, for good or for evil. How nature impels us to lean upon others, making virtue, or genius, or name, the qualification for our doing so! A Spaniard is said to have travelled to Italy, simply to see Livy; he had his fill of gazing, and then went back again home. Had our young stranger got nothing by his voyage but the sight of the breathing and moving Plato, had he entered no lecture-room to hear, no gymnasium to converse, he had got some measure of education, and something to tell of to his grandchildren.

But Plato is not the only sage, nor the sight of him the only lesson to be learned in this wonderful suburb. It is the region and the realm of philosophy. Colleges were the inventions of many centuries later; and they imply a sort of cloistered life, or at least a more than Athenian observance of rule. It was the boast of the philosophic statesman of Athens, that his countrymen achieved by the mere force of nature and the love of the noble and the great, what other people aimed at by laborious discipline; and all who came among them were submitted to the same method of education. We have traced our student on his wanderings from the Acropolis to the Sacred Way; and now he is in the region of the schools. No awful arch, no window of many coloured lights marks the several seats of learning; philosophy lives out of doors. No close atmosphere oppresses the brain or inflames the eyelid; no long session stiffens the limbs. Epicurus is reclining in his garden; Zeno looks like a divinity in his porch; the restless Aristotle, on the other side of the city, as if in antagonism to Plato, is walking his pupils off their legs in his Lyceum by the Ilyssus. Our student has determined on entering himself as a disciple of Theophrastus, a teacher of marvellous popularity, who has brought together two thousand pupils from all parts of the world. He himself is of Lesbos; for masters, as well as students, come hither from all regions of the earth,—as befits a University. How could Athens have collected hearers in such abundance, unless she had collected teachers of such preëminence? it was the range of territory, which the notion of a University implies, which furnished both the quantity of the one, and the quality of the other. Anaxagoras was from Ionia, Carneades from Africa, Zeno from Cyprus, Protagoras from Thrace, and Gorgias from Sicily. Andromachus was a Syrian, Proæresius an Armenian, Hilarius a Bithynian, Philiscus a Thessalian, Hadrian a Syrian. Rome is celebrated for her liberality in civil matters. Athens was as liberal in intellectual. There was no narrow jealousy directed against a Professor, because he was not an Athenian; genius and talent were the qualifications; and to bring them to Athens, was to do homage to it as a University. . There was a brotherhood and a citizenship of mind.

Mind came first, and was the foundation of the academical polity; but it soon brought along with it, and gathered round itself, the gifts of fortune and the prizes of life. As time went on, wisdom was not always sentenced to the bare cloak of Cleanthes; but, beginning in rags, it ended in fine linen. The Professors became honourable and rich; and the students ranged themselves under their names, and were proud of calling themselves

their countrymen. The University was divided into four great nations, as the medieval antiquarian would style them; and in the middle of the fourth century, Proæresius was the leader or proctor of the Attic, Hephæstion of the Oriental, Epiphanius of the Arabic, and Diophantus of the Pontic. Thus the Professors were the patrons of clients, and the hosts and *proxeni* of strangers and visitors, as well as the masters of the schools: and the Syrian or Sicilian youth who came to one or other of them, would be encouraged to study by his protection, and incited to aspire by his example.

Even Plato, when the schools of Athens were not a hundred years old, was in circumstances to enjoy the *otium cum dignitate*. He had a villa out at Heraclea; and he left his patrimony to his school, in whose hands it remained, not only safe, but fructifying, a marvellous phenomenon in tumultuous Greece, for the long space of eight hundred years. Epicurus too had the property of the Gardens where he lectured; and these too became the property of his sect. But in Roman times the chairs of grammar, rhetoric, politics, and the four philosophies, were handsomely endowed by the State; some of the Professors were themselves statesmen or high functionaries, and brought to their favourite study senatorial rank or Asiatic opulence.

Patrons such as these can compensate to the freshman, in whom we have interested ourselves, for the poorness of his lodging and the turbulence of his companions. In every thing there is a better side and a worse; in every place a disreputable set and a respectable, and the one is hardly known at all to the other. Men come away from the same University at this day, with contradictory impressions and contradictory statements, according to the society they have found there; if you believe the one, nothing goes on there as it should do; if you believe the other, nothing goes on as it should *not*. Virtue, however, and decency are commonly in the minority every where, and under some sort of a cloud or disadvantage; and this being the case, it is so much gain whenever an Herodes Atticus is found, to throw the influence of wealth and station on the side even of a decorous philosophy. A consular man, and the heir of an ample fortune, this Herod was content to devote his powers to a professorship, and his fortunes to the patronage of literature. He gave the sophist Polemo above eight thousand pounds, as the sum is calculated, for three declamations. He built at Athens a stadium six hundred feet long, entirely of white marble, and capable of admitting the whole population. His theatre, erected to the memory of his wife, was made of cedar wood curiously carved. He had two villas, one at Marathon, the place of his birth, about ten miles from Athens, the other at Cephissia, at the distance of six; and thither he drew to him the *élite*, and at times the whole body of the students. Long arcades, groves of trees, clear pools for the bath, delighted and recruited the summer visitor. Never was so brilliant a lecture-room as his evening banqueting-hall; highly connected students from Rome mixed with the sharp-witted Provincial of Greece or Asia Minor; and the nondescript visitor, half philosopher, half tramp, and the flippant sciolist, met with a reception, courteous always, but suitable to their deserts. Herod was noted for his repartees; and we have instances on record of his setting down, according to the emergency, both the one and the other.

A higher line, though a rarer one, was that allotted to the youthful Basil. He was one of those men who seem by a sort of fascination to draw others around them even without wishing it. One might have deemed that his gravity and his reserve would have kept them at a distance; but, almost in spite of himself, he was the centre of a knot of youths, who, pagans as most of them were, used Athens for the purpose for which they professed to seek it; and, though he himself was disappointed and displeased with the place, he seems to have been the means of their profiting by its advantages. One of these was Sophronius, who afterwards held a high office in the state; Eusebius was another, at that time the bosom-friend of Sophronius, and afterwards a Bishop. Celsus too is named, who afterwards was raised to the government of Cilicia by the Emperor Julian. Julian himself, in the sequel of unhappy memory, was then at Athens, and

known at least to St. Gregory. Another Julian is also mentioned, who was afterwards commissioner of the land tax. Here we have a glimpse of the better kind of society among the students of Athens; and it is to the credit of the parties composing it, that such young men as Gregory and Basil, men as intimately connected with Christianity, as they were connected with the great world, should hold so high a place in their esteem and love. When the two saints were departing, their companions came around them with the hope of changing their purpose. Basil persevered; but Gregory relented, and turned back to Athens for a time.

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Chapter I.—Statements relative to St. Peter and the Popes to be examined in this work—Necessity of this examination at the present period—Who first denied St. Peter's visit to Rome—Occasion of the denial—Repeated by some heretics, but successfully combated by Catholic and anti-Catholic writers of celebrity.—Proofs of St. Peter's visit to Rome from the Fathers of the first five centuries—Reason assigned for this visit.—Simon Magus—His character—Neander's observations regarding him refuted.—Local proofs of St. Peter's visit to Rome—The Tullian or Mamertine Prison—House of Pudens—Altar—Chains—Place of Martyrdom—Tomb—Church called Domine quò vadis—Argument derived from St. Peter's Epistle written at Babylon—Burton's acknowledgment—Döllinger's reconciliation of scripture and chronology—Arguments against St. Peter's visit, mainly resultant from an ignorance of the state of the question.

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Chapter V.—The British Church from its origin, Catholic—Recent denials of this futile—Many British documents destroyed—Cause of this—Details on this point.—The arguments of Burgess, Stillingfleet, and Palmer in favour of an independent British Church, absolutely null and void.—History of the Origin and Establishment of the British Church, derived from *Bede*, *Llyver Teilo*, and *Triads*,—British Prelates at Arles and Sardica, in union with the Pope and the rest of Christendom.—Rise of Pelagianism. History of Pelagius—his country, doctrines, condemnation and wanderings.—Messengers sent to Britain to crush the heresy—History of Germanus.—Answers to modern objections relative to this Mission.—Withdrawal of the Roman Legions from Britain.—Sad results both to Church and State on this event and the rebellion of the Saxons.—Who these were—Still continuous evidence of the faith and dependence of Britain down to the establishment of the Saxon Dynasty.

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THE CATHOLIC UNIVERSITY GAZETTE.

No. 6. THURSDAY, JULY 6, 1854. One Penny.

NOTICES.

It is respectfully requested of all fathers and friends of young men, sending in their names for entrance, to state whether they wish them to come into residence in November next, or after Christmas, or in November year.

And, to prevent confusion between private letters and those which are on business, it is requested of all persons writing to the Rector or Vice-Rector on matters connected with the University, to direct their communications to them at the "Catholic University House, Stephen's Green", with "on business" in the corner of the envelope.

Two exhibitions will be given away in November next by *concursus*, for the highest proficiency, in the one case in classics, in the other in mathematics. They will be opened for competition to all natives of Ireland, who bring a testimonial of good conduct from any approved school or college. The exhibitions (burses) last for one year, and will be worth thirty-five pounds each. Particulars of the subjects of examination will be shortly given.

SEDES SAPIENTIÆ, ORA PRO NOBIS.

Specimens of youthful inaccuracy of mind.

I am able to present the reader by anticipation with the correspondence which will pass between Mr. Brown's father and Mr. Black, the tutor, on the subject of Mr. Brown's examination for entrance at the University. My only difficulty in availing myself of it, is my anxiety lest I should thereby be supposed to imply that such cases as Mr. Brown's are likely to occur in any case *but* Mr. Brown's; I am persuaded they will not. I have drawn a case *sui generis*, and, except in Mr. Brown's instance, an imaginary case, on purpose, because I thought an extreme case, or what may be called exaggeration and caricature, was the best means of *bringing out* certain faults of the mind which do indeed exist, but not in that degree. If a master in deportment wishes to carry home to one of his boys that he slouches, he will caricature the boy himself, by way of impressing on the boy's intellect a sort of abstract and typical form of the ungraceful habit which he wishes corrected. When we have the abstract ideas of things in our minds, we refer the particular and partial manifestations of them to these types; we recognise the kind of thing, good or bad, as we never did before, and we have a guide set up within us to direct our course by. So it is with principles of taste, good breeding, or of conventional fashion; so it is in the fine arts, in painting, or in music. You skim through a review of the works of some great artist or composer, and half the words are gibberish to you. You see or hear the subjects of the criticisms, and you do not gather their meaning, and you have no opinion to give of them; but when you begin actually to cultivate the science, then gradually the ideas denoted by the strange terms break upon you, and in proportion as they do so, you understand and can criticise a picture or a movement.

So is it with the cultivation and discipline of the mind, as it should be conducted at College and University, and as it manifests itself afterwards in life. Clearness of head, accuracy, scholarlike precision, method, and the like, are ideas obvious to point out, and easy to acquire; yet they do not suggest

themselves to youths at once, and have to be urged and inflicted upon them. And this is done best by a caricature.

And, as I am now going to continue the caricature by bringing in Mr. Brown's father as well as himself, I have to make a fresh explanation, lest I should seem to imply there are fathers altogether such as he will prove to be. I do not mean to say there are; yet it may easily happen that many excellent fathers, many even able and thoughtful men, may be found, who in a certain measure are under the bias of that error, of which Mr. Brown senior is the typical instance, and who may be led possibly to reconsider some of their views, and in a measure to modify them, by the introduction of ideas on which hitherto they had not dwelt;—and that, in consequence of being confronted with that typical representation, though the error is never found so pure and complete in fact, but only in degrees and portions, so that, when represented pure, it is called, and may fairly be called, a caricature. With this explanation of my meaning, and apology in anticipation, I hope to be able without misconstruction to put before the reader the correspondence of which I have spoken.

Mr. Brown, jun., to his Father.

My dear Father,

It seems odd I never was in Dublin before, though we have been now some time in Ireland. Well, I find it a handsomer place than I thought for—really a respectable town. But it is sadly behind the world in many things. Think of its having no real Zoological, not even a National Gallery or British Museum! nor have they any *high art* here: some good public buildings, but very *pagan*. The bay is a fine thing.

I called with your letter on Mr. Smith, who gave me a jolly dinner and took me in: next day he introduced me to the bigwigs at the University. Would you believe it? I thought I should find something *Christian* there at any rate; nothing of the sort; there are no University buildings whatever, except what is merely a gentleman's house, and positively hideous.

There is a number of candidates here for an Exhibition which is to be given away. It crossed my mind to try for it, and I have mentioned it to Mr. Smith. They say the elder Thomas, you saw him once, is going to offer himself; he is a large fellow now, though younger than me. If he be the best of the lot, I shall not be much afraid.

Well—in I went yesterday, and was examined. It was such a queer concern. One of the junior Tutors had me up, and he must be a new hand, he was so uneasy. He gave me the slowest examination! I don't know to this minute what he was at. He first said a word or two, and then was silent. He then asked me why we came up to Dublin, and did not go down; and put some absurd little questions about Βαίνω I was tolerably satisfied with myself, but he gave me no opportunity to show off. He asked me literally nothing; he did not even give me a passage to construe for a long time, and then gave me nothing more than two or three easy sentences. And he kept playing with his paper knife, and saying: "How are you now, Mr. Brown? don't be alarmed, Mr. Brown; take your time, Mr. Brown; you know very well, Mr. Brown"; so that I could hardly help laughing. I never was less afraid in my life. It would be wonderful if such an examination *could* put me out of countenance.

There's a lot of things which I know very well, which the Examiner said not a word about. Indeed I think I have been getting up a great many things for nothing; —provoking enough. I had read all Thirlwall; but, though I told him so, he did not ask me one question in it; and there's Whewell, Macaulay, and Schlegel, all thrown away.

He has not said a word yet, where I am to be lodged. He looked quite confused when I asked him. He is, I suspect, a *character*.

Your dutiful son, etc.

Robert.

Mr. Black to Mr. Brown sen.

My dear Sir,

I have to acknowledge the kind letter you sent me by your son, and I am

much pleased to find the confidence you express in us. Your son seems an amiable young man, of studious habits, and there is every hope of his passing his academical career with respectability, and his examination with credit. This is what I should have expected from his telling me that he had been educated at home under your own paternal eye; indeed, if I do not mistake, you have undertaken the interesting office of instructor yourself.

I hardly know what best to recommend to him at the moment: his reading has been *desultory;* he knows *something* about a great many things, of which youths of his age commonly know nothing. Of course, we *could* take him into residence now, if you urge it; but my advice is, that he should first direct his efforts to distinct preparation for our examination, and to study its particular character. Our rule is to recommend youths to do a *little well*, instead of throwing themselves upon a large field of study. I conceive it to be your son's fault of mind, not to see exactly the *point* of things, nor to be so well *grounded* as he might be. Young men are indeed always wanting in *accuracy;* this kind of deficiency is not peculiar to him, and he will doubtless soon overcome it, when he sets about it.

On the whole, then, if you will kindly send him up six months hence, he will be more able to profit by our lectures. I will tell him what to read in the meanwhile. Did it depend on me, I should send him for that time to a good school or college, of which we have not a few, or I could find you a private Tutor for him.

I am, etc.

Mr Brown sen. to Mr. Black.

Sir,

Your letter, which I have received by this morning's post, is gratifying to a parent's feelings, so far as it bears witness to the impression which my son's amiableness and steadiness have made on you. He is indeed a most exemplary lad: fathers are partial, and their word about their children is commonly not to be taken; but I flatter myself that the present case is an exception to the rule; for, if ever there was a well-conducted youth, it is my dear son. He is certainly very clever; and a closer student, and, for his age, of more extensive reading and sounder judgment, does not exist.

With this conviction, you will excuse me if I say, that there were portions of your letter which I could not reconcile with that part of it to which I have been alluding. You say he is "a young man of *studious habits*", having "*every hope* of passing his academical career with respectability, and *his examination with credit*"; you allow that "he knows something about a *great many things*, of which youths of his age commonly *know nothing*": no common commendation, I consider; yet, in spite of this, you recommend, though you do not exact, at a complete disarrangement of my plans (for I do not know how long my duties will keep me in Ireland), a postponement of his coming into residence for six months.

Will you allow me to suggest an explanation of this inconsistency? it is found in your confession that the examination is of a "particular character". Of course it is very right in the governors of a great Institution to be "particular", and it is not for me to argue with them. Nevertheless, I cannot help saying, that at this day nothing is so much wanted in education as *general knowledge.* This alone will fit a youth *for the world.* In a less stirring time, it may be well enough to delay in particularities, and to trifle over minutiæ; but the world will not stand still for us, and, unless we are up to its requisitions, we shall find ourselves thrown out of the contest. A man must have *something in him* now, to make his way; and the sooner we understand this, the better.

It mortified me, I confess, to hear from my son, that you did not try him in a greater number of subjects, in handling which he would probably have changed your opinion of him. He has a good memory, and a great talent for history, ancient and modern, especially constitutional and parliamentary; another favourite study with him is the philosophy of history. He has read Pritchard's Physical History, Cardinal Wiseman's Lectures on Science, Bacon's

Advancement of Learning, Macaulay, and Hallam: I never met with a faster reader. I have let him attend, in England, some of the most talented lecturers in chemistry, geology, and comparative anatomy, and he sees the Quarterly Reviews and the best Magazines, as a matter of course. Yet on these matters not a word of examination!

I have forgot to mention, he has a very pretty idea of poetical composition: I inclose a fragment which I have found on his table, as well as one of his prose Essays.

Allow me, as a warm friend of your undertaking, to suggest that the *substance* of knowledge is far more valuable than its *technicalities;* and that the vigour of the youthful mind is but *wasted* on *barren* learning, and its ardour is *quenched* in *dry* disquisition.

I have the honour to be, etc.

On the receipt of this letter, Mr. Black will find, to his dissatisfaction, that he has not advanced one hair's breadth in bringing home to Mr. Brown's father the real state of the case, and has done no more than present himself as a mark for certain commonplaces, very true, but very inappropriate to the matter in hand. Filled with this disappointing thought, for a while he will not inspect the inclosures of Mr. Brown's letter, being his son's attempts at composition. At length he opens them, and reads as follows:

Mr. Brown's poetry.

The taking of Sebastopol.

O might I flee to Araby the blest,
The world forgetting, but its gifts possessed,
Where fair-eyed peace holds sway from shore to shore,
And war's shrill clarion frights the air no more.

Heard ye the cloud-compelling blast* awake (* Bombarding)
The slumbers of the inhospitable lake?† († The Black Sea)
Saw ye the banner in its pride unfold
The blush of crimson and the blaze of gold?

Raglan and St. Arnaud, in high command,
Have steamed from old Byzantium's hoary strand;
The famed Cyanean rocks presaged their fight,
Twin giants, with the astonished Muscovite.

So the loved maid, in Syria's balmy noon,
Forebodes the coming of the hot simoon,
And sighs . . . . .
And longs . . . . .
And dimly traces . . . . .

* * * * * *

Mr. Brown's prose.

"Fortes fortuna adjuvat".

Of all the uncertain and capricious powers which rule our earthly destiny, fortune is the chief. Who has not heard of the poor being raised up, and the rich being laid low? Alexander the Great said he envied Diogenes in his tub, because Diogenes could have nothing less. We need not go far for an instance of fortune. Who was so great as Nicholas, the Czar of all the Russians, a year ago, and now he is "fallen, fallen from his high estate, without a friend to grace his obsequies". The Turks are the finest specimen of the human race, yet they too have experienced the vicissitudes of fortune. Horace says that we should wrap ourselves in our virtue, when fortune changes. Napoleon, too, shows us how little we can rely on fortune; but his faults, great as they were, are being redeemed by his nephew, Louis Napoleon, who has shown himself very different from what we expected, though he has never explained how he came to swear to the constitution, and then mounted the imperial throne.

From all this it appears, that we should rely on fortune only while it remains,—recollecting the words of the thesis "Fortes fortuna adjuvat"; and that above all, we should ever cultivate those virtues which will never fail us, and which are a sure basis of respectability, and will profit us here and hereafter.

On reading these compositions over, Mr. Black will take to musing; then he will reflect that for one case so provoking he is likely to have a hundred of a more consolatory character;—and so he will write a civil letter back to Mr. Brown, inclosing the two papers.

Mr Brown, however, has not the resignation of Mr. Black; and, on his Dublin friend, Mr. Smith, paying him a visit, he will open his mind to him; and I will tell the reader all that is to pass between the two, if he will suffer me, for convenience-sake, to transfer the future into the past, and to narrate it in the present.

Mr. Smith is the father of a family, and is a well-judging man. He knows the difference between show and substance; he is penetrated with the conviction that Rome was not built in a day, that buildings will not stand without foundations, and that, if boys are to be taught well, they must be taught slowly and step by step. To him Mr. Brown unbosoms his dissatisfaction, presenting to him his son's Theme as an *experimentum crucis* between him and Mr. Black. Mr. Smith reads it through, and then again; and then he observes:—

"Well, it is only the sort of thing which any boy would write, neither better nor worse. I speak candidly".

On Mr. Brown expressing disappointment, inasmuch as the said Theme is *not* the sort of thing which any boy could write, Mr. Smith continues:—

"There's not one word of it upon the thesis; but all boys write in this way". Mr. Brown directs his friend's attention to the knowledge of ancient history which the composition displays, Alexander and Diogenes; of the history of Napoleon; to the evident interest which the young author takes in contemporary history, and his prompt application of passing events to his purpose; moreover, to the apposite quotation from Dryden, and the reference to Horace; —all proofs of a sharp wit and a literary mind.

But Mr. Smith is more relentlessly critical than the occasion needs, and more pertinacious than any father can comfortably bear. He proceeds to break the butterfly on the wheel in the following oration:—

"Now look here", he says; "the subject is 'Fortes fortuna adjuvat'; now this is a *proposition;* it states a certain general principle, and this is just what an ordinary boy would be sure to miss, and Robert does miss it. He goes off at once on the word 'fortuna'. 'Fortuna' was not his subject; the thesis was intended to *guide* him; he refuses to be put into leading strings; he breaks loose, and runs off in his own fashion on the broad field and wild chase of 'fortune', instead of closing with a subject, which, as being definite, would have supported him.

"It would have been very cruel to have told a boy to write on 'fortune'; it would have been like asking him his opinion 'of things in general'. Fortune is 'good', 'bad', 'capricious', 'unexpected', ten thousand things all at once, and one of them as much as the other. Ten thousand things may be said of it; give me *one* of them, and I will write upon it; I cannot write on more than one; Robert prefers to write upon all.

"'Fortune favours the bold'; here is a very definite subject: take hold of it, and it will steady and lead you on: you will know in what direction to look. Not one boy in a hundred does avail himself of this assistance; your boy is not solitary in his inaccuracy; all boys are more or less inaccurate, because they are boys; boyishness of mind means inaccuracy. Boys cannot deliver a message, or execute an order, or relate an occurrence, without a blunder. They do not rouse up their attention, and reflect: they do not like the trouble of it: they cannot look at anything steadily; and, when they attempt to write, off they go in a rigmarole of words, which does them no good, and never would, though they wrote themes till they died.

"A really clever youth, especially as his mind opens, is impatient of this defect of mind, even though, as being a youth, he is partially under its influence. He shrinks from a vague subject, as spontaneously as a slovenly mind takes to it; and he will often show at disadvantage, and seem ignorant and stupid, from seeing more and knowing more, and having a clearer perception of things, than another. I recollect once hearing such a young man, in the course of an examination, asked very absurdly what 'his opinion' was of Lord Chatham. Well, this was like asking him his view of 'things in general'. The poor youth stuck, and looked like a fool, though it was not *he*. The examiner,

blind to his own absurdity, went on to ask him 'what were the characteristics of English history'. Another silence, and the poor fellow seemed to lookers-on to be done for, when his only fault was that he had better sense than his interrogator.

"When I hear such questions put, I admire the tact of the worthy Milnwood in Old Mortality, when in a similar predicament. Sergeant Bothwell broke into his house and dining-room in the king's name, and asked him what he thought of the murder of the Archbishop of St. Andrew's; the old man was far too prudent to hazard any opinion of his own, even on a precept of the Decalogue, when a trooper called for it; so he glanced his eye down the Royal Proclamation in the Sergeant's hand, and appropriated its sentiments to the question in hand. Thereby he was enabled to pronounce the said assassination to be 'savage', 'treacherous', 'diabolical', and 'contrary to the king's peace and the security of the subject'; to the edification of all present, and the satisfaction of the military inquisitor. It was in some such way my young friend got off. His guardian angel reminded him in a whisper that Mr. Jones had himself written a book on Lord Chatham and his times. This set him up at once; he drew boldly on his memory for the political views advanced in it; was at no loss for definite propositions to suit his purpose; recovered his ground, and came off triumphantly".

Here Mr. Smith stops; and Mr. Brown takes advantage of the pause to insinuate that Mr. Smith himself is not a disciple of his own philosophy, having himself travelled some way from his subject; his friend stands corrected, and retraces his steps.

"The thesis", he begins again, "is 'Fortune favours the brave'; Robert has gone off with the nominative without waiting for verb and accusative. He might as easily have got off upon 'brave', or upon 'favour', except that 'fortune' comes first. He does not merely ramble from his subject, but he starts from a false point. Nothing could go right after this beginning, for having never gone *off* his subject, as I did off mine, he never could come back to it. However, at least he might have kept to some subject or other; he might have shown some exactness or consecutiveness in detail; but just the contrary; observe. He begins by calling fortune 'a power'; let that pass. Next, it is one of the powers 'which rule our earthly destiny', that is, *fortune* rules *destiny*. Why, where there is fortune, there is no destiny; where there is destiny, there is no fortune. Next, after stating generally that fortune raises or depresses, he proceeds to exemplify: there's Alexander, for instance, and Diogenes, —an instance, that is, of what fortune did *not* do, for they died, as they lived, in their respective states of life. Then comes the Emperor Nicholas *hic et nunc;* with the Turks on the other hand, place, and time, and case not stated. Then examples are dropped, and we are turned over to poetry, and what we ought to do, according to Horace, when fortune changes. Next, we are brought back to our examples, in order to commence a series of rambles, beginning with Napoleon the First. Apropos of Napoleon the First, comes in Napoleon the Third; this leads us to observe that the latter has acted 'very differently from what we expected'; and this again to the further remark, that no explanation has yet been given of his getting rid of the Constitution. He then ends by boldly quoting the thesis, in proof that we may rely on fortune, when we cannot help it; and by giving us advice, sound but unexpected, to cultivate virtue".

"O! Smith, it is quite ludicrous"...breaks in Mr. Brown;—this Mr. Brown must be a very good tempered man, or he would not bear so much:—this is my remark, not Mr. Smith's, who will not be interrupted, but only raises his voice: "Now, I know how this Theme was written", he says, "first one sentence, and then your boy sat thinking, and devouring the end of his pen; presently down went the second, and so on. The rule is, first think, and then write: don't write, when you have nothing to say; or, if you do, you will make a mess of it. A thoughtful youth may deliver himself clumsily, he may set down little; but depend upon it, such his half sentences will be worth more, than the folio sheet of another boy, and an experienced examiner will see it.

"Now, I will prophesy one thing of Robert, unless this fault is knocked out of him",

continues merciless Mr Smith. "When he grows up, and has to make a speech, or write a letter for the papers, he will look out for flowers, full blown flowers, figures, smart expressions, trite quotations, hackneyed beginnings and endings, pompous circumlocutions, and all that sort of thing: but the meaning, the sense, the solid sense, the foundation, you may hunt the slipper long enough, before you catch it."

"Well", says Mr. Brown, a little chafed, "you are a great deal worse than Mr. Black; you have missed your vocation: you ought to have been a schoolmaster". Yet he goes home somewhat struck by what his friend has said, and turns it in his mind for some time to come, when he gets there. He is a sensible man at bottom, as well as good tempered, this Mr. Brown.

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The following is a Summary of the Contents of the Work.

Chapter I.—Statements relative to St. Peter and the Popes to be examined in this work—Necessity of this examination at the present period—Who first denied St. Peter's visit to Rome—Occasion of the denial—Repeated by some heretics, but successfully combated by Catholic and anti-Catholic writers of celebrity.—Proofs of St. Peter's visit to Rome from the Fathers of the first five centuries—Reason assigned for this visit.—Simon Magus—His character—Neander's observations regarding him refuted.—Local proofs of St. Peter's visit to Rome—The Tullian or Mamertine prison—House of Pudens—Altar—Chains—Place of Martyrdom—Tomb—Church called Domine quò vadis—Argument derived from St. Peter's Epistle written at Babylon—Burton's acknowledgment—Döllinger's reconciliation of scripture and chronology—Arguments against St. Peter's visit, mainly resultant from an ignorance of the state of the question.

Chapter II.—St. Peter was Bishop of Rome—Proved—1° from the names of the Roman See—2° From the appeals of the Fathers to the Prelates of this See—3° From the Liberian, Pauline, and other catalogues of every age.—St. Peter was not only Bishop of Rome, but the Head of the Church—Proved from the words of Christ, and the concurrent testimony of the Fathers—An objection answered—Summary of the opinions and belief of the Fathers:—This summary presents to the Christian overwhelming evidence of the point in question.

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Chapter IV.—Necessity of Union with Rome—This a consequence of previous statements—Proved by many striking passages from the Fathers.—By virtue of this union alone, is any Church entitled to the name of Catholic.—Protestantism not Catholic in any sense.

Chapter V.—The British Church from its origin, Catholic—Recent denials of this futile—Many British documents destroyed—Cause of this—Details on this point.—The arguments of Burgess, Stillingfleet, and Palmer in favour of an independent British Church, absolutely null and void.—History of the Origin and Establishment of the British Church, derived from *Bede*, *Llyver Teilo*, and *Triads*,—British Prelates at Arles and Sardica, in union with the Pope and the rest of Christendom.—Rise of Pelagianism. History of Pelagius—his country, doctrines, condemnation and wanderings.—Messengers sent to Britain to crush the heresy—History of Germanus.—Answers to modern objections relative to this Mission.—Withdrawal of the Roman Legions from Britain—Sad results both to Church and State on this event and the rebellion of the Saxons.—Who these were—Still continuous evidence of the faith and dependence of Britain down to the establishment of the Saxon Dynasty.

Chapter VI.—Pope Gregory's anxiety to convert the Saxons—Origin of this anxiety.—Sends Augustine and others to convert them.—Journey of the Missioners—The instructions given them—Arrangements for the establishment of the Hierarchy.—Arrival of the Missioners—Their reception—Zeal—Conversion of the King and others.—Conduct of the Missioners—Conference of Augustine and the British Prelates—Results—The British Church not independent—Even if it had claimed to be so, Anglicanism cannot thence derive any argument in favour of the Establishment.—The Anglo-Saxon Church—Its history one continuous proof of Rome's Supremacy.

Chapter VII.—Continuous proofs of the dependence of the Church in England on Rome, from the Norman invasion down to the year 1534—This dependence evident from every Archiepiscopal appointment; from the appeals of kings, bishops, and monks, and from the unvarying conduct of the Popes—Evident too from the doctrines openly professed: these doctrines the same as are now professed by the Catholic Church—Separation when and how, and by whom effected—Results—Conclusion of the work.

Dublin: James Duffy, 7 Wellington Quay. London Messrs. Burns & Lambert, 63 Paternoster Row.

THE CATHOLIC UNIVERSITY GAZETTE.

No. 7. THURSDAY, JULY 13, 1854. One Penny.

NOTICES.

It is respectfully requested of all fathers and friends of young men, sending in their names for entrance, to state whether they wish them to come into residence in November next, or after Christmas, or in November year.

And, to prevent confusion between private letters and those which are on business, it is requested of all persons writing to the Rector or Vice-Rector on matters connected with the University, to direct their communications to them at the "Catholic University House, Stephen's Green", with "on business" in the corner of the envelope.

Two exhibitions will be given away in November next by *concursus*, for the highest proficiency, in the one case in classics, in the other in mathematics. They will be opened for competition to all natives of Ireland, who bring a testimonial of good conduct from any approved school or college. The exhibitions (burses) last for one year, and will be worth thirty-five pounds each.

The Candidates for the Classical Exhibition will be examined in passages in the Greek and Latin Classics, in Greek and Roman History, from the age of Pisistratus to that of Augustus, and the outlines of its chronology, and in ancient Geography; in Greek and Latin grammar, and in Latin and English composition.

Catholic University House,
July 8, 1854.

Specimens of examination in Grammar for the Classical Exhibition.

I.

1. Specify the different dialects of Greek, their respective characters, with examples, mentioning the principal authors who wrote in each.

2. Give the comparatives and superlatives of *σαφής, πέπων, βλάξ, ταχύς, μακρός, δεινός, σοφός.*

3. State the tense, mood, number, and person, with the formation of the following words:—*ἔσχηκα, ἔταφον, τεθνεώς, ἐστέατε, ᾔδη, πεποιθοίη, πέπυσμαι, πέφανται, ἐλάμφθην, ἀπείθην.*

4. State the principal uses of the Greek middle verb, with examples.

5. Give instances of the particles, in Greek and in Latin, used in the expression of a wish.

6. *Οὐ μὴ θύγατερ, τάδε γηρύσεις;—Ἀλλ' οὔ τι μὴ φύγητε λαιψηρᾷ ποδί.* Translate these sentences, and explain the two usages of *οὐ μὴ* which they involve.

7. Give the principal rules of Greek accentuation, and accentuate the following words: *Καλος, μουσα, αυλακος, αληθης, λαβεσθαι, τετυφεναι, δεγμενος, αιγιλιπος, υπενερθε, δροσερας, κρηνιδος.*

8. Construct a scale of feet for the Greek Iambic trimeter of the tragedians, and explain, with examples, the different kinds of cæsuras used in that metre.

II.

1. Give the genitive plural of the following nouns, stating the principle on which it depends:—Imber, canis, lynx, grus, uter, lis, cliens, caro, mus, vates.

2. Give the genders of ensis, vermis, carbasus, piscis, vepres, pelagus, pampinus, phaselus, pons, sermo, grando, forceps, sepes.

3. Give examples of nouns masc. in the sing. and neuter in the plural; fem. in the sing. and neuter in the plural; neuter in the sing. and masc. in the plural; neuter in the sing. and fem. in the plural.

4. Explain the formation of the following substantives:—adjutor, censor, clamor, ardor, ultio, auditio, congressus, ortus, tegumentum, fomentum, scutulum, fraterculus, lapillus, bacillum, equuleus, vinetum, dumetum, crudelitas, veritas.

5. Give the comparatives and superlatives of nequam, sinister, maledicus; and the superlatives of propior, dexter, inferus, vetus, maturus.

6. Give the perfect and supine of sono, frico, eneco, lavo, cieo, spondeo, despondeo, aboleo, obsoleo, allicio, elicio, subsisto, percello, depso, capesso.

7. Give the adjectives derived from the following names of places:—Athenæ, Sulmo, Capitolium, Caudium, Aquinum, Alba, Thebæ, Neapolis, Agrigentum.

8. Give examples of adjectives ending in -icus, -eus, -inus, -osus, -lentus; and state what is denoted by those terminations respectively.

9. "O puer, ut sis vitalis metuo"—"Metuo ne, dum minuere velim laborem, augeam". Translate these sentences, and explain, with examples, this use of *ut* and *ne*.

10. Distinguish between nolim factum, nollem factum, utinam salvus sis, utinam salvus esses.

11. State, with examples, the principal uses of the relative pronoun, with a subjunctive.

THE following List may be found useful in the purchase of books on the subjects of examination for the Classical Exhibition.

Liddell and Scott's Lexicon.
Riddle's or Ainsworth's Latin Dictionary.
Riddle's and Arnold's English-Latin Dictionary.
Wordsworth's Greek Grammar.
Matthiæ's Greek Grammar (abridged).
Matthiæ's Larger Greek Grammar.
Arnold's Greek Prose Exercises.
Sandford's Rules and Exercises in Homeric and Attic Greek.
Valpy's Latin Grammar.
The Eton Latin Grammar, by Yonge.
Zumpt's Larger Latin Grammar.
Arnold's Latin Exercises.
Alvarez's Latin Prosody, by Geoghegan.
Crombie's Gymnasium.
Ellis' Latin Exercises.
Fredet's Ancient History.
——— Modern History.
Keightley's History of Greece.
——— History of Rome.
Adam's Roman Antiquities.
Paul and Arnold's Handbook of Roman Antiquities.
——— Handbook of Grecian Antiquities.
Arrowsmith's Grammar of Ancient Geography.

SEDES SAPIENTIÆ, ORA PRO NOBIS.

What a University does, and what it does not, consist in.

WHEN the Catholic University is mentioned, we hear people saying on all sides of us,—"Impossible! how can you give degrees? what will your degrees be worth? where are your endowments? where are your edifices? where will you find students? what will government have to say to you? who wants you? who will acknowledge you? what do you expect? what is left for you?"

Now, I hope I may say without offence, that this surprise on the part of so many excellent men, is itself not a little surprising. When I look around at what the Catholic Church now is in this country, and am told what it was twenty or thirty years ago; when I see the hundreds of good works, which in that interval have been done, and now stand as monuments of the zeal and charity of the living and the dead; when I find that in those years new religious orders have been introduced, and that the country is now covered with convents; when I gaze upon the sacred edifices, spacious and fair, which during that time have been built out of the pence of the poor; when I reckon up the multitude of schools now at work, and the sacrifices which gave

them birth; when I reflect upon the great political exertions and successes which have made the same period memorable in all history to come; when I contrast what was then almost a nation of bondsmen with the intelligence, and freedom of thought, and hope for the future, which is its present characteristic; when I meditate on the wonderful sight of a people springing again fresh and vigorous from the sepulchre of famine and pestilence; and when I consider that those bonds of death which they have burst, are but the specimen and image of the adamantine obstacles, political, social, and municipal, which have all along stood in the way of their triumphs, and how they have been carried on to victory by the simple energy of a courageous faith; it sets me marvelling to find some of those very men, who have been heroically achieving impossibilities all their lives long, now beginning to scruple about adding one little sneaking impossibility to the list, and I feel it very lucky that they did not insert the word "impossible" into their dictionaries and encyclopædias at a somewhat earlier date.

However, this by the way; as to the objection itself, which has led to this not unnatural reflection, perhaps the reader may already have observed, if he has taken the trouble to follow me, that in former numbers I have already been covertly aiming at it; and now I propose to handle it avowedly, at least as far as my limits will allow.

He will recollect, perhaps, that in former Essays I have already been maintaining, that a University consists, and has ever consisted, in demand and supply, in wants which it alone can satisfy and which it does satisfy, in the communication of knowledge, and the relation and bond which exists between the teacher and the taught. Its constituting, animating principle is this moral attraction of one class of persons to another; which is prior in its nature, nay commonly in its history, to any other tie whatever; so that, where this is wanting, a University is alive only in name, and has lost its true essence, whatever be the advantages, whether of position or of affluence, with which the civil power or private benefactors contrive to encircle it. I am far indeed from undervaluing those external advantages; a certain share of them is necessary to its well being: but on the whole, as it is with the individual, so will it be with the body:—it is talents and attainments which command success. Consideration, dignity, wealth, and power, are all very proper things in the territory of literature; but they ought to know their place; they come second, not first; they must not presume, or make too much of themselves; or they had better be away. First intellect, then secular advantages, as its instruments and as its rewards; I say no more than this, but I say no less.

Nor am I denying, as I shall directly show, that, under any circumstances, professors will ordinarily lecture, and students ordinarily attend them, with a view, in some shape or other, to secular advantage. Certainly; few persons pursue knowledge simply for its own sake. But still, remuneration of some sort, both to the teachers and to the taught, may be inseparable from University action, and I think it is. Much less am I forgetting (to view the subject on another side), that intellect is helpless, because ungovernable and self-destructive, unless it be regulated by a moral rule and by revealed truth. Nor am I saying anything in disparagement of the principle, that establishments of literature and science should be in subordination to ecclesiastical authority.

I would not make light of any of these considerations; some I shall even assume now, as necessary for my purpose; of some I shall say more hereafter; here, however, I am merely suggesting to the reader's better judgment what is just enough to constitute a University, or what a University consists in, viewed in its essence. What this is, seems to me most simply explained and ascertained, as I noticed in a former number, by the instance of metropolitan towns. It would appear as if the very same kind of needs, social and moral, which give rise to metropolitan towns, give rise also to Universities; nay, that every metropolis is a University, as far as the rudiments of a University are concerned. Youths come up thither from all parts: in order to better themselves generally;—not as if they looked

for degrees in their own several pursuits, and degrees recognised by the Law; not as if there were to be any *concursus* for fellowships in chemistry, for instance, or engineering,—but they come to gain that instruction which will turn most to their account in after life, and to form good and serviceable connexions, and that, as regards the fine arts, literature, and science, as well as in trade and the professions. I do not see why it should be more difficult for Ireland to trade, if I may use the term, upon the field of knowledge, than for the inhabitants of San Francisco or of Melbourne to make a fortune by their gold fields, or for the North of England by its coal. If gold is power, wealth, influence; and if coal is power, wealth, influence; so is knowledge.

> "When house and lands are gone and spent,
> Then learning is most excellent";

and, as some men go to the Antipodes for the gold, so others will come to us here for the knowledge. And it is as reasonable to expect students, though we have no charter from the State, as to expect a crowd of Britishers, Yankees, Spaniards, and Chinamen at the diggings, though there are no degrees for the successful use of the pickaxe, sieve, and shovel.

And history, I think, corroborates this view of the matter. In all times there have been Universities; and in all times they have flourished in this profession of teaching and this desire of learning. They have needed nothing else but this for their existence. There has been a demand, and there has been a supply; and there has been the supply necessarily before the demand, though not before the need. This is how the University, in every age, has made progress. Teachers have set up their tent, and opened their school, and students and disciples have flocked around them, in spite of the want of every advantage, or even of the presence of every conceivable discouragement. Years, nay, centuries perhaps, passed along of discomfort and disorder: and these, though they showed plainly enough that for the well being and perfection of a University something more than the desire for knowledge is required, yet they showed also how irrepressible was that desire, how reviviscent, how indestructible, how adequate to the duties of a vital principle, in the midst of enemies within and without, amid plague, famine, destitution, war, dissension, and tyranny, evils physical and social, which would have been fatal to any other but a really natural principle naturally developed.

Do not let the reader suppose, however, that I am anticipating for Dublin at this day such dreary periods or such ruinous commotions, as befel the schools of the medieval period. Such miseries were the accident of the times; and this is why we hear so much then of protectors of learning —the Charlemagnes and Alfreds,—as the compensation of those miseries. It may be asked, whether such protectors do not tell against the inherent vitality, on which I have been insisting, of Universities; but in truth, powerful sovereigns, like them, did but clear and keep the ground, on which Universities were to build. Learning in the middle ages had great foes and great friends; we too, were we setting up a school of learning in a rude period of society, should have to expect perils on the one hand, and to court protectors on the other; as it is, however, we can afford to treat with comparative unconcern the prospect both of the one and of the other. We may hope, and we may be content, to be just let alone; or, if we must be anxious about the future, we may reasonably use the words of the proverb, "Save me from my friends". Charlemagne was indeed a patron of learning, but he was a protector far more; it is our happiness, for which we cannot be too thankful to the Author of all good, to need no protector; for it is our privilege just now, whatever comes of the morrow, to live in the midst of a civilization, the like of which the world never saw before. The descent of enemies on our coasts, the forays of indigenous marauders, the sudden rise of town mobs, the unbridled cruelty of rulers, the resistless sweep of pestilence, the utter insecurity of life and property, and the recklessness which is its consequence, all that deforms the annals of the medieval Universities, is for the present to us but a matter of history. The states-

man, the lawyer, the soldier, the policeman, the sanitary reformer, the economist, have seriously wronged and afflicted us in other ways, national, social, and religious; but, on the side on which I have here to view them, they are acting in our behalf as a blessing from heaven. They are giving us that tranquillity for which the Church so variously and so anxiously prays; that real freedom, which enables us to consult her interests, to edify her holy house, to adorn her sanctuary, to perfect her discipline, to inculcate her doctrines, and to enlighten and form her children, "with all confidence", as Scripture speaks, "without prohibition". We are able to set up a *Studium Generale*, without its concomitant dangers and inconveniences; and the history of the past, while it adumbrates for us the pattern of a University, and supplies us with a specimen of its good fruits, conveys to us no presage of the recurrence of those melancholy conflicts, in which the cultivated intellect was in those times engaged, sometimes with brute force, and sometimes, alas! with revealed religion.

Charlemagne then was necessary, but not so much *for* the University, as *against* its enemies; he was confessedly a patron of letters, effectual as well as munificent, but he could not any how have dispensed with his celebrated professors, and they, as the history of literature, both before and after him, shows, could probably have dispensed with him. Whether we turn to the ancient world or the modern, in either case we have evidence in behalf of this position: we have the spectacle of the thirst of knowledge acting for and by itself, and making its own way. To take ancient history first, both in Athens and in Rome, we find it pushing forward in independence of the civil power. The professors of literature seated themselves in Athens without the favour of the government; and they opened their mission in Rome in spite of its state traditions. It was the rising generation, it was the mind of youth unfettered by the conventional ideas of the ruling politics, which in either case became their followers. The excitement they created in Athens is described by Plato in one of his Dialogues, and has often been quoted. Protagoras came to the bright city with the profession of teaching "the political art"; and the young flocked around him. They flocked to him, be it observed, not because he promised them entertainment or novelty, such as the theatre might promise, and a people proverbially fickle and curious might exact; nor, on the other hand, had he any bribe to exhibit of some definite advantage, a degree, for instance, or a snug fellowship, or an India writership, or a place in the civil service. He offered them just the sort of inducement, which carries off a man now to a conveyancer, or a medical practitioner, or an engineer, — he engaged to prepare them for the line of life which they had chosen as their own, and to prepare them better than Hippias or Prodicus, who were at Athens with him. Whether he really was able to do this, is another thing altogether; or rather it makes the argument stronger, if he were unable; for, if the very promise of knowledge was so potent a spell, what would have been its real possession?

But now let us hear the state of the case from the mouth of Hippocrates himself,— the youth, who in his eagerness woke Socrates, himself a young man at the time, while it was yet dark, to tell him that Protagoras was come to Athens. "When we had supped, and were going to bed",* he says, "then my brother told me that Protagoras was arrived, and my first thought was to come and see you immediately; but afterwards it appeared to me too late at night. As soon, however, as sleep had refreshed me, up I got, and came here". "And I", continues Socrates, giving an account of the conversation,

"Knowing his earnestness and excitability, said: 'What is that to you? does Protagoras do you any harm?' He laughed and said: 'That he does, Socrates; because he alone is wise, and does not make me so'. 'Nay', said I, 'if you give him money enough, he will make you wise too'. 'O Jupiter and ye gods', he made answer, 'that it depended upon that! for I would spare nothing of my own, or of my friends' property either; and I have now come to you for this very purpose, to

* Carey's translation is followed almost literally.

get you to speak to him in my behalf. For, besides that I am too young, I have never yet seen Protagoras, or heard him speak; for I was but a boy when he came before. However, all praise him, Socrates, and say that he is the wisest man to speak. But why do we not go to him, that we may find him at home?'"

They went on talking till the light; and then they set out for the house of Callias, where Protagoras, with others of his own calling, were lodged. There they found him pacing up and down the portico, with his host and others, among whom was a son of Pericles (his father being at this time in power), on one side of him, while another son of Pericles, with another party, were on the other. A party followed, chiefly of foreigners, whom Protagoras had "bewitched, like Orpheus, by his voice". On the opposite side of the portico sat Hippias, with a bench of youths before him, asking him questions in physics and astronomy. Prodicus was still in bed, with some listeners on sofas round him. The house is described as quite full of guests. Such is the sketch given us of this school of Athens, as there represented. I do not enter on the question, as I have already said, whether the doctrine of these Sophists, as they are called, was true or false; more than very partially true it could not be, whether in morals or in physics, from the circumstances of the age; it is sufficient that it powerfully interested the hearers. We see what it was that filled the Athenian lecture-halls and porticos; not the fashion of the day, not the patronage of the great, not pecuniary prizes, but the reputation of talent and the desire of knowledge,—ambition, if you will, personal attachment, but not an influence, political or other, external to the School. "Such Sophists", says Mr. Grote, referring to the passage in Plato, "had *nothing to recommend them* except superior *knowledge* and *intellectual fame*, combined with an imposing *personality*, making itself felt in the lectures and conversation".

So much for Athens, where Protagoras had at least this advantage, that Pericles was his private friend, if he was not publicly his patron; but now when we turn to Rome, in what is almost a parallel page in her history, we shall find that literature, or at least philosophy, had to encounter there the direct opposition of the ruling party in the state, and of the hereditary and popular sentiment. The story goes, that when the Greek treatises which Numa had had buried with him, were accidentally brought to light, the Romans had burned them, from the dread of such knowledge coming into fashion. At a later date decrees passed the Senate for the expulsion from the city, first of philosophers, then of rhetoricians, who were gaining the attention of the rising generation. A second decree was passed some time afterwards to the same effect, giving, as its vindication, the dangers, which existed, of young men losing, by means of these new studies, their taste for the military profession.

Such was the nascent conflict between the old rule and policy of Rome, and the awakening intellect, at the time of that celebrated embassy of the three philosophers, Diogenes the Stoic, Carneades the Academic, and Critolaus the Peripatetic, sent to Rome from Athens on a political affair. Whether they were as skilful in diplomacy as they were zealous in their own particular study, need not here be determined; any how, they lengthened out their stay at Rome, and employed themselves in giving lectures. "The most studious of the growing youth", says Plutarch, "attended them, and made much of what they heard. The great beauty, and force also, of the eloquence of Carneades was an especial attraction, and its fame spread on the wings of the wind through the city. It was reported that a Greek, with a perfectly astounding power both of rousing and of calming the feelings, was kindling in the youth a most ardent emotion, which hurried them on, to the neglect of their ordinary indulgences and amusements, as though by a sort of rage to philosophy".* Upon this, Cato took up the matter most seriously upon the received ground; he represented that the civil and military interests of Rome were sure to suffer, if such tastes became popular; and he

* I have not an opportunity at the moment of referring to the original. I translate from Carafa's Latin, in his Gymnasium Romanum.

exerted himself with such effect, that the three philosophers were sent off with the least possible delay, " to return home to their own schools, and in future to confine their lessons to Greek boys, leaving the youth of Rome, as heretofore, to listen to the magistrates and the laws". The pressure of the government was successful at the moment; but ultimately the cause of education prevailed. Schools were gradually founded; first of grammar, in the large sense of the word, then of rhetoric, then of mathematics, then of philosophy, and then of medicine, though the order of their introduction, one with another, is not altogether clear. At length the Emperors secured the interests of letters by an establishment, which has lasted to this day in the Roman University, now called *Sapienza.*

Here are two striking instances in very different countries, to the effect that it is the thirst for knowledge, and not the patronage of the great, which carries on the cause of literature and science to its ultimate victory; and all that can be said against them is, that I have gone back a great way to find them. But a general truth is made up of particular instances, which cannot be brought forward all at once, nor crowded into half a dozen columns of a periodical. I must continue the subject another time; meanwhile I will but observe that, if these ancient instances teach us that a University is *founded* on principles *sui generis* and proper to itself, so do they coincidently suggest that it may boldly *appeal* to those principles before they are brought into exercise, and may, or rather must, take the initiative in its own success. It must be set up before it can be sought; and it must offer a supply, in order to create a demand. Protagoras and Carneades needed nothing more than to advertise themselves in order to gain disciples; if we have a confidence that we have that to offer to Irishmen, to Catholics, which is good and great, and which at present they have not, our success may be tedious and slow in coming, but ultimately it must come.

Therefore I say, let us set up our University, let us only set it up, and it will teach the world its value by the fact of its existence. What ventures are made, what risks incurred by private persons in matters of trade! What speculations are entered on in the departments of building or engineering! What boldness in innovation or improvement has been manifested by statesmen during the last twenty years! Mercantile undertakings indeed may be ill-advised, and political measures may be censurable in themselves, or fatal in their results. I am not considering them here in their motive or object, in their expedience or justice, but in the manner in which they have been carried out. What largeness then of view, what intrepidity, vigour, and resolution are implied in the Reform Bill, in the Emancipation of the Blacks, in the finance changes, in the Useful Knowledge movement, in the organization of the Free Kirk, in the introduction of the penny postage, and in the railroads! This is an age, if not of great men, at least of great works; are Catholics alone to refuse to act on faith? England has faith in her skill, in her determination, in her resources in war, in the genius of her people; is Ireland alone to fail in confidence in her children and her God? *Fortes fortuna adjuvat;* so says the proverb. If the chance concurrence of half a dozen sophists, or the embassy of three philosophers, could do so much of old to excite the enthusiasm of the young, and to awaken the intellect into activity, is it very presumptuous, or very imprudent, in us at this time to enter upon an undertaking, which comes to us with the blessing of St. Peter, the exhortation of the Church of St. Patrick, the cooperation of the faithful, the prayers of the poor, and all the ordinary materials of success, resources, intellect, pure intention, and self-devotion, to bring it into effect? Shall it be said in future times, that the work needed nought but good and gallant hearts, and found them not?

ERRATA.

P. 45, col. 1, line 14 from end, *after* Dryden, *add*, and Gray.
P. 46, col. 2, line 5 from end, *del.* such.

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THE CATHOLIC UNIVERSITY GAZETTE.

No. 8. THURSDAY, JULY 20, 1854. One Penny.

NOTICES.

It is respectfully requested of all fathers and friends of young men, sending in their names for entrance, to state whether they wish them to come into residence in November next, or after Christmas, or in November year.

And, to prevent confusion between private letters and those which are on business, it is requested of all persons writing to the Rector or Vice-Rector on matters connected with the University, to direct their communications to them at the "Catholic University House, Stephen's Green", with "on business" in the corner of the envelope.

Two exhibitions will be given away in November next by *concursus*, for the highest proficiency, in the one case in classics, in the other in mathematics. They will be opened for competition to all natives of Ireland, who bring a testimonial of good conduct from any approved school or college. The exhibitions (burses) last for one year, and will be worth thirty-five pounds each.

Catholic University House,
July 15, 1854.

Specimens of Examination in Ancient History for the Classical Exhibition.

1. Explain the terms, consul, prætor, censor, quæstor, ædilis, tribunus plebis, imperator, comitia curiata, comitia centuriata, colonia, municipium, Jus Latii, Jus Italicum, ἄρχων, πρύτανις, προβούλευμα, ψήφισμα, ἡλιαία.

2. Who were the Roman generals concerned in the Mithridatic wars, and what countries were involved in them?

3. Who was Vercingetorix, and what course did he recommend the Gauls to adopt in order to distress the Romans? In what town was he besieged by Cæsar, and how did the war terminate?

4. Who formed the second Triumvirate, how was the Empire distributed between them, and what was the pretext for the war which was decided by the battle of Actium?

5. Construct a genealogical table of the Roman Emperors from Julius Cæsar to Nero.

6. Contrast the national character formed by the institutions of Lycurgus with that of the Athenian people.

7. Mention any instances in which the Oracle of Delphi affected the political affairs of Greece.

8. Who was Miltiades? Mention the date and particulars of the great battle at which he commanded, and of the impeachment which he underwent in consequence of his expedition against Paros.

9. What Greek authors were contemporary with Pericles?

10. Give a list, with dates, of the principal Greek colonies in the South of Italy and Sicily.

11. Draw a map of ancient Rome.

12. Assign the dates B.C. to the following events:

Legislation of Solon.
Battle of Thermopylæ.
——— Cunaxa.
——— Granicus.
Death of Alexander.
Battle of Cynoscephalæ.
Institution of the Dictatorship.
Legislation of the Decemviri.
Capture of Veii.
Capture of Rome by the Gauls.
War with Pyrrhus.
Dictatorship of Sylla.
Catilinarian Conspiracy.
Battle of Pharsalia.
——— Philippi.

SEDES SAPIENTIÆ, ORA PRO NOBIS.

The communication of knowledge, the life of the medieval Universities.

It is most interesting to observe how the foundations of the present intellectual greatness of Europe were laid, and most wonderful to think that they were ever laid at all. Let us consider how wide and how high is the platform of our knowledge at this day, and what openings in every direction are in progress,—openings of such promise, that, unless some convulsion of society takes place, even what we have attained, will in future times be nothing better than a poor beginning; and then on the other hand, let us recollect that, seven centuries ago, putting aside revealed truths, Europe had little more than that poor knowledge, partial and uncertain, and at best only practical, which is conveyed to us by the senses. Even our first principles now are beyond the most daring conjectures then; and what has been said so touchingly of Christian ideas as compared with pagan, is true in its way and degree of the progress of secular knowledge also in the seven centuries I have named.

"What sages would have died to learn,
Now taught by village dames".

Nor is this the only point in which the revelations of science may be compared to the supernatural revelations of Christianity. Though sacred truth was delivered once for all, and scientific discoveries are progressive, yet there is a great resemblance in the respective histories of Christianity and of science. We are accustomed to point to the rise and spread of Christianity as a miraculous fact, and rightly so, on account of the weakness of its instruments, and the appalling weight and multiplicity of the obstacles which confronted it. To clear away those obstacles was to move mountains; yet this was done by a few poor, obscure, unbefriended men, and their poor, obscure, unbefriended followers. No social movement can come up to this marvel, which is singular and archetypical, certainly; it is a divine work, and we soon cease to admire it in order to adore. But there is more in it than its own greatness to contemplate; it is so great as to be prolific of greatness. Those whom it has created, its children who have become such by a supernatural power, have imitated in their own acts the dispensation which made them what they were; and, though they have not carried out works simply miraculous, yet they have done exploits sufficient to bespeak their own unearthly origin, and the new powers which had come into the world. The revival of letters by the energy of Christian ecclesiastics and laymen, when everything had to be done, reminds us o the birth of Christianity itself, as far as a work of man can resemble a work of God.

Two characteristics, as I have already had occasion to say, are generally found to attend the history of science:—first, its instruments have an innate force, and can dispense with foreign assistance in their work; and secondly, these instruments must exist and must begin to act, before subjects are found on whom they are to operate. In plainer language, the teacher is strong, not in the patronage of great men, but in the intrinsic value and attraction of what he has to communicate; and next, he must come forward and advertise himself, before he can gain hearers. This I have expressed before, in saying that a great school of learning lived in demand and supply, and that the supply must be before the demand. Now, what is this but the very history of the preaching of the Gospel? who but the Apostles and Evangelists went out to the ends of the earth without patron, or friend, or other external advantage which could insure their success? and again, who would have called for their aid among the multitude they enlightened, unless they had gone to that multitude first, and offered it that which up to that moment it had not heard of? They had no commission, they had no invitation, from man; their strength lay neither in their being sent, nor in their being sent for; but in the circumstance that they had that with them, a divine message, which they knew would at once, when it was uttered, thrill through the hearts of those to whom they spoke, and suddenly make for themselves

friends there, strangers and outcasts as they were when they first came. They appealed to the secret wants and aspirations of human nature, to its laden conscience, its weariness, its desolateness, and its sense of the true and the divine; nor did they long wait for listeners and disciples, when they announced the remedy of evils which were so real.

Something like this were the first stages of the process by which in medieval Christendom the structure of our present intellectual elevation was carried forward. From Rome as from a centre, as the Apostles from Jerusalem, went forth the missionaries of knowledge, passing to and fro all over Europe; and, as metropolitan sees marked the temporary presence of Apostles, so did Paris, Pavia, and Bologna, and Padua, and Ferrara, Pisa and Naples, Vienna, Louvain, and Oxford, rise into Universities at the voice of the theologian or the philosopher. Moreover, as the Apostles went through labours untold, by sea and land, in their charity to souls; so, if robbers, shipwrecks, bad lodging, and scanty fare are trials of zeal, such trials were encountered without hesitation by the martyrs and confessors of science. And as Evangelists had grounded their teaching upon the longing for happiness natural to man, so did these securely rest their cause on the natural thirst for knowledge:* and again, as the preachers of Gospel peace had often to bewail the ruin which persecution or dissension had brought upon their flourishing colonies, so also did the professors of science often find or flee the ravages of sword or pestilence in those places, which they themselves perhaps in former times had made the seats of religious, honourable, and useful learning. And lastly, as kings and nobles have fortified and advanced the interests of the Christian faith without being necessary to it, so in like manner we may enumerate with honour Charlemagne, Alfred, Henry the First of England, Joan of Navarre, and many others, as patrons of the schools of learning, without being obliged to allow that those schools could not have progressed without such countenance.

These are some of the points of resemblance between the propagation of Christian truth and the revival of letters; and, to return to the two points, to which I have particularly drawn attention, the University Professor's confidence in his own powers, and his taking the initiative in the exercise of them, I find both of these distinctly recognised by Mr. Hallam in his history of Literature. As to the latter point, he says: "The schools of Charlemagne were designed to lay the basis of a learned education, *for which there was at that time no sufficient desire*": that is, the supply was prior to the demand. As to the former: "In the twelfth century", he says, "the *impetuosity* with which men *rushed* to that source of what they deemed wisdom, the great University of Paris, *did not depend upon academical privileges or eleemosynary stipends*, though these were undoubtedly very effectual in keeping it up. The University *created patrons, and was not created by them*". That is, demand and supply were all in all.

The professors of Greece and Rome, though pursuing the same course, had an easy time of it, compared with the duties, which, at least in the earlier periods or in certain localities, fell upon the medieval missionaries of knowledge. The pagan teachers might indeed be told to quit the city, whither they had come, on their outraging its religious sentiments or arousing its political jealousy; but still they were received as superior beings by the persons in immediate contact with them, and what they lost in one place they regained in another. On the contrary, as the cloister alone gave birth to the revivers of knowledge, so the cloister alone prepared them for their work There was nothing selfish, nothing cowardly in their

* "The strange circumstances under which two itinerant Irish scholars contrived to attract the Emperor's (Charlemagne's) notice, are thus related by a monkish chronicler of the time: arriving in company with some British merchants, on the shores of France, these two Scots of Ireland, observing that the crowds, who flocked around them on their arrival, were eager only for saleable articles, could think of no other mode of drawing attention to themselves, than by crying out, 'Who wants wisdom? who wants wisdom? let him come to us, for we have it to sell". By continually repeating this cry, they soon succeeded in becoming objects of remark; and, as they were found, upon nearer inquiry, to be no ordinary men, an account of them was forthwith transmitted to Charlemagne, who gave orders that they should be conducted into his presence", etc. *Moore's Ireland*, vol. i., p. 293.

mode of operations. It was generosity which sent them out upon the public stage; it was ascetic practice alone which prepared them for it. Afterwards, indeed, they received the secular rewards of their exertions; but even then the general character of the intellectual movement remained as before. "The Doctors", says Fleury in his Discourses, "being sure of finding in a certain town occupation with recompense for their labours, established themselves there of their own accord; and students, in like manner, sure to find there good masters with all the commodities of life, assembled there in crowds from all parts, even from distant countries. Thus they came to Paris from England, from Germany and all the North, from Italy, from Spain".

Bec, a poor monastery of Normandy, set up in the eleventh century by an illiterate soldier, who sought the cloister, soon attracted scholars to its dreary clime from Italy, and transmitted them to England. Lanfranc, afterwards Archbishop of Canterbury, was one of these, and he found the simple monks so necessitous, that he opened a school of logic to all comers, in order, says William of Malmesbury, "that he might support his needy monastery by the pay of the students". The same author adds, that "his reputation went into the most remote parts of the Latin world, and Bec became a great and famous Academy of letters". Here is an instance of a commencement without support, without scholars, in order to attract scholars, and in them to find support. William of Jumièges, too, bears witness to the effect, powerful, sudden, wide spreading, and various, of Lanfranc's advertisement of himself. The fame of Bec and Lanfranc, he says, quickly penetrated through the whole world; and "clerks, the sons of dukes, the most esteemed masters of the Latin schools, powerful laymen, high nobles, flocked to him". What words can more strikingly attest the enthusiastic character of the movement he began, than to say that it carried away with it all classes; rich as well as poor, laymen as well as ecclesiastics, those who were in that day in the habit of despising letters, as well as those who might wish to live by them?

It was about a century after Lanfranc that from this same monastery of Bec came forth another Abbot, and he another Lombard, to begin a second movement in a new science in these same northern regions, especially in England. This was the celebrated Vacarius, or Bacalareus, who from his native proximity to Bologna, seems to have gained that devotion to the study of the Law which he ultimately propagated in Oxford. Lanfranc had lectured in logic; Vacarius lectured in law. Bologna, which is celebrated in history for its cultivation of this august science, was one of the earliest, if not the earliest, of Universities, as far as historical evidence is to decide the question. Its University was commenced a little later than the first years of the School of Bec; and affords us an observable instance, first, of the self-originating, independent character of the literary movement, then, of the influence and attraction it exerted on the people, and lastly, of the incidental difficulties through which it slowly advanced in the course of many years to its completion. There Irnerius, or Warner, according to Muratori, is found at the end of the eleventh century, and opened a school of civil law In the next century canon law was added; in the first years of the thirteenth, the school of grammar and literature; and a few years later, those of theology and medicine. Fifty years later, it numbered ten thousand students under its teaching, numbers of whom had come all across sea and mountain from England;—so strong and encompassing was the sentiment.

And as Englishmen at that time sought Italy, so, I say, did Vacarius in turn, a native of Italy, seek England. Selden completes the parallel between him and Lanfranc, by making him Archbishop of Canterbury, after which he retired again to Bec. However, to England he came, and to Oxford; and there, he effected quite a change in the studies of the place, and that on the special ground of the definite drift and direct usefulness of the science in which he was a proficient. As in the case of Lanfranc, not one class of persons, but "rich and poor", says Wood, "gathered around him". The Professors of Arts were thrown into the shade. Their alarm was increased by the

rival zeal with which the medical science was prosecuted, and the aspect of things got in course of years so threatening, that the Holy See was obliged to interfere. If knowledge is power, it also may be honour and wealth; hence the couplet, expressive of the feeling of the day,

"Dat Galenus opes, dat Justinianus honores,
Sed Genus et Species, cogitur ire pedes".

It was indeed the faculty of Arts which constituted the staple, as it may be called, of a University; in Arts, as is commonly allowed, it was set up; and by Arts are understood those studies which grew out of the ancient Trivium and Quadrivium, viz., Grammar, Rhetoric, Arithmetic, Logic, Geometry, Astronomy, and Music. These were inherited from the ancient world, and were the foundation of that which was then forming. But the life given to Universities lay in the new sciences, not superseding, but presupposing Arts, viz., of Theology, Law, Medicine, and in subordination to them, of Metaphysics, Natural History, and the languages. I have been speaking of the law movement, as it may be called; now, about the same time that Vacarius came to Oxford, Robert Pullus or Pulleyn came thither too from Exeter, just about the time of St. Anselm, and gave the same sort of impulse to biblical learning, which Vacarius gave to law. "From his teaching", says the Osney Chronicle, "the Church both in England and in France gained great profit". Leland says, that he lectured daily, and "left no stone unturned to make the British youth flourish in the sacred tongues". "Multitudes" are said to have come to hear him, and his fame spread to Rome, whither Pope Innocent the Second sent for him. Celestine the Second made him a Cardinal, and Lucius the Seventh his Chancellor. He was an intimate friend of St. Bernard's, and his influence extended to Cambridge as well as to Paris.

At Cambridge the intellectual movement had already commenced, and with similar phenomena in its course. These points, indeed, are so enveloped in obscurity, and on the other hand so intimately bearing on the sensibilities, now as keen as ever, of rival schools, that I, who look on philosophically, a member neither of Cambridge nor of Oxford nor of Paris, "turbantibus æquora ventis", find it necessary to state that, in what I shall say, I am determining nothing to the prejudice of the antiquity or precedence of any of those seats of learning. I take the account given us by Peter of Blois, merely as a *specimen* of the way in which the present fabric of knowledge was founded and reared, as a picture in miniature of the great medieval revival, whatever becomes of its historical truth. As a mere legend, it is sufficient for my purpose; for historical legends and fictions are made according to what is probable and after the pattern of precedents

The author, then, to whom I have referred, says, that Jeoffred, or Goisfred, had studied at Orleans; thence he came to Lincolnshire, and became Abbot of Crowland; whence he sent to his manor of Cotenham, near Cambridge, four of his French fellow-students and monks, one of them to be Professor of sacred learning, the rest teachers in Philosophy, in which they were excellently versed. At Cambridge they hired a common barn, and opened it as a School of the High Sciences. They taught daily. By the second year the number of hearers was so great, from town and country, "that not the biggest house and barn that was", says Wood, "nor any church whatsoever, sufficed to hold them". They accordingly divided off into several schools, and began an arrangement of classes, some of which are enumerated. "Betimes in the morning, brother Odo, a very good grammarian and satirical poet, read grammar to the boys, and those of the younger sort, according to the doctrine of Priscian"; at one o'clock "a most acute and subtle Sophist, taught the elder sort of young men Aristotle's Logic"; at three o'clock, "brother William read a lecture on Tully's Rhetoric and Quintillian's Flores";—such was the beginning of the University of Cambridge. And "Master Gislebert, upon every Sunday and Holyday, preached the Word of God to the people";—such was the beginning of its University Church.

It will be observed, that, in these accounts,

Scripture comment is insisted on, and little or nothing is said of Theology, properly so called. Indeed, it was not till the next (the thirteenth) century, that Theology took that place, which Law assumed about a century before it. Then it was that the Friars, especially the Dominicans, were doing as much for Theology, as Irnerius, Vacarius, and the Bolognese Professors did for Law. They raised it (if I may so speak of what is divine) to the dignity of a science. "They had such a succinct and delightful method", says Wood, speaking of them at Oxford, "in the whole course of their discipline, quite in a manner different from the sophistical way of the Academicians, that thereby they did not only draw to them the Benedictines and Carthusians, to be sometimes their constant auditors, but also the Friars of St. Augustine".

Here we have another exemplification of the same great principles of the movement which we have noticed elsewhere; its teachers came from afar, and they depended, not on kings and great men for their support, but on the enthusiasm they created. "The reputation of the school of Paris", says Fleury, "increased considerably at the commencement of the twelfth century under William of Champeaux and his disciples at St. Victor's. At the same time Peter Abelard came thither and taught them with great *éclat* the humanities and the Aristotelic philosophy. Alberic of Rheims taught there also; and Peter Lombard, Hildebert, Robert Pullus, the Abbot Rupert, and Hugh of St. Victor"; Albertus Magnus also, and the Angelic Doctor. How few of these professors at Paris were fellow-countrymen! Albert was from Germany, St. Thomas from Naples, Peter Lombard from Novara, Robert Pullus from Exeter in England. The case had been the same three centuries before in the same great school. Charlemagne brought Peter of Pisa from Pavia for Grammar; Alcuin from England for Rhetoric and Logic; Theodore and Benedict from Rome for music; John of Melrose, who was afterwards at the head of the schools at Pavia, and Claudius Clemens, two Scots, from Ireland. Ireland, indeed, contributed a multitude of teachers to the continental schools, and the more, because, great as was the fame of its earlier schools, it had now no University of its own. The names of its professors have not commonly been preserved, though Erigena and Scotus by their very titles show their origin: but we find that, when the Emperor Frederick the Second would set up the University of Naples, he sent all the way to Ireland for the learned Peter to be its first Rector; and an author, quoted in Bulæus, speaks of "the whole of Ireland, with its family of philosophers, despising the dangers of the sea", and migrating to the south. Such was the famous Richard of St. Victor, whose very title marks his connexion with the great school of Paris.

There is a force in the words, "despising the dangers of the sea". We in this degenerate age sometimes shrink from the passage between Kingstown and Holyhead, when duty calls for it; yet before steamboats, almost before seaworthy vessels, we find these zealous scholars, both Irish and English, voluntarily exposing themselves to the winds and waves, from their desire of imparting and acquiring knowledge. Not content with one teacher, they went from place to place, according as in each there was preëminence in a particular branch of knowledge. We have in St. Athanasius's life of St. Antony a beautiful account of the diligence with which the young hermit went about "like the bee", as his great biographer says, in quest of superiority in various kinds of virtue. From one holy man, he says (I quote from memory), the youth gained courtesy and grace, from another gentleness, from another mortification, from another humility; and in a similar way did the knight errants of science go about, seeking indeed sometimes rivals to encounter, but more frequently patterns and instructors to follow. As then the legendary St. George or St. Denis wandered from place to place to achieve feats of heroism, as St. Antony or Sulpicius Severus went about on pilgrimage to holy hermits, as St. Gregory Nazianzen traversed Greece, or St. Jerome Europe, and became, the one the first theologian, the other the first Biblical scholar of his age, so did the medieval Doctors and Masters go the round of Universities

in order to get the best instruction in every school.

The famous John of Salisbury (as Mr. Sharon Turner tells us), went to Paris to Abelard just on the death of Henry the First, and with him he studied logic. Then for dialectics he went to Alberic and to the English Robert for two years. Then for three years to William de Conchia for grammar; afterwards to Richard Bishop for a renewed study of grammar and logic, going on to the Quadrivium; and to the German Harduin. Next he restudied rhetoric, which he had learned from Theodoric, and more completely from Father Elias. Meanwhile, he supported himself by teaching the children of noble persons, and became intimate with Adam, an Englishman, a stout Aristotelian, and returned to logic with William of Soissons and Gilbert. Lastly, he studied theology with Robert Pulleyne or Pullus, already mentioned, and Simon de Poissy. Thus he passed as much as twelve years. Better instances, however, than his, as introducing a wider extent of travel, are those already referred to, of St. Thomas, or Vacarius, of Lanfranc, St. Anselm, or John of Melrose.

The ordinary course of study, however, lay between the schools of Paris and Oxford, in which was almost centered the talent of the age, and which were united by the most intimate connexion. Happy age, whatever its other inconveniences, happy so far as this, that religion and science were then a bond of union, till the ambition of monarchs and the rivalry of race dissolved it! Wood gives us a list of thirty-two Oxford professors of name, who in their respective times went to teach in Paris, among whom were Alexander Hales, and the admirable St. Edmund, afterwards Archbishop of Canterbury,—St. Edmund, who, after St. Thomas, perhaps shows us best how sanctity is not inconsistent with preëminence in the schools. On the other hand, Bulæus recites the names of men, even greater as a body, who went from Oxford to Paris, not to teach, but to be taught; such as St. Thomas of Canterbury, St. Richard, St Gilbert of Sempringham, Giraldus Cambrensis, Gilbert the Universal, Haimo, Richard de Barry, Nicholas Breakspeare, afterwards Pope, Nekam, Morley, and Galfredus de Vinsalfe. So intimate, or to use the word, so *thick* were Paris and Oxford at this time, as to give occasion to this couplet,

"Et procul et propius jam Francus et Anglicus æquè,
Norunt Parisiis quid feceris, Oxoniæque".

And this continued till the time of Edward the Third, when came the wretched French wars and the Lollards, and then adieu to familiar intercourse down to this day.

I do not know where to find the number of students in Paris; but from what I have said, one is led to expect two things of it, first, that it would be very great, next, that it would be very variable; and these inferences are confirmed by what is told us of the numbers at Oxford. In that University we read of Scotch, Irish, Welsh, French, Spanish, German, Bohemian, Hungarian, and Polish students; and, when it is considered, that they would bring with them, or require for their uses, a number of dependents in addition, such as parchment-preparers, bookbinders, stationers, apothecaries, surgeons, and laundresses, it is not wonderful that the whole number of matriculated persons was sometimes even marvellous, and as fluctuating in a long period as marvellous at particular dates. We are told that there were in Oxford in 1209 three thousand members of the University, in 1231 thirty thousand, in 1263 fifteen thousand, in 1350 between three and four thousand, and in 1360 six thousand.* This ebbing and flowing, moreover, suggests what it is all along very much to my purpose to observe; and on which, if I have the opportunity in time to come, I have more to say; first, indeed, that the zeal for study and knowledge is sufficient in itself for the being of a University; but secondly, that it is not sufficient for its well being, or what is technically called its *integrity*.

The era of the French wars, which put an end to this free intercourse of France and England, seems for various reasons to have been the beginning of a decline in the ecu-

* At Armagh, in the beginning of the ninth century, there are said to have been no less than 7000 students.

menical character of Universities. They lost some advantages, they gained others; they became national bodies; they gained much in the way of good order and in comfort; they became rich and honourable establishments. Each age has its own character and its own wants: and we trust that in each a loving Providence shapes the institutions of the Church as they may best subserve the objects for which she has been sent into the world. We cannot tell exactly what the Catholic University ought to be at this era; doubtless neither the University of Scotus, nor that of Gerson, in matters of detail; but, if we keep great principles before us, and feel our way carefully, and ask guidance from above for every step we take, we may trust to be able to serve the cause of truth in our day and according to our measure, and in that way which is most expedient and most profitable, as our betters did in ages past and gone.

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THE CATHOLIC UNIVERSITY GAZETTE.

No. 9. THURSDAY, JULY 27, 1854. ONE PENNY.

NOTICES.

IT is respectfully requested of all fathers and friends of young men, sending in their names for entrance, to state whether they wish them to come into residence in November next, or after Christmas, or in November year.

And, to prevent confusion between private letters and those which are on business, it is requested of all persons writing to the Rector or Vice-Rector on matters connected with the University, to direct their communications to them at the "Catholic University House, Stephen's Green", with "on business" in the corner of the envelope.

Two exhibitions will be given away in November next by *concursus*, for the highest proficiency, in the one case in classics, in the other in mathematics. They will be opened for competition to all natives of Ireland, who bring a testimonial of good conduct from any approved school or college. The exhibitions (burses) last for one year, and will be worth thirty-five pounds each.

SEDES SAPIENTIÆ, ORA PRO NOBIS.

Objections answered.

I HAVE had some debate with myself, whether what are called myths and parables, and similar compositions of a representative nature, are in keeping with this publication; yet, considering that the early Christians recognised the *logi* of the classical writers as not inconsistent with the gravity of their own literature, not to mention the precedent afforded by the sacred text, I think I may proceed, without apology to myself or others, to impart to the reader in confidence, while it is fresh on my mind, a conversation which I have just had with an intimate English friend, on the general subject to which these columns are devoted. I do not say there was a great deal in it; still to those who choose to reflect, it may suggest more than it expresses. It took place only a day or two ago, on occasion of my paying him a flying visit.

My friend lives in a spot as convenient as it is delightful. The neighbouring hamlet is the first station out of London of a railroad; while not above a quarter of a mile from his boundary wall flows the magnificent river, which moves towards the metropolis through a richness of grove and meadow of its own creating. After a liberal education, he entered a lucrative business; and, making a competency in a few years, exchanged New Broad Street for the "fallentis semita vitæ". Soon after his marriage, which followed this retirement, his wife died, and left him solitary. Instead of returning to the world, or seeking to supply her place, he gave himself to his garden and his books; and with these companions he has passed the last twenty years. He has lived in a largish house, the "monarch of all he surveyed"; the sorrows of the past, his creed, and the humble chapel not a stone's throw from his carriage-gate, have saved him from the selfishness of such a sovereignty, and the oppressiveness of such a solitude; yet not, if I may speak candidly, from some of the inconveniences of a bachelor life. He has his own fixed views, from which it is difficult to move him, and some people say that he discourses rather than converses, though, somehow, when I am with him, from long familiarity, I manage to get through as many words as he.

I do not know that such peculiarities can in any case be called moral defects; certainly

not, viewed by the side of the great mischiefs which a life so enjoyable as his might have done to him, and has not. He has indeed been in possession of the very perfection of earthly happiness, at least as I view things;—mind, I say of "earthly"; and I do not say that earthly happiness is desirable. On the contrary, man is born for labour, not for self; what right has any one to retire from the world and profit no one? He who takes his ease in this world, will have none in the world to come. All this rings in my friend's ears quite as distinctly as I may fancy it does in mine, and has a corresponding effect upon his conduct; who would not exchange consciences with him? but still the fact remains, that a life such as his is in itself dangerous, and that, in proportion to its attractiveness. If indeed there were no country beyond the grave, it would be our wisdom to make of our present dwelling-place as much as ever we could; and this would be done by the very life which my friend has chosen, not by any absurd excesses, not by tumult, dissipation, excitement, but by the "moderate and rational use", as Protestant sermons say, "of the gifts of Providence".

Easy circumstances, books, friends, literary connexions, the fine arts, presents from abroad, foreign correspondents, handsome appointments, elegant simplicity, gravel walks, lawns, flower beds, trees and shrubberies, summer houses, strawberry beds, a greenhouse, a wall for peaches, "hoc erat in votis";—nothing out of the way, no hothouses, graperies, pineries,—"Persicos odi, puer, apparatus",—no mansions, no parks, no deer, no preserves; these things are not worth the cost, they involve the bother of dependents, they interfere with enjoyment. One or two faithful servants, who last on as the trees do, and cannot change their place;—the ancients had slaves, a sort of dumb waiter, and the real article; alas! they are impossible now. We must have no one with claims upon us, or rights; no incumbrances; no wife and children. We must have acquaintance within reach, yet not in the way; ready, not troublesome or intrusive. We must have something of name, or of rank, or of ancestry, or of past official life, to raise us from the dead level of mankind, to afford food for the imagination of our neighbours, to bring us from time to time strange visitors, and to invest our home with mystery. In consequence we shall be loyal subjects, good conservatives, fond of old times, averse to change, suspicious of novelty, because we know perfectly when we are well off, and that in our case "progredi *est* regredi". To a life such as this, a man is more attached, the longer he lives; and he would be more and more happy in it too, were it not for the *memento* within him, that books and gardens do not make a man immortal, that, though they do not leave him, he at least must leave them, all but "the hateful cypresses", and must go where the only book is the book of doom, and the only garden the Paradise of the just.

All this has nothing to do with our University, but nevertheless they are some of the reflections which came into my mind, as I left the station I have spoken of, and turned my face towards my friend's abode. As I went along, on the lovely afternoon of last Monday, which had dried up the traces of a wet morning, and fed upon the soothing scents and sounds which filled the air, I began to reflect how the most energetic and warlike race among the descendants of Adam, had made, by contrast, this Epicurean life, the "otium cum dignitate", the very type of human happiness. A life in the country, in the midst of one's own people, was the dream of Roman poets from Virgil to Juvenal, and the reward of Roman statesmen from Cincinnatus to Pliny. I called to mind the Corycian old man, so beautifully sketched in the fourth Georgic, and then my own fantastic protestation in years long dead and gone, that, if I were free to choose my own line of life, it should be that of a gardener in some great family, a life without care, without excitement, in which the gifts of the Creator shut out man's evil doings, and the romance of the past coloured and illuminated the matter-of-fact present.

"Otium divos", I suppose the reader will say. Smiling myself at the recollection of my own absurdity, I passed along the silent avenues of solemn elms, which, belonging to a nobleman's domain, led the way towards the humbler dwelling for which I was bound;

and then I recurred to the Romans, wandering in thought, as in a time of relaxation one is wont; and I contrasted, or rather investigated, the respective aspects, one with another, under which a country life, so dear to that conquering people nationally, presented itself severally to Cicero, to Virgil, to Horace, and to Juvenal, and I asked myself under which of them all my friend's home was to be regarded. Then suddenly the scene changed, and I was viewing it in my own way; for I had known him and it, since I was a schoolboy, in his father's time; and I recollected with a sigh how I had once passed a week there of my summer holidays, and what I then thought of persons and things I met there, of its various inmates, father, mother, and brothers, all of them, but himself and me, now numbered with the departed. Thus Cicero and Horace glided off from my field of view, like the rounds of a magic lantern; and my ears, no longer open to the preludes of the nightingales around me, which were preparing for their nightly concert, heard nothing but

The voices of the dead, and songs of other years.

Thus, deep in sad thoughts, I reached the well-known garden gate, and unconsciously opened it, and was upon the lower lawn, advancing towards the house, before I apprehended shrubberies and beds, which were sensibly before me, otherwise than through my memory. Then suddenly the vivid past gave way, and the actual present flowed in upon me, and I saw my friend pacing up and down on the side furthest from me, with his hands behind him, and a newspaper or some such publication in their grasp.

It is an old-fashioned place; the house may be the date of George the Second; a square hall in the middle, and in the centre of it a pillar, and rooms all around. The servants' rooms and offices run off on the right; a rookery covers the left flank, and the drawing-room opens upon the lawn. There a large plane tree, with its massive branches, whilome sustained a swing, when there were children on that lawn, blithely to undergo an exercise of head, at the very thought of which the grown man sickens. Three formal terraces gradually conduct down to one of the majestic avenues, of which I have already spoken; the second and third, intersected by grass walks, constitute the kitchen garden. As a boy, I used to stare at the magnificent cauliflowers and large apricots which it furnished for the table; and how difficult it was to leave off, when once one got among the gooseberry bushes in the idle morning!

I had now got close upon my friend; and, in return for the schoolboy reminiscences and tranquil influences of the place, was ungrateful enough to begin attacking him for his epicurean life. "Here you are, you old pagan", I said, "as usual, fit for nothing so much as to be one of the interlocutors in a dialogue of Cicero's". "*You* are a pretty fellow", he made answer, "to accuse me of paganism, who have yourself been so busily engaged just now in writing up Athens"; and then I saw that it was several numbers of the Gazette, which he had in his hand. After giving utterance to some general expressions of his satisfaction at the publication, and the great interest he took in the undertaking to which it was devoted, he suddenly stopped, turned round to me, looked hard in my face, and taking hold of a button of my coat, said abruptly: "But what on earth possessed you, my good friend, to have any thing to do with this Irish University? what was it to you? how did it fall in your way?" I could not help laughing out; "O I see", I cried, "you consider me a person who cannot keep quiet, and must ever be in one scrape or another". "Yes, but seriously, tell me", he urged, "what *had* you to do with it? what was Ireland to you? you had your own line and your own work; was not that enough?" "Well, my dear Richard", I retorted, "better do too much than too little". "A *tu quoque* is quite unworthy of you", he replied; "answer me, charissime, what had you to do with an Irish undertaking? do you think they have not clever men enough there to work it, but you must meddle?" "Well", I said, "I do not think it *is* an Irish undertaking, that is, in such a sense that it is not a Catholic undertaking, and one which intimately and directly interests other countries besides Ireland". "Say England", he interposed. "Well, I say and mean England: I think it most intimately concerns England;

unless it was an affair of England, as well as of Ireland, I should have sympathized in so grand a conception, I should have done what I could to aid it, but I should have had no call, as you well say, I should have called it presumption in me, to take an active part in its execution".

He looked at me with a laughing expression in his eye, and was for a moment silent; then he began again : " You must think yourself a great genius", he said, " to fancy that place is not a condition of capacity. You are an Englishman; your mind, your habits are English; you have hitherto been acting only upon Englishmen, with Englishmen; do you really anticipate that you will be able to walk into a new world, and to do any good service there, because you have done it here? *Ne sutor ultra crepidam.* I would as soon believe that you could shoot your soul into a new body, according to the Eastern tale, and make it your own". I made him a bow; " I thank you heartily", I said, " for the seasonable encouragement you give me in a difficult undertaking; you are determined, Richard, that I should not get too much refreshment from your shrubberies".

" I beg your pardon", he made answer, " do not mistake me; I am only trying to draw you out; I am curious to know how you came to make this engagement; you know we have not had any talk together for some time". " It may be as you say", I answered; " that is, I may be found quite unequal to what I have attempted; but, I assure you, not for want of zealous and able assistance, of sympathising friends, not because it is in Ireland, instead of England, that I have to work". " They tell me", he replied, " that they don't mean to let you have any Englishmen about you if they can help it". " You seem to know a great deal more about it here, than I do in Ireland", I answered; " I have not heard this; but still, I suppose, in former times, when men were called from one country to another for a similar purpose, as Peter from Ireland to Naples, and John of Melrose to Paris, they went alone". " Modest man", he cried, " to compare yourself to ' the martyrs and confessors of science', as you have called them yourself! But still the fact is not so; and here again I can quote your own words against you. You have told us, quoting some old authority, that ' the *family* of Irish philosophers, despising the dangers of the sea, descended to the south'. Moore, too, I recollect, emphatically states, that it was abroad that the Irish sought, and abroad that they found, the rewards of their genius. If any people should suffer foreigners to come to them, it is they who have, with so much glory to themselves, so often gone to foreigners. In the passage I have in my eye, Moore calls it ' the peculiar fortune of Ireland, that both in talent and in fame her sons have prospered more signally abroad than at home; that not so much those who confined their labours to their native land, as those who carried their talents and zeal to other lands, won for their country the high title of the Island of the Holy and the Learned'. Now, history distinctly speaks of flourishing schools *in* Ireland; so far I consider this passage an exaggeration; but then, not to suffer foreigners to excel in Ireland also, is little in keeping with that ancient hospitality of theirs, of which history speaks as distinctly".

" Really", I made answer, " begging your pardon, you do not quite know what you are talking about. You never were in Ireland, I believe; am I likely to know less than you? If there ever was a nation, which in matters of intellect did not want ' protection', to use the political word, it is the Irish. A stupid people would have a right to claim it, when they would set up a University; but, if I were you, I would think twice before I paid so bad a compliment to one of the most gifted nations of Europe, as to suppose that it could not keep its ground, that it would not take the lead, in the intellectual arena, though competition was perfectly open. If their " grex philosophorum" spread in the medieval time over Europe, in spite of the perils of sea and land, will they not fill the majority of chairs in their own University in an age like this, though those chairs were open to the world? No; a monopoly would make the cleverest people idle; it would sink the character of their undertaking, and Ireland herself would be the first to exclaim against the places of a great school of learn-

ing becoming mere pieces of patronage like so many Protestant sees".

My friend did not reply, but looked grave; at length he said that he was not stating what ought to be, but what would be; Irishmen boasted, and justly, that in ancient times they went to Melrose, to Malmesbury, to Glastonbury, to East Anglia, to Oxford; that they established themselves in Paris, Ratisbon, Padua, Pavia, Naples, and other continental schools; but there was no "reciprocity" now; Paris had not been simply for Frenchmen, nor Oxford simply for Englishmen, but Ireland must be solely for the Irish. "Really, in truth", I made answer, "to speak most seriously, I think you are prejudiced and unjust, and I should be very sorry indeed to have to believe that you expressed an English sentiment. I am sure you do not. However, you speak of what you simply do not know. In Ireland, as in every country, there is of course a wholesome jealousy towards persons placed in important posts, such as my own, lest they should exercise their power unfairly; there is a fear of jobs, not a jealousy of English; and I don't suppose you think I am likely to turn out a jobber. This is all I can grant you at the utmost, and perhaps I grant too much. But I do most solemnly assure you, that, as far as I have had the means of bearing witness, there is an earnest wish in the promoters and advocates of this great undertaking to get the best men for its execution, wherever they are to be found, in England, or in France, or in Belgium, or in Germany, or in Italy, or in the United States; though there is an anticipation too, in which I fully share, that for most of the Professorships of the University the best men *will* be found in Ireland. Of course in particular cases, there ever will be a difference of opinion who is the best man; but this does not interfere at all, as is evident, with the honest desire on all sides, to make the Institution a real honour to Ireland and a defence of Ireland's faith".

My companion again kept silence, and so we walked on; then he suddenly said: "Come, let us have some tea, since you tell me" (I had told him by letter), "that you cannot take a bed; the last train is not over-late". As we walked towards the house, "The truth is", he continued, speaking slowly, "I had another solution of the difficulty myself. I cannot help thinking that your Gazette makes more of *persons* than is just, and does not lay stress enough upon order, system, and rule, in conducting a University. This is what I have said to myself. 'After all, suppose there *be* an exclusive system, it does not much matter; a great institution, if well organised, moves of itself, independently of the accident of its particular functionaries'. . . Well now, is it not so?" he added briskly, "you have been laying too much stress upon *persons?*" I hesitated how best I should begin to answer him, and he went on:—"Look at the Church herself; how little she depends on individuals; in proportion as she can develop her system, she dispenses with them. In times of great confusion, in countries under conversion, great men are given to her, great Popes, great Evangelists; but there is no call for Hildebrands or Ghislieris in the nineteenth century, or for Winfreds or Xaviers in modern Europe. It is so with states; despotisms require great monarchs, Turkish or Russian; constitutions manage to jog on without them; this is the meaning of the famous saying 'Quantulâ sapientiâ regitur mundus!' What a great idea again, to use Guizot's expression, is the Society of Jesus! what a creation of genius is its organisation! but so well adapted is the institution to its object, that for that very reason it can afford to crush the individual in his personal gifts, so much so, that, in spite of the rare talents of its members, it has even become an objection to it in the mouth of its enemies, that it has not produced a thinker like Scotus or Malebranche. Now, I consider your Gazette makes too much of persons, and puts system out of sight; and this is the sort of consolation which occurs to me, in answer to the misgivings which come upon me, about the exclusiveness with which the University seems to me to be threatened".

"You know", I answered, "the Gazette has not got half through its subject yet. I assure you I do not at all forget, that something more than able Professors are necessary to make a University". "Still", said he, "I

should like to be certain you were sufficiently alive to the evils which spring from over-valuing them. You have talked to us a great deal about Platos, Hephæstions, Herods, Alcuins, Lanfrancs, and Pulleynes, and very little about a constitution. All that you have said has gone one way. You have professed a high and mighty independence of state patronage, and a conviction that the demand and supply of knowledge is all in all; that the supply must be provided before the demand in order to create it; and that great minds are the instruments of that supply. You have founded your ideal University on individuals. Then, I say, on this hypothesis, be sure you have for your purpose the largest selection possible; do not proclaim you mean to have the tip-top men of the age, and then refuse to look out beyond one country for them, as if any country, though it be Ireland, had a monopoly of talent. Observe, I say this on your hypothesis; but I confess I am disposed to question its soundness, and it is in that way I get over my own misgiving about you. I say your University *need not* have the best men; it may fall back on a jog-trot system, a routine, and perhaps it ought to do so".

"Forbid it!" said I; "you cannot suppose that what you have said is new to me, or that I do not give it due weight. Indeed I could almost write a dissertation on the subject you have started, that is, on the functions and mutual relations, in the conduct of human affairs, of Influence and Law. I should begin by saying that these are the two moving powers which carry on the world, and that in the supernatural order they are absolutely united in the Source of all perfection. I should observe that the Supreme Being is both,—a living, individual Agent, as sovereign as if an Eternal Law were not; and a Rule of right and wrong, and an Order fixed and irreversible, as if He had no will, or supremacy, or characteristics of personality. Then I should say that here below the two principles are separated, that each has its own function, that each is necessary for the other, and that they ought to act together; yet that it too often happens that they become rivals of one another, that this or that acts of itself, aud will encroach upon the province, or usurp the rights of the other; and that then every thing goes wrong. Thus I should start, and would you not concur with me? Would it not be sufficient to give you hope that I am not taking a one-sided view of the subject of University education?"

He answered, as one so partial to me was sure to answer; that he had no sort of suspicion that I was acting without deliberation, or without viewing the matter as a whole; but still he could not help saying that he thought he saw a bias in me which he had not expected, and that he would be truly glad to find himself mistaken. "Do you know", he said, "I am surprised to find that you, of all men in the world, should be taking the intellectual line, and should be advocating the professorial system. Surely it was once far otherwise; I thought our line used to be that knowledge without principle was simply mischievous, and that Professors did but represent and promote that mischievous knowledge. This used to be our language; and, beyond all doubt, a great deal may be said in support of it. What is heresy in ecclesiastical history but the action of personal influence against law and precedent? and what were such heterodox teachers as the Arian leaders in primitive times, or Abelard in the middle ages, but the eloquent and attractive masters of philosophical schools? And what again were Arius and Abelard but the forerunners of modern German professors, a set of clever charlatans, or subtle sophists, who aim at originality, show, and popularity, at the expense of truth? Such men are the *nucleus* of a system, if system it may be called, of which disorder is the outward manifestation, and scepticism the secret life. This you used to think; but now you tell us that demand and supply are all in all, and that supply must precede demand;—and that this is a University in a nutshell".

I laughed, and said he was unfair to me, and rather had not understood me at all. "You are not indeed a theologian or metaphysician", said I, "yet you ought to know the difference between a direct cause and a *sine quâ non*, and between the essence of a thing and its integrity. Things are not

content to be in fact just what we contemplate them in the abstract, and nothing more; they require something more than themselves, sometimes as necessary conditions of their being, sometimes for their well-being. Breath is not part of man; it comes to him from without; it is merely the surrounding air, inhaled, and then exhaled; yet no one can live without breathing. Place an animal under an exhausted receiver, and it dies; yet the air does not enter into its definition. When then I say, that a Great School or University consists in the communication of knowledge, in lecturers and hearers, or in the Professorial system, you must not run away with the notion that I consider personal influence enough for its well-being. It is indeed its essence, but something more is necessary than barely to get on from day to day; for its sure and comfortable existence we must look to law, rule, order; to religion, from which law proceeds, to the collegiate system, in which it is embodied, and to endowments, by which it is protected and perpetuated. This is the part of the subject which the Gazette has not yet reached; nor could it well treat of what comes second, till it had done justice to what comes first".

I thought that here he seemed disposed to interrupt me, so I continued: "Now, please, let me bring out what I want to say, while I am full of it. I say then, that the personal influence of the teacher is able to dispense with an academical system, but that the system cannot dispense with personal influence. With influence there is life, without it there is none; if influence is deprived of its due position, it will not, therefore, be got rid of, it will only break out irregularly, dangerously. An academical system without the personal influence of teachers upon pupils, is an arctic winter; it will create an ice-bound, petrified, cast-iron University, and nothing else. You will not call this any new notion of mine; and you will not suspect, after what happened to me a long twenty-five years ago, that I can ever be induced to think otherwise. No! I have known a time in a University, when things went on for the most part by mere routine, and form took the place of earnestness. I have experienced a state of things, in which teachers were cut off from the taught as by an insurmountable barrier; when neither party entered into the thoughts of the other, when each lived by and in itself; when the tutor was told he fulfilled his duty, if he trotted on like a turnspit in his cage, if at a certain hour he was in a certain room, or hall, or chapel, as it might be; and the pupil did his duty too, if he was careful to meet his tutor in that same room, or hall, or chapel, at the same certain hour; and when neither the one nor the other dreamed of seeing each other out of lecture, out of chapel, out of academical gown. I have known a place, where a stiff manner, a pompous voice, coldness and condescension, were the teacher's attributes, and where he neither knew, nor wished to know, and avowed he did not wish to know, the private irregularities of the youths committed to his charge.

"This was the reign of law without influence, system without personality. And then again, I have seen in this dreary state of things, as you yourself well know, while the many went their way and rejoiced in their liberty, how that such as were better disposed and aimed at higher things, looked to the right and the left, as sheep without a shepherd, for those who would exert over them that influence which its legitimate owners had discarded; and how, wherever they saw a little more profession of strictness and distinctness of creed, a little more intellect, principle, and devotion, than was ordinary, thither they went, poor youths, like St. Anthony when he first turned to God, for counsel and encouragement; and how, as this feeling mysteriously increased, without visible cause, in the subjects of that seat of learning, a whole class of teachers gradually arose, unrecognised by its authorities, and rivals to the teachers whom it furnished, and gained the hearts and became the guides of the youthful generation, who found no sympathy where they had a claim for it. And then moreover, you recollect, as well as I, how, as time went on and that generation grew up and came into University office themselves, then from the memory of their own past discomfort, they tried to mend matters, and to unite rule and influence together, which had been so long severed, and how

they claimed from their pupils for themselves that personal attachment which in their own pupillage they were not invited to bestow; and then, how in consequence a struggle began between the dry old red-tapists, as in politics they are called". . . . .

Here my friend, who had been unaccountably impatient for some time, fairly interrupted me. "It seems very rude", he said, "very inhospitable; it is against my interest; perhaps you will stay the night; but if you must go, go at once you must, or you will lose the train". An announcement like this turned the current of my thoughts, and I started up. In a few seconds we were walking, as briskly as elderly men walk, towards the garden entrance. Sorry was I to leave so abruptly so sweet a place, so old and so dear to me; sorry to have disturbed it with controversy instead of drinking in its calm. When we reached the twilight avenue, from which I entered, Richard shook my hand, and wished me God-speed,

"portâque emittit eburnâ".

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THE CATHOLIC UNIVERSITY GAZETTE.

No. 10. THURSDAY, AUGUST 3, 1854. One Penny.

NOTICES.

It is respectfully requested of all fathers and friends of young men, sending in their names for entrance, to state whether they wish them to come into residence in November next, or after Christmas, or in November year.

And, to prevent confusion between private letters and those which are on business, it is requested of all persons writing to the Rector or Vice-Rector on matters connected with the University, to direct their communications to them at the "Catholic University House, Stephen's Green", with "on business" in the corner of the envelope.

Two exhibitions will be given away in November next by *concursus*, for the highest proficiency, in the one case in classics, in the other in mathematics. They will be opened for competition to all natives of Ireland, who bring a testimonial of good conduct from any approved school or college. The exhibitions (burses) last for one year, and will be worth thirty-five pounds each.

Catholic University House,
July 28, 1854.

Specimens of Examination in Philology for the Classical Exhibition.

1. In Latin, the terms relating to agriculture and peaceful pursuits are allied to the Greek; those belonging to war are derived from a different source. Give instances of both these classes of words, and state any bearings of the fact on the early history of the Latin race.

2. *a.* Cuivis potest accidere quod cuiquam potest.

b. Scies plura mala contingere nobis quàm accidere; quoties enim felicitatis causa et initium fuit quod calamitatis vocabatur?

Translate these passages, and explain the distinction between *quivis* and *quisquam*, and between *contingere* and *accidere*.

3. Translate the following passage:

Interea pubi indomitæ non gramina tantum,
Nec vescas salicum frondes ulvamque palustrem,
Sed frumenta manu carpes sata.

4. *a.* Si quadrigentis sex septem millia desunt,
Est animus tibi, sunt mores, et lingua fidesque,
Plebs eris.

b. Decies centena dedisses
Huic parco, paucis contento: quinque diebus
Nil erat in loculis.

Translate these passages; explain the allusion in the first of them; distinguish between *sestertius* and *sestertium*, giving the value of both in our money, and illustrate by other examples the force of a numeral adverb with the word *sestertium*.

5. Hæc ubi loquutus fœnerator Alphius,
Jamjam futurus rusticus,
Omnem redegit Idibus pecuniam,
Quærit Calendis ponere.

Translate this, and state what day of the month the Calends were, and the rule for reckoning the Ides. Give the derivation of both these words.

6. Ἔφη δὲ αὐτοῖς ὁ Πιλάτος· Ἔχετε κουστωδίαν· ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε. Translate this passage, explain the word κουστωδία, and mention any other words derived from the Latin, which occur in St. Matthew's Gospel.

7. Daunus agrestium regnavit populorum.—Tu, nisi ventis debes ludibrium, cave.

—Sensit medios delapsus in hostes.—Virtus Scipiadæ et mitis sapientia Læli.—Quibus bellum volentibus erat.—Aram...turparunt sanguine fœdè ductores Danaum, delecti, prima virorum. Point out the peculiarity of these constructions, and illustrate them from the Greek.

8. What Doric forms are used by Attic writers?

9. Μετὰ ταῦτα, κελεύοντος Κύρου, ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην ἐπὶ θανάτῳ ἅπαντες ἀναστάντες καὶ οἱ συγγενεῖς.—Translate this sentence, and give the rule on which the construction of the gen. and acc. with λάβεσθαι depends.

10. Actoris partes chorus officiumque virile
Defendat, neu quid medios intercinat actus,
Quod non proposito conducat et hæreat aptè.

What was the business of the chorus in the Greek drama? Explain the rule Horace here lays down, and state, with reasons for your answer, whether it appears to be best exemplified by the practice of Sophocles or of Euripides.

11. Scan the following verses, pointing out any peculiarities they involve.

Glauco et Panopeæ et Inoo Melicertæ.
Implerunt montes, flerunt Rhodopeïæ arces,
Materies ut suppeditet rebus reparandis.
Prata, arva, ingentes silvas, saltusque, paludesque,
Usque ad Hyperboreos, et mare ad Oceanum.

Heads for questions to be answered vivâ voce by Candidates for the Mathematical Exhibition.

Arithmetic.

1. Radix of a system of numeration.

2. Why 10 is a convenient and proper number to assume as radix.

3. Relative and absolute values of a digit. How affected by moving the decimal point.

4. Multiply by 10, 100,..... a number, 1. integral; 2. decimal; 3. part integral and part decimal.

5. Best method of testing the accuracy of a *tot.* Subtrahend. Minuend.

6. Principle on which depends what is usually called *borrowing* in the process of subtraction.

7. To prove multiplication by casting out the 9's. Property of the number 9, on which it depends.

8. To prove division by division. Principle by which this is warranted.

9. Any restriction as to the *kind* of the two numbers given in multiplication? In division?

10. In reduction descending (369 cwt. to lbs.), which of the two factors is strictly the multiplicand?

11. Reason of rule for reduction ascending.

12. Multiple. Sub-multiple. Prime numbers. Numbers prime to each other.

13. Greatest common measure. Least common multiple.

14. Reduce fractions to equivalent fractions having the same denominator. Principle on which the process depends.

15. Reduce a fraction to its lowest terms.

16. Ratio. Proportion. Rule of three direct, inverse.

17. Rule for stating questions in the *Rule of three.*

18. Questions such as the following can be worked out without a knowledge of proportion:—A piece of work can be completed by 10 men in 6 days; how many men would be required to finish it in 4 days?

Algebra.

1. Like quantities. Unlike quantities.

2. Exponents. Powers.

3. Meaning of $-7a$.

4. Rule for subtraction. Reason for change of signs in subtrahend.

5. Rule of signs in multiplication. Prove its correctness.

6. Prove the rule of exponents in division.

7. $(a\pm b)^2 = \ldots (a\pm b)^3 = \ldots a^2 - b^2 = \frac{a^3 - b^3}{a - b} = \ldots \frac{1}{x+1} = \ldots \frac{1}{1+x} =$

8. Meaning of $x^{\frac{1}{a}}$, $y^{\frac{a}{b}}$, x^{mn}.

9. $\sqrt{-a}$ is always imaginary.

10. $\left(\sqrt{-1}\right)^n$ has only 4 distinct values, whatever n may be.

11. Equation.

12. Transposition. Axiom on which it depends.

13. Clearing an equation of fractions. Axiom.

14. Quadratics.

15. Relation between the roots and the known quantities in a quadratic equation.

Specimens of questions to be answered in writing by Candidates for the Mathematical Exhibition.

Arithmetic.

1. PROVE that the value of a product of several factors is always the same, in whatever order the factors are taken:—1*st*, in the case of integers; 2*dly*, in the case of fractions.

2. Give the rule for finding the greatest common measure of two numbers. Prove that the number obtained by this process is, 1*st*, a common measure; 2*dly*, the greatest common measure.

3. Reduce the following decimals to equivalent fractions having the least common denominator: — 36.001, 231.7, .02, .14159. Assign the reason for the process followed.

4. When are two vulgar fractions equal? Prove the proposition.

5. By what test can it be known whether four given numbers are in proportion or not? Enumerate and prove the two principles involved.

6. Show in full the various steps by which you work out the answers to any two of the following questions, giving reasons for such contractions as you may use:

(*a*) Four persons hold a pasture in common, for which they are to pay £30 a year. A has in it 1 cow for 6 months; B, 7 cows for 3 months; C, 9 cows for 5 months; and D, 4 cows for twelve months. Find how much each person must pay of the rent.

(*b*) What will be the amount of an insurance on goods valued at £1070 for 117 days, at $3\frac{3}{4}$ per cent. per annum?

(*c*) Find the yearly rent of 8 acres, 3 roods, 26 perches, at £3 16s. 3d per annum.

(*d*) A bill, amount £75 15s., is drawn on 31st March, at 7 months, and discounted on 8th May at $3\frac{1}{2}$ per cent. Required the discount.

Algebra

1. Prove the rule in multiplication regarding exponents.

2. How have negative indices arisen? State their use.

3. Discuss the general expression

$$x = \frac{-b \pm \sqrt{b^2 - 4ac}}{2a}$$

Show when the value of x will be, 1. real and positive; 2. real and negative; 3. real and of opposite signs; 4. imaginary.

4. Write down a numerical equation, whose roots are imaginary.

5. Find the equation of which $x = -2 \pm 2\sqrt{1-m^2}$ contains the roots; and prove by substitution that these values satisfy the equation.

6. Find the three values of $\sqrt[3]{-m^6}$

7. Give an algebraic solution of the 11th Prop. of second Book of Euclid. Explain the negative result. Show how the value of x is to be constructed.

SEDES SAPIENTIÆ, ORA PRO NOBIS.

Professorial and Tutorial Systems.

SINCE I have been so seriously taken to task by my good friend Richard, the Epicurean, for my worship of the intellect and advocacy of the professorial system, I feel an additional call on me to go forward with

the subject I have begun, as I have ever proposed, if I can do so without wearying the reader I say "without wearying", for I beg to assure him, if he has not already found it out for himself, that it is very difficult for any one to discuss points of ancient usage or national peculiarity, as I am doing, and to escape the dry, dull tone of an antiquarian. This is so acknowledged an inconvenience, that every now and then you find an author attempting to evade it by turning his book of learned research into a novel or a poem. I will say nothing of Thalaba or Kehama, though the various learning displayed in the notes appended to these pleasing fables, certainly suggests the idea, that the poetry grew out of the notes, instead of the notes being the illustration of the poetry. However, I believe it is undoubted, that Morier converted his unsaleable quarto on Persia into his amusing Hadji Baba; while Palgrave has poured out his medieval erudition by the channels of Friar Bacon and Marco Polo, and Bekker has insinuated archeology in the persons of Charicles and Gallus. Were I to attempt to do the same, whether for the grouping of facts or the relief of abstract discussion, I have reason to believe I should not displease men of great authority and judgment; but for success would be demanded a very considerable stock of details, and no small ability in bringing them to bear on principles, and working them up into a narrative. On the whole, then, I prefer to avail myself, both as counsel and as comfort, of the proverb, "Si gravis, brevis"; and to make it a point, that, weary as my reader may be, he shall not have time to go to sleep. And to-day, since I mean to be particularly heavy in the line of abstract discussion, I mean also to be particularly short.

I purpose, then, before going on to the history of Universities in illustration, to state at once what I conceive to be the safeguard of a University from the evils to which it is liable if left to itself, or what may be called, to use the philosophical term, its *integrity*. By the "integrity" of anything is meant a gift superadded to its nature, without which that nature is indeed complete, and can act, and fulfil its end, but does not find itself, if I may use the expression, in easy circumstances. It is in fact very much what easy circumstances are in relation to human happiness This reminds me of Aristotle's account of happiness, which is an instance in point. He specifies two conditions, which are required for its integrity; it is indeed a state of *soul*, and in its nature independent of externals, yet he goes on, inconsistently we might say, till we make the distinction I am pointing out, after laying down that "man's chief good is an energy of the soul according to virtue", to add, "besides this, *throughout the greater part of life*,—for, as neither one swallow, nor one day, makes a spring, so neither does one day, nor a short time, make a man blessed and happy". Whether this condition quite falls under the notion of integrity or not, though in one aspect it certainly does, the second condition seems altogether to answer to it. After repeating that "happiness is the best and most noble and most delightful of energies according to virtue", he adds: "at the same time it seems to stand in need of exterior goods, for it is impossible, or at least not easy, to perform praiseworthy actions without exterior means; for many things are performed, as it were by instruments, by friends, and wealth, and political power. But men deprived of some things, as of noble birth, fine progeny, a fine form, have a flaw in their happiness; for he is not altogether capable of happiness, who is deformed in his body, or of mean birth, or deserted and childless; and still less so, perhaps, if he have vicious children, or if they were dear and dutiful, and have died. Therefore it seems to demand such prosperity as this; whence some arrange good fortune in the same class with happiness; but others virtue".

This then is how I wish to settle the dispute, to which my Epicurean alluded, and which has been carried on at intervals in the British Universities for the last fifty years. It began in the pages of the Edinburgh Review, which at that time might be in some sense called the organ of the University of Edinburgh. Twenty years later, if my memory does not play me false, it was

renewed in the same quarter; then it was taken up at Cambridge, and now it is going on briskly between some of the most able members of the University of Oxford. The party of the North and of progress have ever advocated the Professorial system, as it has been called, and have pointed in their own behalf to the practice of the middle ages and of modern Germany and France; the party of the South and of prescription have ever stood up for the Tutorial or Collegiate, and have pointed to Protestant Oxford and Cambridge, where it has almost or altogether superseded the Professorial. Now I have on former occasions said enough to show that I am for both views at once, and think neither of them complete without the other. I grant, on the one hand, that the Professorial system fulfils the strict idea of a University, as truly as the Tutorial system fulfils that of a College; but I maintain, on the other, that, while Professors are sufficient for its *being*, they are not sufficient for its *well-being*. Colleges constitute the *integrity* of a University.

This view harmonizes with what I said in my last Gazette, about Influence and Law; for though Professors may be and have been utterly without personal weight and persuasiveness, and Colleges utterly forgetful of moral and religious discipline, still, taking a broad view of history, we shall find that Colleges are to be accounted the enforcers of order, and Universities the principles of movement. It coincides, too, with the doctrine of a Treatise on University Education, lately published in this place, in which a *Studium Generale* is considered first in its own nature, then as within the pale of Catholicism. "It is", the author says, "a place of teaching universal knowledge. Such is a University in its *essence*, and independently of its relation to the Church. But, practically speaking, it cannot fulfil its object duly without the Church's assistance, or the Church is necessary for its *integrity;* not that its main characters are changed by this incorporation; it still has the office of intellectual education; but the Church steadies it in the performance of that office". I say this passage coincides with the statements I have been making, because Colleges are the direct and special instruments, which the Church *uses* in a University for the attainment of her sacred objects, as other passages of the same volume incidentally teach.

To elucidate these statements, and to prove their correctness, nothing more is necessary than to draw out the state of things which, before we have recourse to history for the fact, we may safely anticipate in a University, on the assumption that a University is what in former Essays I have described it to be, "a school of knowledge of every kind, consisting of teachers and learners from every quarter"

Let us, then, bring the state of the case before our minds. Two or three learned men, with little or no means, make their way to some great city. They come with introductions to the Bishop, if there is no existing University, and get the necessary leave, and receive his sanction, and then on their own responsibility they open a school. They may, or they may not be priests; but, any how, they are men of correct views, in earnest, set on their work, and not careful of their own ease or interest. They do not mind where they lodge, or how they live, and their learning, zeal, and eloquence soon bring hearers to them, strangers to the place, already there, or travelling thither from considerable distances, on the report of the teachers who have there congregated. If the Professors have but scanty means, the pupils have not more abundant; and, in spite of their thirst for knowledge, whatever it may be, they cannot have the staidness and gravity of character, or the self-command, which years and experience have given to their teachers. They have difficulty in finding food or lodging, and are thrown upon shifts, and upon the world, for both the one and the other Now, it must be an extraordinary excitement which can save them from the consequences of a trial such as this. They lodge in garrets or cellars, or they share a room with others; they mix with the inhabitants of the place, who, if not worse, at least will not be better than the run of mankind. A man must either be a saint or an enthusiast to be affected in no degree by the disadvantages of such a mode of living. Few people but feel unsettled on being

thrown out of habits of regularity; few but suffer, when withdrawn from the eye of those who know them, or from the scrutiny of public opinion. How often does a religious community complain, on finding themselves in a new home, of the serious inconvenience, in a spiritual point of view, which attaches to the mere circumstance that they have not an habitation suited to the rule which they are bound to observe! Without elbow room, without order, without tranquillity, they grieve to find that recollection and devotion have not fair play. What, then, will be the case with a number of youths of unformed minds, so little weaned from the world that their very studies are perhaps the result of their ambition, and who are under no definite obligation to be better than their neighbours, over and above their Christian profession, which those neighbours share with them? The excitement of novelty or emulation does not last long, and then the mind is left a prey to its enemies, even when there is less temptation than is necessarily incidental to such disarrangement of daily life. It is not to be expected that the Professor, whom they attend, necessitous himself, can exercise a control over such a set of pupils, even if he has any jurisdiction, or can bring his personal influence to bear upon any great number; or that he can see them beyond the hours in which the schools are open, or, indeed, can do much more than deliver lectures in their presence. It is certain then, that, in proportion to the popularity, whether of the Professor or the place itself, granting there will be numerous exceptions to the contrary, a mob of lawless youths will gradually be formed, after the pattern of the rioters whom Eunapius encountered, and St. Basil escaped, at Athens. Nor will the state of things be substantially different, though we suppose, that instead of the indigence I have described, the frequenters of the schools have a competency for their maintenance; much less, if they have a superfluity of means.

To these disorders, which are of certain occurrence, others may easily be added. A popular Professor will be carried away by his success; and, in proportion as his learning is profound, his talents ready, and his elocution attractive, will be in danger of falling into some extravagance of doctrine, or even of being betrayed into heresy. The teacher has his own perils, as well as the taught; there are in his path such enemies as the pride of intellect, the aberrations of reasoning, and the intoxication of applause. The very advantages of his position are his temptation. I have enlarged in a former Essay on the superiority of oral instruction to books, in the communication of knowledge; the following passage from a controversialist of the day, which is intended to illustrate that superiority, incidentally suggests to us also, that first the speaker may suffer from the popularity of his gift, and then the hearer from its fascination.

"While the type", he says, "is so admirable a contrivance for perpetuating knowledge, it is certainly more expensive, and in some points of view less effective as a means of communication, than the lecture. The type is a poor substitute for the human voice. It has no means of arousing, moderating, and adjusting the attention. It has no emphasis except Italics, and this meagre notation cannot finely graduate itself to the need of the occasion. It cannot in this way mark the heed which should be specially and chiefly given to peculiar passages or words. It has no variety of manner and intonation, to show by their changes how the words are to be accepted, or what comparative importance is to be attached to them. It has no natural music to take the ear, like the human voice; it carries with it no human eye to range, and to rivet the student when on the verge of truancy, and to command his intellectual activity by an appeal to the courtesies of life. Half the symbolism of a living language is thus lost, when it is committed to paper; and that symbolism is the very means by which the forces of the hearer's mind can be best economized or most pleasantly excited. The lecture, on the other hand, as delivered, possesses all these instruments to win, and hold, and harmonize attention; and above all, it imparts into the whole teaching a human character, which the printed book can never supply. The Professor is the science or subject vitalized and humanized in the student's presence. He sees him kindle into his subject; he sees reflected and exhibited in him, his manner, and his earnestness, the general power of the science to engage, delight, and absorb a human intelligence. His natural sympathy and admiration attract or impel his tastes and feelings and wishes for the moment into the

same currents of feeling, and his mind is naturally and rapidly and insensibly strung and attuned to the strain of truth which is offered to him".

It needs not this elegant panegyric to inform us of the influence which eloquence can exert over an audience; I quote it rather for its able analysis of that influence. I quote it, because it forcibly suggests to the mind how fitted the talent is, first to exalt the possessor in his own eyes, and then through him to mislead his hearers. I will *cap* it, if I may use the expression, with the following histories or legends of the thirteenth century; —"Simon of Tournay, a famous Parisian doctor, one day proved in a lecture by such powerful arguments, the divinity of Christianity, that his school burst out into admiration of his ability. On this he cried out, 'Ha, good Jesus; I could, if I chose, refute Thee quite as well'". The story goes on to say that he was instantly struck dumb. A disciple of Silo, a professor of theology, died; after a while he returned to his master from the grave, invested in a cope of fire, inscribed all over with philosophical theses. A drop of his sweat fell upon the professor's hand, and burned it through. This cope lay on him as a punishment for intellectual pride.*

Of course, after a consideration like this, nothing need be added upon the dangers of the Professorial system; it is obvious, however, to mention one additional evil. We are supposing a vast influx and congregation of young men, their own masters, in a strange city, from various countries, of different traditions, politics, and manners, and which have often been at war with each other. And they have come to attend lecturers whom they are to choose out of a number of able men, themselves of various countries and characters too. Some of these Professors are their own countrymen respectively, others are not; and all of them are more or less in rivalry one with another, so far as their department of teaching is the same. They will have their respective gatherings, their respective hostilities; many will puff them, many run them down; their countrymen, for the sake of "la belle France", or "merry England", will range themselves on their side, and fight in their behalf. Squabbles, engagements, feuds, will be the consequence; the peace of the University will be broken, the houses will be besieged, the streets will be impassable. Accustomed to brawls with each other, they are not likely to be peaceable with any third party; they will find themselves a match for the authority of Chancellor and Rector; nor will they scruple at compromising themselves with the law, or even the government; nay, with the Church, if her authorities come in their way; and with the townspeople of course — a sort of ready-made opponent. The bells of St. Mary's and St. Martin's will ring; out will rush from their quarters the academic youth; and the smart raggamuffins of the city, and the stout peasant from the neighbourhood, will answer to the challenge. The worse organized is a country, the greater of course will be the disorder; intolerable of course in the middle ages; in times such as these, the magistracy or police would to a very considerable extent keep under such manifestations; yet, in Germany, I suppose, at least duels and party skirmishes are not uncommon, and even within the very home and citadel of Order, town-and-gown rows are not yet matters of history in the English Universities.

Now, I have said quite enough for the purpose of showing that, taking human nature as it is, the thirst of knowledge and the opportunity of quenching it, though the real life of a great school of philosophy and science, will not be sufficient in fact for its establishment; that they will not work to their ultimate end, which is the attainment and propagation of truth, unless surrounded by influences of a different sort, which have no pretension indeed to be the essence of a University, but are the conservation of that essence. The Church does not think much of any "wisdom", which is not "*desursum*", that is, revealed: nor unless, as the Apostle proceeds, it is "primum quidem *pudica*, deinde *pacifica*". These may be called the three vital principles of the Christian student, faith, chastity, love, because their contraries, viz. unbelief or heresy, impurity,

* Vide Father Dalgairns's article in the British Critic, Jan. 1843.

and want of charity, are just the three great sins against God, our neighbour, and ourselves, which are the death of the soul:—now, these are also just the three imputations which I have been bringing against the action of what may be called the Professorial system.

And lastly, obvious as are the deficiencies of that system, as obvious surely is its remedy, as far as human nature admits of one. I have been saying that regularity, rule, respect for others, the eye of friends and acquaintances, the absence from temptation, external restraints generally, are of first importance in protecting us against ourselves. When a boy leaves his home, when a peasant leaves his country, his faith and morals are in great danger, both because he is in the world, and also because he is among strangers. The remedy, then, of the perils which a University presents to the student, is to create within it homes, "altera Trojæ Pergama", such as those, or better than those, which he has left behind. Small communities must be set up within its precincts, where his better thoughts will find countenance, and his good resolutions support; where his waywardness will be restrained, his heedlessness forewarned, and his prospective deviations anticipated. Here, too, his diligence will be steadily stimulated; he will be kept up to his aim; his progress will be ascertained, and his week's work, like a labourer's, measured. It is not easy for a young man to determine for himself whether he has mastered what he has been taught; a careful catechetical training, and a jealous scrutiny into his power of expressing himself and of turning his knowledge to account, will be necessary, if he is really to profit from the able Professors whom he is attending; and all this he will gain from the College Tutor.

Moreover, it has always been considered the wisdom of law-givers and founders, to find a safe outlet for impulses and sentiments, which are sure to be found in their subjects, and which are hurtful only in excess; and to direct, and moderate, and variously influence what they cannot extinguish. The story is familiarly told, when a politician was talking of violently repressive measures on some national crisis, of a friend who was present, proceeding to fasten down the lid of the kettle, which was hissing on his fire, and to stop up its spout. Here, in like manner, the subdivision of the members of a University, while it breaks up the larger combination of parties, and makes them more manageable, answers also the purposes of providing a safe channel for national, or provincial, or political feeling, and for a rivalry which is wholesome when it is not inordinate. These small societies, pitted, as it were, one against another, give scope to the exertion of an honourable emulation; which, while it is a stimulus on the literary exertions of their respective members, is changed from a personal and selfish feeling, into a desire for the reputation of the body. Patriotic sentiment, too, here finds its home; one college has a preponderance of members from one race or locality, another from another; the "Nations" no longer fight on the academic scene, like the elements in chaos; they are submitted to these salutary organizations; and the love of country, without being less intense, becomes purer, and more civilized, and more religious.

My object at present is not to prove what I have been saying, either by argument or from history, but to suggest views to the reader which he will pursue for himself. It may be said that small bodies may come into a state of decay or irregularity, as well as large. It is true; but that is not the question; but whether in themselves smaller bodies of students are not easier to manage on the long run, than large ones. I should not like to do either, but I would rather drive four-in-hand, than the fifty wild cows which were harnessed to the travelling waggon of the Tartars.

Dublin: James Duffy, 7 Wellington Quay. London: Messrs. Burns & Lambert, 63 Paternoster Row.

THE CATHOLIC UNIVERSITY GAZETTE.

No. 11. THURSDAY, AUGUST 10, 1854. ONE PENNY.

NOTICES.

IT is respectfully requested of all fathers and friends of young men, sending in their names for entrance, to state whether they wish them to come into residence in November next, or after Christmas, or in November year.

And, to prevent confusion between private letters and those which are on business, it is requested of all persons writing to the Rector or Vice-Rector on matters connected with the University, to direct their communications to them at the "Catholic University House, Stephen's Green", with "on business" in the corner of the envelope.

Two exhibitions will be given away in November next by *concursus*, for the highest proficiency, in the one case in classics, in the other in mathematics. They will be opened for competition to all natives of Ireland, who bring a testimonial of good conduct from any approved school or college. The exhibitions (burses) last for one year, and will be worth thirty-five pounds each.

The Candidates for the Classical Exhibition will be examined in passages in the Greek and Latin Classics, in Greek and Roman History, from the age of Pisistratus to that of Augustus, and the outlines of its chronology, and in ancient Geography; in Greek and Latin grammar, and in Latin and English composition.

Catholic University House,
August 4, 1854.

Specimen of the principles, as regards Composition, of the Examination for the Classical Exhibition.

THERE are four requisites of good Composition,—correctness of vocabulary, or diction, syntax, idiom, and elegance. Of these, the two first need no explanation, and are likely to be displayed by every candidate. The last is desirable indeed, but not essential. The election is likely to *turn* on the *idiomatic propriety*.

By *idiom* is meant that *use* of words which is peculiar to a particular language. Two nations may have corresponding words for the same ideas, yet differ altogether in their *mode of using* those words. *E.g.* "et" *means* "and", yet it does not always admit of being used in Latin, where "and" is used in English. "Faire" may be French for "do"; yet in a particular phrase, for "How do you *do?*" "faire" is not *used*, but "porter", viz., "Comment vous portez-vous?" An Englishman or a Frenchman would be almost unintelligible and altogether ridiculous to each other, who used the French or English *words*, with the idioms or *peculiar uses* of his own language. Hence, the most complete and exact acquaintance with dictionary and grammar will utterly fail to teach a student to write or compose. Something more is wanted, viz., the knowledge of the *use* of words and constructions, or the knowledge of *idiom*.

Take the following English of a modern writer:—"This is a serious consideration:—Among men, as among wild beasts, the taste of blood creates the appetite for it, and the appetite for it is strengthened by indulgence".

Translate it word for word literally into Latin, thus:—

"Hæc est seria consideratio. Inter homines, ut inter feras, gustus sanguinis creat ejus appetitum, et ejus appetitus indulgentiâ roboratur".

Purer Latin, as far as *diction* is concerned, more correct, as far as *syntax*, cannot be desired. Every word is classical, every

construction grammatical: yet Latinity it simply has none. From beginning to end it follows the English *mode* of speaking, or English idiom, not the Latin.

In proportion then as a candidate advances from this Anglicism into Latinity, so far does he write good Latin.

We may make the following remarks upon the above literal version.

1. "Consideratio" is not "*a* consideration", *i. e.* a *thing* considered, or a subject; but the *act* of considering.

2. It must never be forgotten, that such words as "consideratio" are generally metaphorical, and therefore cannot be used *simply*, and without limitation or explanation, in the English sense, according to which the *mental* act is primarily conveyed by the word. "Consideratio", it is true, can be used absolutely, with greater propriety than most words of the kind; but if we take a parallel word, for instance, "agitatio", we could not use it at once in the mental sense, for "agitation", but we should be obliged to say "agitatio *mentis*, *animi*", etc.

3. "Inter homines gustus", etc. Here the English, as is not uncommon, throws two ideas together. It means, first, that something *occurs* among men, and *occurs* among wild beasts, and that it is the same thing which occurs among both, and this is, secondly, that the taste of blood has a certain particular effect. Therefore, "inter homines gustus creat", does not express the English *meaning*, it only translates its *expression*.

4. "Inter homines" is not the Latin phrase for "among". "Inter" generally involves some sense of '*division*, viz., interruption, contrast, rivalry, &c. Thus, with a singular noun, "inter cœnam hoc accidit", *i.e.*, this *interrupted* the supper. And so with two nouns, "Inter me et Brundusium Cæsar est". And so with a plural noun, "hoc *inter homines* ambigitur", *i.e*, man with man. "Micat *inter omnes* Julium sidus", *i.e.*, in the rivalry of star against star. "Inter tot annos unus (vir) inventus est", *i.e*, though all those years, one by one, put in their claim, yet only one of them can produce a man, etc. "Inter se diligunt", they love each other. On the contrary, the Latin word for "among", simply understood, is "in".

5. As a general rule, indicatives active followed by accusatives, are incongenial to the structure of the staple of a Latin sentence.

6. "Et"; here two clauses are *connected*, having *different* subjects or nominatives; in the former "appetitus" is in the nominative, and in the latter in the accusative. It is usual in Latin to continue on the *same* subject, in *connected* clauses.

7 "Et" here connects two *distinct* clauses. "Autem" is more common.

These being some of the faults of the literal version, the following may be supposed to be those respectively of five candidates, who, however deficient in elegance of composition, and though more or less deficient in hitting the Latin idiom, yet evidently know what idiom is.

1. Videte rem graviorem; quod feris, id hominibus quoque accidit, gustantibus scilicet innasci sanguinis sitim, exsorbentibus autem augeri.

2. Res seria agitur; nam quod in feris, illud in hominibus quoque cernitur, sanguinis appetitionem et lambendo oriri, et epulando inflammari.

3. Ecce res summâ consideratione digna; et in feris et in hominibus, sanguinis semel delibati sitis est, sæpius hausti libido.

4. Sollicitè animadvertendum est, cum in feris, tum in hominibus fieri, ut sanguinis guttæ sui amorem bibenti pariant, frequentiores potus cupiditatem.

5. Maximi momenti est, quod tam in hominibus quam in feris conspicitur, nempe ex sanguine semel gustato sanguinis appetitum incipere, ex sæpius hausto vires sumere.

SEDES SAPIENTIÆ, ORA PRO NOBIS.

Athenian and Imperial Schools contrasted.

TAKING Influence and Law to be the two great principles of Government, it is plain that, historically speaking, Influence comes first, and then Law. Thus Orpheus preceded Lycurgus and Solon. Thus Deioces the Mede laid the foundations of his power in his personal reputation for justice, and then established it in the seven walls by which he surrounded himself in Ecbatana. First we

have the "virum pietate gravem", whose word "rules the spirits and soothes the breasts" of the multitude; or the warrior; or the mythologist and bard; then follow at length the dynasty and constitution. Such is the history of society; it begins in the poet, and ends in the policeman.

Universities are instances of the same course: they begin in Influence, they end in System. At first, whatever good they may have done, has been the work of persons, of personal exertions, of faith in persons, of personal attachment. Their Professors have been a sort of preachers and missionaries, and have not only taught, but have won over or inflamed their hearers. As time has gone on, it has been found out that personal influence does not last for ever; that individuals get past their work, that they die, that they cannot always be depended on, that they change; that, if they are to be the exponents of a University, it will have no abidance, no steadiness; that it will be great and small again, and will inspire no trust. Accordingly, system has of necessity been superadded to individual action; a University has been embodied in a constitution, it has exerted authority, it has been protected by rights and privileges, it has enforced discipline, it has developed itself into Colleges, and has admitted Seminaries into its territory. The details of this advance and consummation are of course different in different instances; each University has a career of its own; I have been stating the process in the logical, rather than in the historical order; but such it has been on the whole, whether in ancient or medieval times. Genius began, power and wisdom completed: private enterprise came first, national or governmental recognition followed; first the Greek, then the Macedonian and Roman; the Athenian created, the Imperialist organized and consolidated. This is the subject I am going to enter upon to-day.

Now as to Athens, I have already shown what it did, and implied what it did not do; and I shall proceed to say something more about it. I have another reason for dwelling on the subject; it will lead me to direct attention to certain characteristics of Athenian opinion, which are not only to my immediate purpose, but will form an introduction to something I may have to say on a future occasion about the philosophical sentiments of the present age, their drift, and their bearing on a University. This is another matter; but I mention it, because it is one out of several reasons which will set me on a course in which I shall seem to be ranging very wide of my mark, while all the time I shall have a meaning in my wanderings.

Beginning then the subject very far back, I observe that the guide of life, implanted in our nature, discriminating right from wrong, and investing right with authority and imperiousness, is our Conscience, which Revelation does but enlighten, strengthen, and refine. Coming from one and the same Author, these internal and external monitors do but recognise and bear witness to each other; Nature guarantees without anticipating the Supernatural, and the Supernatural completes without superseding Nature. Such is the divine order of things; but man,—not being divine, nor over partial to so stern a reprover within his breast, yet seeing too the necessity of some rule or other, some common standard of conduct, if Society is to be kept together, and the race of Adam to be saved from setting up each for himself with every one else his foe,—as soon as he has secured for himself some little cultivation of intellect, looks about how he can manage to dispense with Conscience, and find some other principle to do its work. The most plausible and obvious and ordinary of these expedients, is the Law of the State, or human law; the more plausible and ordinary, because it really comes to us with a divine sanction, and necessarily has a place in every society or community of men. Accordingly it is very widely used instead of Conscience, as but a little experience of life will show us; "the law says this", "would you have me go against the law?" is considered an unanswerable argument in every case; and, when the two come into collision, it follows of course that Conscience is to give way, and the Law to prevail.

Another substitute for Conscience is the rule of Expediency: Conscience is found to be superannuated, and is pensioned off when-

ever a people is so far advanced in illumination, as to perceive that, after all, right and wrong can be meted and determined by the useful and advantageous on the one hand, by the hurtful on the other; according to the maxim, which embodies this principle, that "honesty is the best policy". Another substitute of a more refined character is, the principle of Beauty:—it is maintained that the beautiful and the virtuous mean the same thing, and are convertible terms. Accordingly Conscience is found out to be but slavish, and a fine taste, an exquisite sense of the decorous, graceful, and appropriate, this is to be our true guide for ordering our mind and our conduct, and bringing the whole man into shape. These are great sophisms, it is plain; for, true though it be, that virtue is always expedient, always fair, it does not therefore follow that every thing which is expedient is right, or every thing which is fair is good. A pestilence is an evil, yet may have its undeniable uses; and war, "glorious war", is an evil, yet an army is a very beautiful object to look upon; and what holds in these cases, may hold in others; so that it is not very safe or logical to say that Utility and Beauty are guarantees for Virtue.

However, there are these three principles of conduct, which may be plausibly made use of to dispense with Conscience; viz., Law, Expedience, and Propriety; and, at length to come to our point, the Athenians chose the last of them, as became so exquisite a people, and professed to practise virtue on no inferior consideration, but simply because it was so praiseworthy, so noble, and so fair. Not that they discarded law, not that they had not an eye to their interest; but they boasted that "grasshoppers" like them, old of race and pure of blood, could be actuated by nothing short of a fine and delicate taste, a sense of honour, and an elevated, aspiring spirit. Their model man, like the pattern of chivalry, was a gentleman, καλοκἀγαθὸς a word, by the bye, which has hardly its equivalent in the sterner language of Rome, where, on the contrary,

Vir bonus est quis?
Qui consulta patrum, qui leges juraque servat.

For the Romans deified Law, as the Athenians deified the Beautiful.

This being the state of the case, Athens was in truth a ready-made University. The present age, indeed, with that earnestness of mind for which it is indebted to Christianity, and that practical character which has ever been the peculiarity of the West, would bargain that the True and Serviceable as well as the Beautiful should be made the aim of the Academic intellect and the business of a University;—of course,—but a Catholic will bargain for many things which Athens had not, when once he sets about summing up her *desiderata*. Let us take her as she was, and I say, that a people so speculative, so imaginative, which throve upon mental activity as other races upon repose, and to whom it came as natural to think, as to a barbarian to smoke or to sleep, such a people were in a true sense born teachers, and merely to live among them was a cultivation of mind. Hence they suddenly took their place in this capacity from the time that they had emancipated themselves from the aristocratic families, with which their history opens. We talk of the "republic of letters", because thought is free, and minds of whatever rank in life are on a level. The Athenians felt that a democracy was but the political expression of an intellectual isonomy, and, when they had obtained it, and taken the Beautiful for their Sovereign, instead of Pisistratus, they came forth as the civilizers, not of Greece only, but of the European world.

A century had not passed from the expulsion of the Pisistratidæ, when Pericles was able to call Athens the "education" or "schoolmistress" of Greece. And, ere it had well run out, upon the Athenian misfortunes in Sicily, the old Syracusan, who pleaded in behalf of the prisoners, conjured his fellow-citizens, "in that they had the gift of Reason", to have mercy upon those, who had opened their land, as "a common school", to all men; and he asks, "To what foreign land will men betake themselves for liberal education, if Athens be destroyed?" And the story is well known, when, in spite of his generous attempt, the Athenian prisoners were set to work in the stone-quarries, how that those who could recite passages from Euripides, found the talent serve them instead

of ransom, for their liberation. Such was Athens on the coast of the Egean and the Mediterranean; and it was hardly more than the next generation when her civilization was conveyed by the conquests of Alexander into the very heart of further Asia, and was the life of the Greek kingdom which he founded in Bactriana. She became the centre of a vast intellectual propagandism; and had in her hands the spell of a more wonderful influence than the semi-barbarous power which first conquered and then used her. Wherever the Macedonian phalanx held its ground, thither came a colony of her philosophers; Asia Minor and Syria were covered with her schools, while in Alexandria her children, Theophrastus and Demetrius, became the life of the great literary undertakings which have immortalised the name of the Ptolemies.

Such was the effect of that peculiar democracy, in which Pericles glories in his celebrated Funeral Oration. It made Athens in the event politically weak, but it was her strength as an ecumenical teacher and civilizer. The love of the Beautiful will not conquer the world, but, like the voice of Orpheus, it may for a while carry it away captive. Such is that "divine Philosophy", in the poet's words,

> "Not harsh and crabbed, as dull fools suppose,
> But musical, as is Apollo's lute,
> And a perpetual feast of nectared sweets,
> Where no crude surfeit reigns".

The Athenians then exercised influence by discarding restraint. It was their boast that they had found out the art of living well and happily, without working for it. They professed to do right, not from servile feeling, not because they were obliged, not from fear of the law, not from belief of the unseen, but because it was their nature, because it was so truly pleasant, because it was such a luxury to do it. Their political bond was good will and generous sentiment. They were loyal citizens, active, hardy, brave, munificent, from their love of what was high, and because the virtuous was the enjoyable, and the enjoyable was the virtuous. They regulated themselves by music, and so danced through life.

Thus, according to Pericles, while, in private and personal matters, each Athenian was suffered to please himself, without any tyrannous public opinion to make him feel uncomfortable, the same freedom of will did but unite them, one and all, together in concerns of national interest, because obedience to the magistrates and the laws was with them a sort of passion, to shrink from dishonour an instinct, and to repress injustice an indulgence. They could be splendid in their feasts and spectacles without extravagance, because the crowds whom they attracted from abroad, repaid them for the outlay; and such large hospitality did but cherish in them a frank, unsuspicious, and courageous spirit, which better protected them than a pile of state secrets and exclusive laws. Nor did this joyous mode of life relax them, as it might relax a less noble race, for they were warlike without effort, and expert without training, and rich in resources by the gift of nature, and, after their fill of pleasure, were only more gallant in the field, and more patient and enduring on the march. They cultivated the fine arts with too much taste to be expensive, and they studied the sciences with too much point to become effeminate; debate did not blunt their energy, nor foresight of danger chill their daring; but, as their tragic poet expresses it, "the loves were the attendants upon wisdom, and had their share in the action of every virtue".

Such was the Athenian according to his own account of himself, and very beautiful is the picture; very original and attractive; very suitable, certainly, to the world-wide Professor of the humanities and the philosophic Missionary of mankind. Suitable, if he could be just what I have been depicting him, and nothing besides; but, alas! when we attentively consider what the above conception was likely to turn out, as soon as it came to be carried into execution, we shall feel no surprise, on passing from panegyric to fact, that he looks so different in history, from what he promised to be in the glowing periods of the orator. The case, as we have already seen, is very simple: if beautifulness was all that was needed to make a thing right, then nothing graceful and pleasant could be wrong;

and, since there is nothing but admits of being embellished and dressed up, it followed as a matter of course that any thing whatever is permissible. One sees at once, that, taking men as they are, the love of the Beautiful would be nothing short of the love of the Sensual; nor is the anticipation falsified by the event: for in Athens genius and voluptuousness ever went hand in hand. Their literature, as it has come down to us, is no sample or measure of their mode of living.

Their literature indeed is of that serene and severe beauty, which has ever been associated to the word "classical"; and it is grave and profound enough for the ancient Fathers to have considered it a preparation for the gospel; but we are concerned, not with the writings, but the social life of Athens. I have been speaking of her as a living body, as an intellectual home, as the pattern school of the Professorial system; and we now see where the hitch lay. She was of far too fine and dainty a nature for the wear and tear of life;—she needed to be "of sterner stuff", if she was to aspire to the charge of the young and inexperienced. Not all the zeal of the teacher and devotion of the pupil, the thirst of giving and receiving, the exuberance of demand and supply, will avail for a University, unless some provision is made for the maintenance of authority and of discipline, unless the terrors of the Law are added to the love of the Beautiful. Influence was not enough without command. This too is the reason why Athens, with all her high gifts, was at fault, not only as a University, but as an Empire. She was proud, indeed, of her imperial sway, in the season of her power, and ambitious of its extension; but, in matter of fact, she was as ill adapted to reign in the cities of the earth, as to rule in its schools.

Thou could'st a people raise, but could'st not rule.

In this world no one rules by mere love; if you are but amiable, you are no hero; to be powerful, you must be strong, and to have dominion you must have a genius for organising. Macedon and Rome were, as in politics, so in literature, the necessary complement of Athens.

Yet there is something so winning in that idea of Athenian life, which Pericles sets before us, that, acknowledging, as, alas! I must acknowledge, that it was inseparable from the gravest disorders, in the world as it is, and much more in the pagan world, and at best only ephemeral, if attempted, still, since I am now going to bid farewell to Athens and her schools, I am not sorry to be able to pay her some sort of compliment in parting. I think, then, her great orators have put a beautiful idea to her credit, which, though not really fulfilled in her, has literally and unequivocally been realized within the territory of Christianity. I am not speaking of course of the genius of the Athenians, which was peculiar to themselves, nor of those manifold gifts in detail, which have made them the wonder of the world, but of that democratical spirit, so original and so refined in its idea, of that grace, freedom, nobleness, and liberality of daily life, of which Pericles is specially enamoured; and, with my tenderness, on the one hand, for Athens (little as I love the radical Greek character), and my loyalty and devotion to a certain vocation in the Catholic Church on the other, I have ever thought I could trace a certain resemblance between Athens, as contrasted with Rome, and a particular Catholic Institute, which I shall proceed to describe, as viewed in contrast with the Religious Orders.

All the creations of Holy Church have their own excellence and do their own service; each is perfect in its kind, nor can any be measured by another in the way of rivalry or antagonism. We may admire one of them without disparaging the rest; again, we may mention its characteristic gift, without implying thereby that it has not other gifts also. Whereas then, to take up the language which my friend Richard has put into my mouth, there are two great principles of action in human affairs, Influence and System, some ecclesiastical institutions are based upon System, and others upon Influence. Which are those which flourish and fulfil their mission by means of System? Evidently the regular bodies, as the very word "regular" implies; they are great, they are famous, they spread, they do exploits, in the strength of their Rule. They are of the nature of imperial states. Ancient Rome, for instance, had the talent

of organization; and she formed a political framework to connect to her and to each other the countries which she successively conquered. She sent out her legions all over the earth to secure and to govern it. She created establishments which were fitted to last for ever; she brought together a hundred nations into one, and she moulded Europe on a model, which it retains even now;—and this not by a sentiment or an imagination, but by wisdom of policy, and the iron hand of law. Establishment is the very idea, which the name of Imperial Rome suggests. Athens, on the other hand, was as fertile, indeed, in schools, as Rome in military successes and political institutions; she was as metropolitan a city, and as frequented a capital as Rome; she drew the world to her, she sent her literature into the world; but still men came and went, in and out, without constraint, and her preachers went to and fro, as they pleased; she sent out her missions in consequence of her energy of intellect, and men came on pilgrimage to her from their love for philosophy. Observe, I am all along directing attention, not to the genius of Athens, which belonged to her nature, but to what is separable from her, her method and instruments. I repeat, contrariwise to Rome, it was the method of influence: it was the absence of rule, it was the action of personality, the intercourse of soul with soul, the play of mind upon mind, it was an admirable spontaneous force, which kept the schools of Athens going, and made the pulses of foreign intellects keep time with hers.

Now, I say, if there be an institution in the Catholic Church, which in this point of view has caught the idea of this great heathen precursor of the Truth, and has made it Christian; if it proceeds from one who has even gained for himself the title of the "Amabile Santo", who has placed the noblest aims before his children, yet withal the freest course, who ever drew them to their duty, instead of commanding, and brought them on to perform before they had promised, who made it a man's praise that he "potuit transgredi, et non est transgressus, facere mala, et non fecit"; who in his humility had no intention of forming any congregation at all, but had formed it before he knew it, from the beauty and the fascination of his own saintliness; and then, when he was obliged to recognize it and put it into shape, shrank from the severity of the Regular, would have nothing to say to vows, and forbade propagation and dominion; whose houses stand, like Greek colonies, independent of each other and complete in themselves; whose subjects in those several houses are allowed, like Athenian citizens, freely to cultivate their respective gifts and to follow out their own mission; whose one rule is love, and whose one weapon influence;—I say, if all this is true of a certain ecclesiastical body, and if it so happens that that body, in the person of one of its members, finds itself at the present moment in contact with the preparatory movements of the establishment of a great University, then surely I may trust, without fancifulness and without impertinence, that there is a providential fitness in the traditions of that Institute flowing in upon the first agitation of that design; and, though to frame, to organize, and to consolidate, be the imperial gift of St. Dominic or St. Ignatius, and beyond its range, yet a son of St. Philip Neri may aspire without presumption to the preliminary task of breaking the ground and clearing the foundations of the Future, of introducing the great idea into men's minds, and making them understand it, and love it, and have hope in it, and have faith in it, and show zeal for it, of bringing the many to work together for it, and of teaching them to understand each other, and bear with each other, and go on together, not so much by rule, as by mutual kind feeling and a common devotion, after the conception and in the spirit of that memorable people, who, though they could bring nothing to perfection, were great (over and above their supreme originality) in exciting a general interest, and in creating an elevated taste, in the myriad departments of arts, science, and philosophy.

But here I am, only in the middle of my subject, and at the end of my paper; so I must break off till next week.

ERRATUM.

In last week's *Gazette* (No. 10), p. 73, col. 2, line 13 from top, for "quadrigentis" *read* "quadringentis".

CATHOLIC LITERATURE IN THE ENGLISH TONGUE.

It is proposed to form a list of works available for the purpose of a Catholic Education; and first, of works which are written by Catholics. The following is intended as a specimen or commencement, and will be made more complete, as opportunity admits, in subsequent numbers.

Though the works are for the most part of a standard character, they are not warranted and recommended by being placed on this catalogue, which is as yet only experimental.

History, Biography, and Travels.

History and Antiquities of the Anglo-Saxon Church, by John Lingard, D.D. 2 vols. oct., £1 4s., cloth, lettered.

History of England, from the Roman Invasion to 1688, by John Lingard, D.D., 10 vols., £6, or 12s. per vol., cloth, lettered.

Church History of England, from 1500 to 1688, by Charles Dodd, with Notes and a Continuation to 1800, by Rev. M. A. Tierney. 6 vols, 12s. each, cloth.

A Catholic History of England;—the Anglo-Saxon period, by W. B. MacCabe. 3 vols, £2 14s.

History of Ireland, from its earliest times to its last Chief, by Thomas Moore. 4 vols, 14s.

Ecclesiastical History of Ireland, from the introduction of Christianity to 1829, by Rev. J. Brennan. oct., 7s. 6d., cloth.

Outline of Ecclesiastical and Civil History, by Rev. Edmund Winstanley. 2 vols, 10s. 6d. each.

Manual of British and Irish History, by the Rev. Thomas Flanagan. oct., 10s. 6d., cloth.

History of the Church, by J. J. Döllinger, D.D., translated by E. Cox, D.D. 4 vols. oct., £1 14s., cloth, lettered.

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THE CATHOLIC UNIVERSITY GAZETTE.

No. 12. THURSDAY, AUGUST 17, 1854. One Penny.

NOTICES.

It is respectfully requested of all fathers and friends of young men, sending in their names for entrance, to state whether they wish them to come into residence in November next, or after Christmas, or in November year.

And, to prevent confusion between private letters and those which are on business, it is requested of all persons writing to the Rector or Vice-Rector on matters connected with the University, to direct their communications to them at the "Catholic University House, Stephen's Green", with "on business" in the corner of the envelope.

Two exhibitions will be given away in November next by *concursus*, for the highest proficiency, in the one case in classics, in the other in mathematics. They will be opened for competition to all natives of Ireland, who bring a testimonial of good conduct from any approved school or college. The exhibitions (burses) last for one year, and will be worth thirty-five pounds each.

The Candidates for the Classical Exhibition will be examined in passages in the Greek and Latin Classics, in Greek and Roman History, from the age of Pisistratus to that of Augustus, and the outlines of its chronology, and in ancient Geography; in Greek and Latin grammar, and in Latin and English composition.

SEDES SAPIENTIÆ, ORA PRO NOBIS.

Macedonian and Roman Schools.

Looking at Athens as the preacher and missionary of knowledge, and as enlisting the whole Greek race in her work, who is not struck with admiration at the range and multiplicity of her operations? At first, the Ionian and Æolian cities are the principal scene of her activity; but, if we look on a century or two, we shall find that she forms the intellect of the colonies of Sicily and Magna Græcia, has penetrated Italy, and is shedding the light of philosophy and awakening thought through Gaul by means of Marseilles, and along the coast of Africa by means of Cyrene. She has sailed up both sides of the Euxine, and deposited her literary wares where she stopped, as traders nowadays leave samples of foreign merchandize, or as war-steamers land muskets and ammunition, or as agents for religious societies drop their tracts or scatter their versions. The whole of Asia Minor and Syria resounds with her teaching; the barbarians of Parthia are quoting fragments of her tragedians; Greek manners are introduced and perpetuated on the Hydaspes and Acesines; Greek coins, lately come to light, are struck in the capital of Bactriana; and so charged is the moral atmosphere of the East with Greek civilization, that, down to this day, those tribes are said to show to most advantage, which can claim relation of place or kin with Greek colonies established there about two thousand years ago. But there is one city, which, though Greece and Athens have no longer any memorial in it, has in this point of view a claim beyond the rest upon our attention; and that, not only from its Greek origin, and the memorable name which it bears, but because it introduces us to a new state of things, and is the record of an advance in the history of the education of the intellect;—I mean, Alexandria.

Alexander, if we must call him a Greek, which the Greeks themselves would not permit, did that which no Greek had done before; or rather, because he was no thorough

Greek, though so nearly such by birth-place and tastes, he was able, without sacrificing what Greece was, to show himself to be what Greek was not. The creator of a wide empire, he had talents for organization and administration, which were foreign to the Athenian mind, and which were absolutely necessary, if its work was to be carried on. The picture, which history presents of Alexander, is as beautiful as it is romantic. It is not only the history of a youth of twenty, pursuing conquests so vast, that at the end of a few years he had to weep that there was no second world to subjugate, but it is that of a beneficent prince, civilizing, as he went along, both by his political institutions and by his patronage of science. It is this union of an energetic devotion to letters with a genius for sovereignty, which places him in contrast both to Greek and Roman. Cæsar, with all his cultivation of mind, did not conquer to civilize, any more than Hannibal; he must include Augustus in himself, before he can be an Alexander. The royal pupil of Aristotle and Callisthenes started, where aspiring statesmen or generals terminated; he professed to be more ambitious of a name for knowledge than for power, and he paid a graceful homage to the city of intellect by confessing, when he was in India, that he was doing his great acts to gain the immortal praise of the Athenians. The classic poets and philosophers were his recreation; he preferred the contest of song to the palæstra; of medicine he had more than a theoretical knowledge; and his ear for music was so fine, that Dryden's celebrated Ode, legendary and objectionable in its subject, only does justice to its sensitiveness. He was either expert in fostering, or quick in detecting, the literary tastes of those around him; and two of his generals have left behind them a literary fame. Eumenes and Ptolemy, after his death, engaged in the honourable rivalry, the one in Asia Minor, the other in Egypt, of investing the dynasties which they respectively founded, with the patronage of learning and its professors.

Ptolemy, upon whom, on Alexander's death, devolved the kingdom of Egypt, supplies us with the first great instance of what may be called the establishment of letters. He and Eumenes may be considered the first founders of public libraries. Some authors indeed allude to the Egyptian king, Osymanduas; and others point to Pisistratus, as having created a precedent for their imitation. It is difficult to say what these pretensions are exactly worth; or how far those personages are entitled to more than the merit of a conception, which obviously would occur to various minds before it was actually accomplished. There is more reason for referring to Aristotle, who, from his relation to Alexander, may be considered as the head of the Macedonian literary movement, and whose books, together with those of his rich disciple, Theophrastus, ultimately came into the possession of the Ptolemies; but Aristotle's idea, to whatever extent he realized it, was carried out by the two Macedonian dynasties with a magnificence of execution, which kings alone could project, and a succession of ages promise. For the first time, a great system was set on foot for collecting together in one, and handing down to posterity, the oracles of the world's wisdom. In the reign of the second Ptolemy the number of volumes rescued from destruction, and housed in the Alexandrian Library, amounted to 100,000, as volumes were then formed; in course of time it grew to 400,000; and a second collection was commenced, which at length rose to 300,000, making, with the former, a sum total of 700,000 volumes. During Cæsar's military defence of Alexandria, the former of these collections was unfortunately burned; but, in compensation, the library received the 200,000 volumes of the rival collection of the kings of Pergamus, the gift of Antony to Cleopatra. After lasting nearly a thousand years, this noblest of dynastic monuments was deliberately burned, as is well known, by the Saracens, on their becoming masters of Alexandria.

A library, however, was only one of two great conceptions brought into execution by the first Ptolemy; and as the first was the embalming of dead genius, so the second was the endowment of living. Here again the Egyptian priests may be said in a certain sense to have preceded him; moreover, in Athens itself there had grown up a custom of maintaining in the Prytaneum at the

public cost, or of pensioning, those who had deserved well of the state, nay, their children also. This had been the privilege, for instance, conferred on the family of the physician Hippocrates, for his medical services at the time of the plague; but I suppose the provision of a home or residence was never contemplated in its idea. But as regards literature, to receive money for teaching, was considered to degrade it to an illiberal purpose, as had been felt in the instance of the Sophists; even the Pythian prize for verse, though at first gold or silver, became nothing more than a crown of leaves, as soon as a sufficient competition was secured. Kings, indeed, might lavish precious gifts upon the philosophers or poets whom they kept about them; but such cases were not conducted on rule or by engagement, or implied any paid salary settled on the objects of their bounty. Ptolemy, prompted, or at least encouraged, by the celebrated Demetrius of Phalerus, put into execution a plan for the formal endowment of literature and science. The fact of the possession of an immense library seemed sufficient to render Alexandria a University; for what could be a greater attraction to the students of all lands, than the opportunity afforded them of intellectual converse, not only with the living, but with the dead, whoever had any where at any time thrown light upon any subject of inquiry? But Ptolemy determined that his teachers of knowledge should be as stationary and as permanent as his books; so, resolving to make Alexandria the seat of a *Studium Generale*, he founded a College for its domicile, and endowed that College with ample revenues.

Here, I consider, he did more than has been commonly done even in latter times. I do not know enough of modern Universities to give a decided opinion; of Germany, for instance, or Poland, or Spain; but, as far as I have a right to speak, a proceeding like this has been rare since Ptolemy's day, as well as before. The University of Toulouse, I think, was founded in a College; so was Orleans; so has been the Protestant University of this city; other Universities have yearly salaries from the Government; but even the University of Oxford to this day, viewed as a University, is a poor body. Its Professors have for the most part a scanty endowment and no residence; and it subsists mainly on fees received from year to year from its members. Such too, I believe, is the case with the University of Cambridge. The University founded here in John the Twenty-Second's time, fell for lack of funds. The University of Paris could not be very wealthy, even in the ninth century of its existence, or it would not have found it necessary to sell its beautiful Park or Pratum. It is commonly understood, that we at this time are starting with some scores of thousand pounds, while ample contributions are still expected; a sum equal perhaps to a third of what has already been collected is to be added to it from the United States; as to Ireland herself, the overflowing, almost miraculous liberality of her poorest classes makes no anticipation of their prospective contributions extravagant. Well, any how, if money made a University, we might expect ours to last as long as the Ptolemies; and, I suppose, there is no one who would not compound for an institution, which he helped to found, living through a thousand years.

But to return to the Alexandrian College. It was called the Museum, a name since appropriated to another institution connected with the seats of science. Its situation affords another instance in corroboration of remarks I have already made upon the sites of Universities. There was a quarter of the city so distinct from the rest, that it is sometimes spoken of as a suburb. It was pleasantly situated on the water's edge, and had been set aside for ornamental buildings, and was traversed by groves of trees. Here stood the royal palace, here the theatre and amphitheatre; here the gymnasia and stadium; here the famous Serapeum. And here it was, close upon the Port, that Ptolemy placed his Library and College. As might be supposed, the building was worthy of its purpose; a noble portico stretched along its front, for exercise or conversation, and opened upon the public rooms devoted to disputations and lectures. A number of Professors were lodged within the precincts, and a handsome hall, or refectory, was provided for the common meal. The Prefect of

the house was a priest, whose appointment lay with the government. Over the Library a dignified person presided, who, if his jurisdiction extended to the Museum also, might somewhat answer to a medieval or modern Chancellor; the first of these functionaries being the celebrated Athenian who had so much to do with the original design. As to the Professors, so liberal was their maintenance, that a philosopher of the very age of the first foundation called the place a "bread basket", or a "bird coop"; yet, in spite of accidental exceptions, so careful on the whole was their selection, that even six hundred years afterwards, Ammianus describes the Museum under the title of "the lasting abode of distinguished men". Philostratus, too, about a century before, calls it "a table gathering together celebrated men": a phrase which merits attention, as testifying both to the high character of the Professors, and to the means by which they were secured. In some cases, at least, they were chosen by what is now called *concursus*, in which the native Egyptians are sometimes said to have surpassed the Greeks. We read too of literary games or contests, apparently of the same nature. As time went on, new Colleges were added to the original Museum; of which one was a foundation of the Emperor Claudius, and called after his name.

It cannot be thought that the high reputation of these foundations would have been maintained, unless Ptolemy had looked beyond Egypt for occupants of his chairs; and indeed he got together the best men, wherever he could find them. On these he heaped wealth and privileges, and so complete was their naturalization in their adopted country, that they lost their usual surnames, drawn from their place of birth, and, instead of being called, for instance, Apion of Oasis, or Aristarchus of Samothracia, or Dionysius of Thrace, received each simply the title of "the Alexandrian". Thus Clement of Alexandria, the learned father of the Church, was a native of Athens.

A diversity of teachers secured an abundance of students. "Hither", says Cave, "as to a public emporium of polite literature, congregated, from every part of the world, youthful students, and attended the lecturers in Grammar, Rhetoric, Poetry, Philosophy, Astronomy, Music, Medicine, and other arts and sciences"; and hence proceeded, as it would appear, the great Christian writers and doctors, Clement, whom I have just been mentioning, Origen, Anatolius, and Athanasius. St. Gregory Thaumaturgus, in the third century, may be added; he came across Asia Minor and Syria from Pontus, as to a place, says his namesake of Nyssa, "to which young men from all parts gathered together, who were applying themselves to philosophy".

As to the subjects taught in the Museum, Cave has already enumerated the principal; but he has not done justice to the peculiar character of the Alexandrian school. From the time that science got out of the hands of the pure Greeks, into those of a power which had a talent for administration, it became less theoretical, and bore more distinctly upon definite and tangible objects. The very conception of an endowment is a specimen of this change. Without yielding the palm of subtle speculation to the Greeks, philosophy assumed a more masculine and vigorous character. Dreamy theorists indeed, they could also show in still higher perfection than Athens, where there was too much genius for abstract investigation ever to become ridiculous. The Alexandrian Neo-platonists certainly have incurred the risk of this imputation; yet Potamo, Ammonius, Plotinus, and Hierocles, who are to be numbered among them, with the addition perhaps of Proclus, in spite of the frivolousness and feebleness of their system, have a weight of character, taken together, which would do honour to any school. And the very circumstance that they originated a new philosophy is no ordinary distinction in the intellectual world: and that it was directly intended to be a rival and refutation of Christianity, while it is no merit certainly in a religious judgment, marks the practical character of the Museum even amid its subtleties. Among their poets was Apollonius of Rhodes, whose poem on the Argonauts carries with it, in the very fact of its being still extant, the testimony of succeeding ages to its merit, or its antiquarian importance. Egyptian antiquities were investi-

gated at least by the disciples of the Egyptian Manetho, fragments of whose history remain; Carthaginian and Etruscan at the Claudian College. The Museum was celebrated, moreover, for its grammarians; the work of Hephæstion *de Metris* still affords matter of thought to a living Professor of Oxford; and Aristarchus, like the Athenian Priscian, has almost become the nick-name for a critic.

Yet, eminent as is the Alexandrian school in these departments of science, its fame rests still more securely upon its proficiency in medicine and mathematics. Among its physicians is the celebrated Galen, who was attracted thither from Pergamus; and we are told by a writer of the fourth century, that in his time the very fact of a physician having studied at Alexandria, was an evidence of his science which superseded further testimonial. As to mathematics, it is sufficient to say, that, of four great ancient names, on which the modern science is founded, three came from Alexandria. Archimedes was a Syracusan; but the Museum may boast of Apollonius of Perga, Diophantus, a native Alexandrian, and Euclid, whose country is unknown. Of these three, Euclid's services to geometry are known, if not appreciated, by every school-boy; Apollonius is the first writer on Conic Sections; and Diophantus the first writer on Algebra. To these illustrious names, may be added, Eratosthenes of Cyrene, to whom astronomy has so considerable obligations; Pappus; Theon; and Ptolemy, said to be of Pelusium, whose celebrated system, called after him the Ptolemaic, reigned in the schools till the time of Copernicus, and whose Geography, dealing with facts, not theories, is in repute still.

Such was the celebrated *Studium* or University of Alexandria; for a while, in the course of the third and fourth centuries, it was subject to reverses, principally from war. The whole of the Bruchion, the quarter of the city in which it was situated, was given to the flames; and, when Hilarion came to Alexandria, the holy hermit, whose rule of life did not suffer him to lodge in cities, took up his lodgment with a few solitaries among the ruins of its edifices. The schools, however, and the library continued; the library was reserved for the Caliph Omar's famous judgment; as to the schools, even as late as the twelfth century, the Jew, Benjamin of Tudela, gives us a surprising report of what he found in Alexandria. "Outside the city", he says, a mode of speaking which agrees with what has been above said about the locality of the Museum, "is the academy of Aristotle, Alexander's preceptor; a handsome pile of building, which has twenty Colleges, whither students betake themselves from all parts of the world to learn his philosophy. The marble columns distinguish one College from another".

Though the Roman schools have more direct bearing on the subsequent rise of the medieval Universities, they are not so exact an anticipation of its type, as the Alexandrian Museum. They differ from the Museum, as being for the most part, as it would appear, devoted to the education of the very young, without any reference to the advancement of science. No list of writers or discoveries, no local or historical authorities, can be adduced, from the date of Augustus to that of Justinian, to rival the fame of Alexandria; we hear on the contrary much of the elements of knowledge, the Trivium and Quadrivium; and the Law of the Empire provided, and the Theodosian Code has recorded, the discipline necessary for the students. Teaching and learning was a department of government; and schools were set up and professors endowed, just as soldiers were stationed or courts opened, in every great city of the East and West. In Rome itself the seat of education was placed in the Capitol; ten chairs were appointed for Latin Grammar, ten for Greek; three for Latin Rhetoric, five for Greek; one, some say three, for Philosophy; two or four for Roman Law. Professorships of Medicine were afterwards added. Under Grammar (if St. Gregory's account of Athens in Roman times may be applied to the Roman schools generally), were included knowledge of language and metre, criticism, and history. Rome, as might be expected, and Carthage, were celebrated for their Latin teaching; Roman Law is said to have been taught in three cities only, Rome itself, Constantinople, and Berytus; but this probably was the restriction of a later age

The study of grammar and geography was commenced by the youths at the age of twelve, and apparently at the private school, and was continued till they were fourteen. Then they were sent to the public academy for oratory, philosophy, mathematics, and law. The course lasted five years; and, on entering on their twentieth year, their education was considered complete, and they were sent home. If they studied the law, they were allowed to stay, for instance, in Berytus, till their twenty-fifth year; a permission, indeed, which was extended in that city to the students in polite literature, or, as we should now say, in Arts.

The number of youths, who went up to Rome for the study of the Law, was considerable; chiefly from Africa and Gaul. Originally the Government had discouraged foreigners in repairing to the metropolis, from the dangers it naturally presented to youth; when their residence there became a necessary evil, it contented itself with imposing strict rules of discipline upon them. No youth could obtain admission to the Roman schools, without a certificate signed by the magistracy of his province. Next he presented himself before the Magister census, an official who was in the department of the Præfectus Urbis, and who, besides his ordinary duties, acted as Rector of the Academy. Next, his name, city, age, and qualifications were entered in a public register; and a specification, moreover, of the studies he proposed to pursue, and of the lodging house where he proposed to reside. He was amenable for his conduct to the Censuales, as if they had been Proctors; and he was reminded that the eyes of the world were upon him, that he had a character to maintain, and that it was his duty to avoid clubs, of which the government was jealous, riotous parties, and the public shows, which were of daily occurrence and of most corrupting tendency. If he was refractory and disgraced himself, he was to be publicly flogged, and shipped off at once to his country. Those who acquitted themselves well, were reported to the Government, and received public appointments. The Professors were under the same jurisdiction as the students, and were sometimes made to feel it.

Of the schools planted through the Empire, the most considerable were the Gallic and African, of which the latter had no good reputation, while the Gallic name stood especially high. Marseilles, one of the oldest of the Greek colonies, was the most celebrated of the schools of Gaul for learning and for discipline. For this reason, and from its position, it drew off numbers, under the Empire, who otherwise would have repaired to Athens. It was here that Agricola received his education; "a school", says his biographer, "in which Greek politeness was happily blended and tempered with provincial strictness". The schools of Bourdeaux and Autun had a high name also; and Rheims received the title of a new Athens. This appellation was also bestowed upon the school of Milan. Besides these countries, respectful mention is made of the schools of Britain. As to Spain, the colonies there established are even called by one commentator on the Theodosian code, "literary colonies", a singular title when Rome is concerned; and, in fact, a number of writers of reputation have come from Spain. Lucan, the Senecas, Martial, Quintilian, Florus and Mela, Columella and Hyginus, are its contribution in the course of a century.

It will be seen that the Roman schools, as little as Athens itself, answer to the precise idea of a modern University. The Roman schools are for boys, or, at least, *adolescentuli;* Agricola came to Marseilles when a child, "parvulus". On the other hand, a residence at Athens corresponded rather to seeing the world, as in touring or travels, and was delayed commonly till the season of education was over. Cicero went thither, after his public career had begun, with a view to his health, as well as his oratory. St. Basil had been already at the schools of Cæsarea and Cappadocia. Sometimes young men on campaign, when quartered near Athens, took the opportunity of attending her schools. However, so far as regards the departments of jurisprudence and general cultivation, Rome may fairly be compared to Athens. We read both of Rusticus, the correspondent of St. Jerome, and of St. Germanus of Auxerre, coming to Rome, after

attending the Gallic schools;—the latter expressly in order to study the law; the former, for the same general purpose which might take a student to Athens, to polish and perfect his style of conversation and writing.

All this suggests to us, what of course must ever be borne in mind, that, while the necessities of human society and the nature of the case are guarantees to us, that such Schools of general education are of a permanent nature, still they will be modified in detail by the circumstances, and marked by the peculiarities, of the age to which they severally belong.

Remarks on the Examination for the Classical Exhibition.

The following Remarks are intended to explain and be a comment on the papers which have been put out as Specimens of Examination for the Classical Exhibition, to show their drift, and to enable both teachers and pupils to form a distinct idea of the kind of reading and mental discipline best calculated to satisfy the examiners. It may perhaps be well to caution the reader beforehand not to be frightened at the apparently high standard which has been adopted. Of course, in a paper of this kind, what is *desirable* and to be *aimed at*, is stated, whilst the decision of a concursus must necessarily be guided by the relative merits of candidate to candidate. None of them may actually come up to the ideal which is proposed in the examination, and which, like every ideal, must surpass the average powers of those before whom it is placed. But the successful candidate will be the one who makes the nearest *approach* to it.

The *principle*, *subject-matter*, and *method*, of the Examination for Exhibitions, will be the same with that of the Entrance-Examination, but they will differ in *purpose*, *depth*, and *extent*. Both examinations will be conducted on the *principle* of testing the accuracy of the candidate's attainments, or of ascertaining how far he really knows what he professes to know; and the *subject-matter* of both will be the same, viz., philology (which comprises grammar, criticism, and the history of language), composition, and ancient history. In both examinations, questions will be proposed *vivâ voce*, as well as on paper.

But the *purpose* of the Exhibition-Examination is to discover, not merely whether an individual candidate is qualified to enter the University with a reasonable prospect of benefiting by the education it holds out; but, out of many candidates, which will do themselves and the University most credit, and consequently be best entitled to the special encouragement afforded by the Exhibitions.

In the Entrance-Examination, a limited number of books is assigned, out of which the candidate names two, which he has previously read, and on which the examination is conducted, so as to elicit the proficiency of the student in the three subjects above mentioned. For the Exhibition-Examination no particular books are assigned, but questions are proposed, implying that *deeper* and *more extensive* knowledge of the same subjects is expected, than would suffice for the entrance-examination.

For instance, in philology, the Exhibition-Examination would be less elementary and more varied than that for entrance. The candidate for the former ought not only to be well-grounded in the Latin and Greek grammar, but to be able to analyze the more ordinary Latin and Greek metres; to write in either language; to state the more prominent discoveries of critics like Porson, Hermann, and Elmsley; to point out in what way any specimens of verse or prose, intentionally incorrect, are against the rules of syntax or prosody; to mark the quantities and state the etymologies of Greek or Latin words; to give the principal rules on such points, for instance, as the middle verb, the article, the use of the various cases, prepositions and conjunctions, and to furnish examples of each, so as to show that the candidate has carefully applied these rules in the study of the authors he has read.

Questions would also be asked of a kind adapted to elicit his taste and powers of criticism. For instance, he might be asked to compare the respective characteristics of

Homer and Virgil in those points in which they are engaged in the same matters; or to mention any similes which the latter has borrowed from the former, and the peculiarity of his way of treating them; or to state briefly the plot of such a play as the Hecuba of Euripides or the Ajax of Sophocles; or to explain any passages from the poets usually read in schools, requiring illustration from mythology, history, or philosophy.

In history, for the Entrance-Examination not more was required than a fair acquaintance with the books presented by the candidate would imply. But in the Exhibition-Examination, the questions would involve both a wider range and a more detailed knowledge of the facts. Thus, opportunities would be afforded to the Candidate to show, not only whether he has been well-grounded in the ordinary summaries of Greek and Roman history, but also to what extent he has studied any one or more of the sources of history usually read in schools, such as Livy, Thucydides, Xenophon, Cicero, Demosthenes, etc.

Original composition, in Latin and English, and Greek translation from English, would be required for the Exhibition-Examination. Not more was required, on this head, for the Entrance, than translation from English into Latin, and the quality exacted for it was merely accuracy, that is to say, freedom from any glaring grammatical blunders. On the other hand, a certain degree of elegance, a *copia verborum*, and a command of idiom would be looked for in the composition of a candidate in the Exhibition-Examination. As regards the matter of the composition, the important point would be to discern how far the candidate has thought over what he has read, how far his essay shows mind, as distinguished from quickness of apprehension and memory; and lastly, how far he has made one branch of his reading throw light on another. If, for instance, he appears to have got up a book like Cicero's Offices, the examiners would be interested to observe whether he brings his Horace and Euripides to bear upon this by quotations corroborating any maxim or view of the philosopher's; or supplies examples and illustrations of them from his Livy, his Sallust, or his Thucydides.

The principle of the examination being what we have stated above, it will follow, that the successful candidate is not necessarily the one who has answered, or attempted to answer the greatest number of questions. The examination being intended, not so much to test the variety of a student's reading, as his accuracy and thoughtfulness, these qualities will be more satisfactorily ascertained by a student's disposing thoroughly of a few questions, even if he shows no acquaintance with the others, than by his giving vague, loose, and superficial answers to a great many, or to all.

It will also result from the principle referred to, that in reading for the examination, a student's best plan will be to make himself completely master of such well-selected grammatical and historical manuals as he has been accustomed to, and of the classics usually read in schools, with the retentive study of the notes. A few larger works, or portions of them, properly chosen, will of course be very advantageous, if read with care, but not unless the student has previously been thoroughly grounded in those of an elementary kind. We may indeed observe, in conclusion, that whilst it is admitted that the standard proposed is a high one, as far as regards accuracy, there is, after all, scarcely a question in the specimens which have been published, but might be answered out of such common books, as Matthiæ's, Zumpt's, and Valpy's Greek and Latin Grammars, Major's Porson's Euripides, Anthon's Horace, Keightley's Greek and Roman Histories, and Paul's and Arnold's Handbooks of Grecian and Roman Antiquities. This consideration will probably serve, not only to prevent unreasonable remonstrances against the imaginary difficulty of the papers which have been given, but also to show how much may be effected, what an amount of really good and satisfactory results may be obtained, from the painstaking and *accurate* manipulation of very ordinary materials. *

Dublin: James Duffy, 7 Wellington Quay. London: Messrs. Burns & Lambert, 63 Paternoster Row.

THE CATHOLIC UNIVERSITY GAZETTE.

No. 13. THURSDAY, AUGUST 24, 1854. One Penny.

NOTICES.

It is respectfully requested of all fathers and friends of young men, sending in their names for entrance, to state whether they wish them to come into residence in November next, or after Christmas, or in November year.

And, to prevent confusion between private letters and those which are on business, it is requested of all persons writing to the Rector or Vice-Rector on matters connected with the University, to direct their communications to them at the "Catholic University House, Stephen's Green", with "on business" in the corner of the envelope.

Two exhibitions will be given away in November next by *concursus*, for the highest proficiency, in the one case in classics, in the other in mathematics. They will be opened for competition to all natives of Ireland, who bring a testimonial of good conduct from any approved school or college. The exhibitions (burses) last for one year, and will be worth thirty-five pounds each.

The Candidates for the Classical Exhibition will be examined in passages in the Greek and Latin Classics, in Greek and Roman History, from the age of Pisistratus to that of Augustus, and the outlines of its chronology, and in ancient Geography; in Greek and Latin grammar, and in Latin and English composition.

SEDES SAPIENTIÆ, ORA PRO NOBIS.

Downfall and refuge of ancient civilization.

There never was, perhaps, in the history of this tumultuous world, prosperity so great, so far-spreading, so lasting, as that which began throughout the vast Empire of Rome, at the time when the Prince of Peace was born into it. Preternatural as was the tyranny of certain of the Cæsars, it did not reach the mass of the population; and the reigns of the Five good Emperors, who succeeded them, are proverbs of wise and gentle government. The sole great exception to this universal happiness was the cruel persecution of the Christians; the sufferings of a whole world fell and were concentrated on them, and the children of heaven were tormented, that the sons of men might enjoy their revel. Their Lord, while His shadow brought peace upon earth, foretold that in the event He came to send "not peace, but a sword"; and that sword was first let loose upon His own. "Judgment commenced with the House of God"; and though, as time went on, it issued forth from Jerusalem, and began to career round the world and sweep the nations as it travelled on, yet at first, as if by some paradox of Providence, it seemed that truth and wretchedness had "met together", and sin and civilization had "kissed one another". The more the heathens prospered, the more they scorned, hated, and persecuted the true Light and true Peace. They persecuted Him, for the very reason that they had little else to do; happy and haughty, they saw in Him the sole drawback, the sole exception, the sole hindrance, to a universal, a continual sunshine; they called Him "the enemy of the human race": and they felt themselves bound, by their loyalty to the glorious and immortal memory of their forefathers, by their traditions of state, and their duties towards their children, to trample upon, and, if they could, to stifle that teaching, which was destined to be the life and mould of a new world.

But our immediate subject here is the

world that passed away; and before it passed, it had, I say, a tranquillity great in proportion to its former commotions. Ages of trouble terminated in two centuries of peace. The present crust of the earth is said to be the result of a long war of elements, and to have been made so beautiful, so various, so rich, and so useful, by the discipline of revolutions, by earthquake and lightning, by mountains of water and seas of fire; and so, in like manner, it required the events of two thousand years, the multiform fortunes of tribes and populations, the rise and fall of kings, the mutual collision of states, the spread of colonies, the vicissitude and the succession of conquests, and the gradual adjustment and settlement of innumerous discordant ideas and interests, to carry on the human race to unity, and to shape and consolidate the great Roman Power.

And when once those unwieldy materials were welded together into one mass, what human force could split them up again? what " hammer of the earth" could shiver at a stroke, a solidity which it had taken ages to form? Who can estimate the strength of a political establishment, which has been the slow birth of time? and what establishment ever equalled Pagan Rome? Hence has come the proverb, " Rome was not built in a day": it was the portentous solidity of its power that forced the gazer back upon a reflection, which was the relief of his astonishment, as being the solution of the prodigy. And, when at length it was built, Rome, so long in building, was " Eternal Rome": it had been done once for all; its being was inconceivable beforehand, and its not being was inconceivable afterwards. It had been a miracle that it was brought to be; it would take a second miracle that it should cease to be. To remove it from its place was to cast a mountain into the sea. Look at the Palatine Hill, penetrated, traversed, cased with brick-work, till it appears a work of man, not of nature; run your eye along the cliffs from Ostia to Terracina, covered with the debris of masonry; gaze around the bay of Baiæ, whose rocks have been made to serve as the foundations and the walls of palaces; and in those mere remains, lasting to this day, you will have a type of the moral and political strength of the establishments of Rome. Think of the aqueducts making for the imperial city for miles across the plain; think of the straight roads stretching off again from that one centre to the ends of the earth; consider the vast territory round about it strewn to this day with countless ruins; follow in your mind its suburbs, extending along its roads, for as much, at least in some directions, as forty miles; and number up its continuous mass of population, amounting, as grave authors say, to almost six million; and answer the question, how was Rome ever to be got rid of? why was it not to progress? why was it not to progress for ever? where was that ancient civilization to end? Such were the questionings and anticipations of thoughtful minds, not over loyal or fond of Rome. " The world", says Tertullian, " has more of cultivation every day, and is better furnished than in times of old. All places are opened up now; all are familiarly known; all are scenes of business. Smiling farms have obliterated the notorious wilderness; tillage has tamed the forest land; flocks have put to flight the beasts of prey. Sandy tracts are sown; rocks are put into shape; marshes are drained. There are more cities now, than there were cottages at one time. Islands are no longer wild; the crag no longer frightful; every where there is a home, a population, a state, and a livelihood". Such was the prosperity, such the promise of progress and permanence, in which the Assyrian, the Persian, the Greek, the Macedonian conquests had terminated.

Education had gone through a similar course of difficulty, and had a place in the prosperous result. First, carried forth upon the wings of genius, and disseminated by the energy of individual minds, or by the colonizing missions of single cities, knowledge was irregularly extended to and fro over the spacious regions, of which the Mediterranean is the common basin. Introduced, in course of time, to a more intimate alliance with political power, it received the means, at the date of Alexander and his successors, both of its cultivation and its propagation. It was formally recognized and endowed under the Ptolemies, and at length became a

direct object of the solicitude of the government under the Cæsars. It was honoured and dispensed in every considerable city of the Empire; it tempered the political administration of the conquering people; it civilized the manners of a hundred barbarian conquests; it gradually reconciled uncongenial, and associated distant countries, with each other; while it had ever ministered to the fine arts, it proceeded to subserve the useful. It took in hand the reformation of the world's religion; it began to harmonize the legends of discordant worships; it purified the mythology by making it symbolical; it interpreted it and gave it a moral, and explained away its idolatry. It began to develope a system of ethics, it framed a code of law: what might not be expected of it, as time went on, were it not for this illiberal, unintelligible, fanatical, abominable sect of Galileans? If they were allowed to make play, and get power, what might not happen? There again Christians were in the way, as hateful to the philosopher, as to the statesman. Yet truly it was not in this quarter that the peril of civilization lay: it lay in a very different direction, over against the Empire to the North and North-East, in a black cloud of inexhaustible barbarian populations: and when the storm mounted overhead and broke upon the earth, it was those scorned and detested Galileans, and none but they, the men-haters and god-despisers, who, returning good for evil, lodged the scattered remnants of that world's-wisdom, which had so persecuted them, went forth valiantly to meet the savage destroyer, tamed him without arms, and became the founders of a new and higher civilization. Not a man in Europe now, who talks bravely against the Church, but owes it to the Church that he can talk at all.

But what was to be the process, what the method, what the instruments, what the place, for sheltering the treasures of ancient intellect during the convulsion, of bridging over the abyss, and of linking the old world to the new? In spite of the consolidation of its power, Rome was to go, as all things human go, and vanish for ever. In the words of inspiration, "Great Babylon came in remembrance before God, and every island fled away, and the mountains were not found". All the fury of the elements was directed against it; and, as a continual dropping wears away the stone, so blow after blow, and convulsion after convulsion, sufficed at last to heave up, and hurl down, and smash into fragments the noblest earthly power that ever was. First came the Goth, then the Hun, and then the Lombard. The Goth took possession, but he was of noble nature, and soon lost his barbarism. The Hun came next; he was irreclaimable, but he did not stay. The Lombard kept both his savageness and his ground; he appropriated to himself the territory, not the civilization, of Italy, fierce as the Hun, and powerful as the Goth, the most tremendous scourge of Heaven. In his dark presence the poor remains of Greek and Roman splendour died away, and the world went more rapidly to ruin, material and moral, than it was advancing from triumph to triumph in the time of Tertullian. Alas! the change between Rome in the hey-day of her pride, and in the agony of divine judgment! Tertullian writes while she is exalted; Pope Gregory when she is in humiliation. He was delivering homilies upon the Prophet Ezekiel, when the news came to Rome of the advance of the Lombards upon it, and in the course of them he several times burst out in lamentations at the news of miseries, which eventually obliged him to bring his exposition to a close.

"Sights and sounds of war", he says, "meet us on every side. The cities are destroyed; the military stations broken up; the land devastated; the earth depopulated. No one remains in the country; scarcely any inhabitants in the towns; yet even the poor remains of human kind are still smitten daily and without intermission. Before our eyes some are carried away captive, some mutilated, some murdered. She herself, who once was mistress of the world, we behold how Rome fares: worn down by manifold and incalculable distresses, the bereavement of citizens, the attack of foes, the reiteration of overthrows, where is her senate? where are her people? We, the few survivors, are still the daily prey of the sword and of other innumerable tribulations.

Where are they who in a former day revelled in her glory? where is their pomp, their pride, their frequent and immoderate joy? Youngsters, young men of the world, congregated here from every quarter, when they aimed at secular advancement. Now no one hastens up to her for advancement in life; and the case is the same in other cities also; some places are laid waste by pestilence, others are depopulated by the sword, others are tormented by famine, and others are swallowed up by earthquakes".

These words, far from being a rhetorical lament, are but a meagre statement of some of the circumstances of a desolation, in which the elements themselves, as St. Gregory intimates, as well as the barbarians, took a principal part. In the dreadful age of that great Pope, a plague spread from the lowlands of Egypt to the Indies on the one hand, along Africa across to Spain on the other, till it reached the eastern extremity of Europe. For fifty-two years did it retain possession of the infected atmosphere, and, during three months, five thousand, and at length ten thousand persons, died daily in Constantinople. Many cities of the East were left without inhabitants; and in several districts of Italy there were no labourers to attend either harvest or vintage. A succession of earthquakes accompanied for years this heavy calamity. Constantinople was shaken for above forty days. Two hundred and fifty thousand persons are said to have perished in the earthquake of Antioch, crowded, as the city was, with strangers for the festival of the Ascension. Berytus, the Eastern school of Roman jurisprudence, called, from its literary and scientific importance, the eye of Phœnicia, shared a similar fate. These, however, were but local visitations. Cities are indeed the homes of civilization, but the wide earth, with her hill and dale, open plain and winding valley, is its refuge. The barbarian invaders, spreading over the country, like a flight of locusts, did their best to destroy every fragment of the old world, and every element of revival. Twenty-nine public libraries had been founded at Rome; but, had these been destroyed, as in Antioch or Berytus, by earthquakes or by conflagration, yet a large aggregate of books would have still survived. Such collections had become a fashion and a luxury in the later Empire, and every colony and municipium, every larger temple, every prætorium, the baths, and the private villas, had their respective libraries. And when the ruin swept across the country, and they were destroyed, then the patient monks had begun again, in their quiet dwellings, to bring together, to arrange, to transcribe, and to catalogue; and then the new visitation of the Lombards fell, and Monte Cassino, the famous metropolis of the Benedictines, not to mention monasteries of lesser note, was sacked and destroyed.

Truly was Christianity revenged on that ancient civilization for the persecution it had inflicted on Christianity. Man ceased from the earth and his works with him. The arts of life, architecture, engineering, agriculture, were alike brought to nought. The waters were let out over the face of the country; arable and pasture lands were drowned; land-marks disappeared. Pools and lakes intercepted the thoroughfares; whole districts became pestilential marshes; the strong stream, or the abiding morass, sapped and obliterated the very site of cities. Here the mountain torrent cut a channel in the plain; there it elevated ridges across it; elsewhere it disengaged masses of rock and earth in its precipitous passage, and, hurrying them on, left them as islands in the midst of the flood. Forests overspread the land, in rivalry of the waters, and became the habitation of wild animals, of wolves, and even bears. The dwindled race of man lived in scattered huts of mud, where best they might avoid marauder, and pestilence, and inundation; or clung together for mutual defence in cities, where wretched cottages, on the ruins of marble palaces, over-balanced the security of numbers by the frequency of conflagration.

In such a state of things, the very mention of education was a mockery; the very aim and effort to exist was occupation enough for mind and body. The heads of the Church bewailed a universal ignorance, which they could not remedy; it was a great thing that schools remained sufficient for clerical education, and this education was

only sufficient, as Pope Agatho informs us, to enable them to hand on the traditions of the Fathers, without scientific exposition or polemical defence. In that Pope's time, the great Council of Rome, in its letter to the Emperors of the East, who had asked for Episcopal legates of correct life and scientific knowledge of the Scriptures, made answer, that, if by science was meant knowledge of revealed truth, the demand could be supplied; not, if more was required; "since", continue the Fathers, "in these parts, the fury of our various heathen foes is ever breaking out, whether in conflicts, or in inroads and rapine. Hence our life is simply one of anxiety of soul and labour of body; anxiety, because we are in the midst of the heathen; labour, because the maintenance, which used to come to us as ecclesiastics, is at an end; so that faith is our only substance, to live in its possession our highest glory, to die for it our eternal gain". The very profession of the clergy is the knowledge of letters; if even these lost it, would others retain it in their miseries, to whom it was no duty? And what then was the hope and prospect of the world in the generations which were to follow?"

"What is coming? what is to be the end?" Such was the question, which weighed so heavily upon the august line of Pontiffs, upon whom rested "the solicitude of all the churches", and whose failure in vigilance and decision in that miserable time had been the loss of ancient learning, and the indefinite postponement of the new civilization. What could be done for art, science, and philosophy, when towns had been burned up, and country devastated? In such distress, islands, or deserts, or the mountain-top have commonly been the retreat, to which in the last instance the hopes of humanity have been conveyed. The Christian Goths were just then biding their time to revenge themselves on the Saracens in the mountains of Asturias; the monks of the fourth century had preserved the Catholic faith from the tyranny of Arianism in the Egyptian desert; and the inhabitants of Lombardy took refuge from the Huns in the shallows of the Adriatic. Where should the Steward of the Household deposit the riches, which his Master had inherited from Jew and heathen, the things old as well as new, in an age, in which each succeeding century threatened them with worse than the centuries which had gone before! Pontiff after Pontiff looked out from the ruins of the Imperial City, which were to be his ever-lasting, ever-restless throne, if perchance some place was to be found, more tranquil than his own, where the hope of the future might be lodged. They looked over the Earth, towards great cities and far provinces, and whether it was Gregory, or Vitalian, or Agatho, or Leo, their eyes had all been drawn in one direction, and fixed upon one quarter for that purpose,—not to the East, from which the light of knowledge had arisen, nor to the West, whither it had spread,—but to the North.

High in the region of the North, beyond the just limits of the Roman world, though partly included in its range, so secluded and secure in their sea-encircled domain, that they have been thought to be the fabulous Hesperides, where heroes dwelt in peace, lay two sister islands,—whose names and histories, warned by my diminished space, I must reserve for some future week.

Remarks on the Questions in Arithmetic and Algebra in No. 10.

ARITHMETIC (and the same may be said of Algebra) is to be studied both as an art and as a science. In the latter case, we investigate the properties of numbers, we ascertain what general truths are connected with them, and we establish certain leading principles which are to form the groundwork of all our future operations. In the former case, we seek to know merely the rules and processes by which the desired answers are to be obtained, and our main object is to acquire accuracy and despatch in our calculations.

The Questions, offered in No. 10 for the consideration of Candidates for the Mathematical Exhibition, were framed with the view of testing whether the Candidates had mastered the principles upon which are based the different rules employed in Arith-

metic or Algebra, rather than their quickness of memory in recalling a particular rule, or their mechanical expertness in going through the several operations. Not that this readiness and this facility are, or ought to be, in any way undervalued; but it is conceived that a well-grounded knowledge of general principles, necessary at all times for an intelligent use of rules and processes, is the great end of the Mathematical studies of a University, where the aim is to discipline the mind of the student by exercising his judgment and reasoning powers, and thus to provide him with resources that will ever be available in the hour of need. These observations will, it is hoped, explain sufficiently the nature and scope of the questions proposed as specimens, and which are required to be answered in writing.

As to the heads for the *vivâ voce* examination, they are intended to exhibit the kind of memoranda or notes an Examiner would possibly set down to assist him in his work; to direct him in the course he intends to pursue; to enable him, without loss of time, to retrace his steps, when he has been obliged to deviate from the direct path, in order to ascertain whether the inaccuracy of a candidate's answer is to be attributed to want of understanding the subject, or to want of due preparation, or to want of apprehending the import of the question. For this is the object of the oral examination, to probe the candidate's knowledge and at the same time give him an opportunity of correcting his mistakes, when he finds that they have arisen from a misapprehension of the meaning of a question. The Examiner will also have a means of judging more accurately of the relative value of the written answers, and of determining to what cause their imperfections are to be traced. †

CATHOLIC LITERATURE IN THE ENGLISH TONGUE.

It is proposed to form a list of works available for the purpose of a Catholic Education; and first, of works which are written by Catholics. The following is intended as a specimen or commencement, and will be made more complete, as opportunity admits, in subsequent numbers.

Though the works are for the most part of a standard character, they are not warranted and recommended by being placed on this catalogue, which is as yet only experimental.

History, Biography, and Travels.

Annals of the Propagation of the Faith. 13 vols. oct., £2 12s. 6d.

Sir Thomas More, his Life and Times, by W. J. Walter. duodec., 5s.

Memoirs of Missionary Priests, and others who have suffered death in England for religion from 1577 to 1684, by R. Challoner, D.D., Bishop of the London district. 2 vols. 32mo., 2s.

History and Antiquities of the Anglo-Saxon Church, by John Lingard, D.D. 2 vols. oct., £1 4s., cloth, lettered.

History of England, from the Roman Invasion to 1688, by John Lingard, D.D., 10 vols., £6, or 12s. per vol., cloth, lettered.

Church History of England, from 1500 to 1688, by Charles Dodd, with Notes and a Continuation to 1800, by Rev. M. A. Tierney. 6 vols, 12s. each, cloth.

A Catholic History of England;—the Anglo-Saxon period, by W. B. MacCabe. 3 vols, £2.14s.

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Ecclesiastical History of Ireland, from the introduction of Christianity to 1829, by Rev. J. Brennan. oct., 7s. 6d., cloth.

Outline of Ecclesiastical and Civil History, by Rev. Edmund Winstanley. 2 vols, 10s. 6d. each.

Manual of British and Irish History, by the Rev. Thomas Flanagan. oct., 10s. 6d., cloth.

History of the Church, by J. J. Döllinger, D.D., translated by E. Cox, D.D. 4 vols. oct., £1 14s., cloth, lettered.

History of Pope Innocent III., by Hurter, translated from the German (in preparation).

History of Henry VIII., by J. V. Audin, translated by E. G. K. Brown. oct., 8s. 6d., cloth.

History of Martin Luther, by J. V. Audin, translated by W. B. Turnbull. oct.

History of John Calvin, by J. V. Audin, translated by Rev. J. M'Gill. oct., 10s. 6d.

Historical Memoirs of Cardinal Pacca, by himself, Protestant translation. 2 vols. oct.

Lives of the Fathers, Martyrs, and other principal Saints, by Rev. Alban Butler, 12 vols. oct., £2 2s., cloth. 2 vols. imperial 8vo, £1 10s., cloth. 4 vols. oct., £1 16s. 6d., cloth.

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History of the Life of St. Elizabeth of Hungary, by Montalembert, translated by A. L. Phillipps, Esq., vol. 1, quarto, £1 1s.

Life of St. Anselm, by Möhler, translated by Rev. H. Rymer. duodecimo, 2s. 6d.

Life of St. Dominic, by Father Lacordaire, translated by G. W. Abraham, A.B. duodec., 2s.

Memoirs of the Right Rev. George Hay, Vicar-Apostolic of the lowland district of Scotland, by Rev. J. A. Stothart (in preparation).

History of the Turks in its relation to Christianity, by the author of Loss and Gain. duodecimo, 4s.

History of Ireland, by the Abbé Geoghegan. oct.

History of Ireland, by Jeoffrey Keating, D.D., translated by D. O'Connor, Esq.

History of the Papal States, by John Miley, D.D. 3 vols. oct, 42s.

Missions and Travels over the Rocky Mountains, by Fr. de Smet, S.J. oct., 6s., cloth.

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Twelve Lectures on the Connection between Science and Revealed Religion, by Cardinal Wiseman, 2 vols. oct., 10s., cloth.

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Genius of Christianity, by Chateaubriand, translated by Rev. E. O'Donnell. oct., 6s. 6d.

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Protestantism and Catholicity, compared in their effects on the Civilization of Europe, by Balmez, translated. oct.

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Volume III. of Essays on Various Subjects, by Cardinal Wiseman. 3 vols., oct.

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The Church of the Fathers, by D. Rock, D.D. 3 vols., oct., £3 2s., cloth.

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THE CATHOLIC UNIVERSITY GAZETTE.

No. 14. THURSDAY, AUGUST 31, 1854. One Penny

NOTICES.

It is respectfully requested of all fathers and friends of young men, sending in their names for entrance, to state whether they wish them to come into residence in November next, or after Christmas, or in November year.

And, to prevent confusion between private letters and those which are on business, it is requested of all persons writing to the Rector or Vice-Rector on matters connected with the University, to direct their communications to them at the "Catholic University House, Stephen's Green", with "on business" in the corner of the envelope.

Two exhibitions will be given away in November next by *concursus*, for the highest proficiency, in the one case in classics, in the other in mathematics. They will be opened for competition to all natives of Ireland, who bring a testimonial of good conduct from any approved school or college. The exhibitions (burses) last for one year, and will be worth thirty-five pounds each.

The Candidates for the Classical Exhibition will be examined in passages in the Greek and Latin Classics, in Greek and Roman History, from the age of Pisistratus to that of Augustus, and the outlines of its chronology, and in ancient Geography; in Greek and Latin grammar, and in Latin and English composition.

SEDES SAPIENTIÆ, ORA PRO NOBIS.

On the formation of a Catholic Literature in the English tongue.

NO. I.

One of the special objects, which the Irish University will subserve, is that of the formation of a Catholic Literature in the English language. It is an object, however, which must be understood, before it can be suitably advanced; and which will not be understood without some discussion and investigation. First ideas on the subject must almost necessarily be crude. The real state of the case, what is desirable, what is possible, has to be ascertained; and then, what has to be done, and what is to be expected. We have seen in public matters for half a year past, to how much mistake, disappointment, and impatience the country has been exposed, from not having been able distinctly to put before it what was to be aimed at by its fleets and armies, what was practicable, what was probable, in operations of war: and so too in the field of literature, we are sure of falling into corresponding perplexity and dissatisfaction, if we start with a vague notion of doing something or other important by means of a Catholic University, without having the caution to examine what is feasible, and what is unnecessary or hopeless. Accordingly, it is natural I should wish to direct attention to this subject, even though it be too difficult to handle in any exact or complete way; and, since I have already begun in these pages to undertake portions of a list of at least contemporary Catholic works, as a first step towards a general survey of our literature, I may be allowed, or expected, to accompany the attempt, as I have opportunity, with some sort of explanation, which may be brought into a more perfect shape by others, more fitted for the task.

Now, before directly investigating what is the object we put before us, let us in the first place consider what it is not.

1. When a "Catholic Literature in the English tongue" is spoken of as a *desideratum*, no reasonable person will mean by "Catholic works" much more than the

"works of Catholics". The phrase does not mean a *religious* literature. "Religious Literature", on the other hand, is not synonymous with "the Literature of religious men"; it means over and above this, that the subject matter of the Literature is religious; but by "Catholic Literature" is not to be understood a literature which treats exclusively or primarily of Catholic matters, of Catholic doctrine, controversy, history, persons, or politics, but it includes all subjects of literature whatever, as a Catholic would treat them, and as he only can treat them. Why it is important to have them treated by Catholics, hardly need be explained here, though something will be incidentally said on the point, as we proceed: meanwhile I am drawing attention to the distinction between the two phrases in order to avoid a serious misapprehension. For it is evident, that if by a Catholic Literature were meant nothing more or less than a religious literature, its writers would be mainly ecclesiastics; just as writers on Law are mainly lawyers, and writers on Medicine are mainly physicians or surgeons. And if this be so, a Catholic Literature is no object special to a University, unless a University is to be considered identical with a Seminary or Theological School. I am not denying that a University may prove of the greatest benefit even to our religious literature; doubtless it will, and in various ways; still it addresses itself to Theology, only as a great subject of thought, as the greatest which can occupy the human mind, not as the adequate or direct scope of its institution. Yet I suppose it is not impossible for a literary layman to wince at the idea, and to shrink from the proposal, of taking part in a scheme for the formation of a Catholic Library, under the apprehension that in some way or another he will be entangling himself in a semi-clerical occupation. It is not uncommon, on expressing an anticipation that the Professors of a Catholic University will promote a Catholic Literature, to have to encounter a vague notion that a lecturer or writer so employed must have something polemical about him, must moralize or preach, must (in Protestant language) *improve the occasion*, though his subject is not at all a religious one; in short, must do something else besides fairly and boldly go right on, and be a Catholic, speaking as a Catholic spontaneously will speak, on the Classics, or Fine Arts, or Poetry, or whatever he has taken in hand. Many, indeed, go further still, and actually pronounce, that, since our own University is recommended by the Holy See, and established by the Hierarchy, it cannot but be engaged in teaching religion and nothing else, and must and will have the discipline of a seminary; which is about as sensible and logical a view of the matter, as it would be to maintain that the Prime Minister holds an ecclesiastical office, because he is always a Protestant; or that the House of Commons must necessarily have been occupied in clerical duties, and must have worn a clerical costume, all the time that it took an oath about Transubstantiation.

2. And next, it must be borne in mind, that, when we aim at providing a Catholic Literature for Catholics, in place of an existing literature which is of a marked Protestant character, we do not, strictly speaking, include the pure sciences in our *desideratum*. Not that we should not feel pleased and proud to find Catholics distinguish themselves in publications on abstract or experimental philosophy, on account of the honour it does to our Religion in the eyes of the world; not that we are insensible to the congruity and respectability of depending in these matters on ourselves, and not on others, at least as regards our text-books; not that we do not confidently anticipate that Catholic Ireland will in time to come be able to point to authorities and discoverers in science of its own, equal to those of Protestant England, Germany, or Sweden; but because, as regards mathematics, chemistry, astronomy, and similar subjects, one man will not treat of it better than another, on the score of his religion, and because the works of even an unbeliever or idolater, while he kept within the strict range of such studies, might be safely admitted into Catholic lecture-rooms, and put without scruple into the hands of Catholic youths. There is no crying demand, no imperative necessity, for the rise of a Catholic Euclid or a

Catholic Newton. The object of all science is truth;—the pure sciences proceed to their enunciations from principles which the intellect discerns by a natural light, and by a process recognised by natural reason; and the experimental sciences investigate facts by methods of analysis or by ingenious expedients, ultimately resolvable into elements of thought equally native to the human mind. If then we may assume that there is an objective truth, and that the constitution of the human mind is in correspondence with it, and acts truly when it acts according to its own laws; if we may assume that God made us, and that what He made is good, and that no action from and according to nature can be evil; it will follow, that, so long as it is man who is the geometrician, or natural philosopher, or mechanic, or critic, no matter what man he be, Hindoo, Mahometan, or infidel, his conclusions within his own science, according to the laws of that science, are unquestionable, and not to be suspected by Catholics, unless they may legitimately be jealous of fact and truth, of divine principles and divine creations.

I have been speaking of the scientific treatises or investigations of those who are not Catholics, to which the subject of Literature leads me; but I might even go on to speak of them in their persons as well as in their books. Were it not for the scandal which they would create; were it not for the example they would set; were it not for the certain tendency of the human mind, involuntarily to outleap the strict boundaries of an abstract science, and to rest it upon external principles, to embody it in concrete examples, and to carry it on to practical conclusions; above all, were it not for the indirect influence, and living energetic presence, and collateral duties, which belong to a Professor in a great school of learning, I do not see (prescinding from him, I repeat, in hypothesis, what never could possibly be prescinded from him in fact), why the chair of astronomy in a Catholic University should not be filled by a La Place, or that of Physics by a Humboldt. Whatever they might wish to say, while they kept to their own science, they would be unable, like the heathen Prophet in Scripture, to "go beyond the word of the Lord, to utter any thing of their own head".

So far,—viewed, that is, after the manner of the old Phantasiodocetæ,—the arguments hold good, of certain celebrated writers in a Northern Review, who, in their hostility to the principle of dogmatic teaching, seem obliged to maintain, because subject matters are distinct, that living opinions are distinct too, and that men are abstractions as well as their respective sciences. "On the morning of the thirteenth of August, in the year 1704", says one of these authors, in illustration and defence of the anti-dogmatic principle in political and social matters, "two great captains, equal in authority, united by close private and public ties, but of different creeds, prepared for battle, on the event of which were staked the liberties of Europe... Marlborough gave orders for public prayers; the English chaplains read the service at the head of the English regiments; the Calvinistic chaplains of the Dutch army, with heads on which hand of Bishop had never been laid, poured forth their supplications in front of their countrymen. In the meantime the Danes might listen to the Lutheran ministers; and Capuchins might encourage the Austrian squadrons, and pray to the Virgin for a blessing on the arms of the holy Roman Empire. The battle commences; these men of various religions all act like members of one body: the Catholic and the Protestant general exert themselves to assist and to surpass each other; before sunset the Empire is saved; France has lost in a day the fruits of eighty years of intrigue and of victory; and the allies, after conquering together, return thanks to God separately, each after his own form of worship".

The writer of this lively passage would be doubtless unwilling himself to carry out the principle which it insinuates to those extreme conclusions, to which it is often pushed by others in matters of education. Viewed in itself, viewed in the abstract, that principle is simply, undeniably true; and is only sophistical, when it is carried out in practical matters at all. A religious opinion cannot fail of influencing in fact the school, or society, or polity in which it is found;

though in the abstract that opinion it is one thing, and the school, society, or polity, another. Here, it is true, were Episcopalians, Lutherans, Calvinists, and Catholics found all fighting on one side, without any prejudice to their respective religious tenets; and, certainly, I never heard that in a battle soldiers did any thing else but fight. I did not know they had time for going beyond the matter in hand; yet, even as regards this very illustration which he has chosen, if we were bound to decide by it the controversy, it does so happen that that danger of interference and collision between opposite religionists actually occurs upon a campaign, which could not be incurred in a battle: and at this very time some jealousy or disgust has been shown in English popular publications, when they have had to record that our ally, the Emperor of the French, has sent his troops, who are serving with the British, to attend High Mass, or has presented his sailors with a picture of the Madonna.

If, then, we could have Professors who were mere abstractions and phantoms, marrowless in their bones, and without speculation in their eyes; or if they could only open their mouth on their own special subject, and were dead to the world in their scientific pedantry; if they resembled the well known character in the Novel, who was so imprisoned or fossilized in his erudition, that, though "he stirred the fire with some address", nevertheless, on attempting to snuff the candles, he "was unsuccessful, and relinquished that ambitious post of courtesy, after having twice reduced the parlour to total darkness", then indeed Voltaire himself might be admitted, not without scandal, but without risk, to lecture on astronomy or galvanism in Catholic, or Protestant, or Presbyterian Colleges, or to all of them at once; and we should have no practical controversy with philosophers who, after the fashion of the author I have been quoting, are so smart in proving that we, who differ from them, must needs be so bigoted and puzzle-headed.

And in strict conformity with these obvious distinctions, it will be found that so far as we *are* able to reduce scientific men of anti-Catholic opinions to the type of the imaginary being to whom I have been alluding, we do actually use them in our schools. We allow our Catholic student to use them, so far as he can surprise them (if I may use the expression), in their formal treatises, and can keep them close prisoners there.

> Vix defessa senem passus componere membra,
> Cum clamore ruit magno, manicisque jacentem
> Occupat.

The fisherman, in the Arabian tale, took no harm from the genius, till he let him out from the brass bottle in which he was confined. "He examined the vessel and shook it, to see if what was within made any noise, but he heard nothing". All was safe till he had succeeded in opening it, and "then came out a very thick smoke, which, ascending to the clouds and extending itself along the sea shore in a thick mist, astonished him very much. After a time the smoke collected, and was converted into a genius of enormous height. At the sight of this monster, whose head appeared to reach the clouds, the fisherman trembled with fear". Such is the difference between an unbelieving or heretical philosopher in person, and in the disquisitions proper to his science. Porson was no edifying companion for young men of eighteen, nor are his letters on the text of the Three Heavenly Witnesses to be recommended; but that does not hinder his being admitted to Catholic schools, while he is confined within the limits of his Preface to the Hecuba. Franklin certainly would have been intolerable in person, if he began to talk freely, and throw out, as I think he did in private, that each solar system had its own god; but such extravagances of so able a man do not interfere with the honour we may justly pay his name in the history of experimental science. Nay, the great Newton himself would have been silenced in a Catholic University, when he got upon the Apocalypse, yet is that any reason why we should not study his Principia, or avail ourselves of the wonderful analysis which he originated and French infidels have developed? We are glad for their own sakes, that anti-Catholic writers should do as much

real service to the human race as ever they can, in their posthumous influence, and have no wish to interfere with it.

Returning then to the point from which we set out, I observe, that, this being the state of the case as regards abstract science, viz., that we have no quarrel with its anti-Catholic commentators, till they thrust their persons into our Chairs, or their popular writings into our drawing-rooms, it follows, that, when we contemplate the formation of a Catholic Literature, we do not consider scientific works as among our most prominent *desiderata*. They are to be looked for, not so much for their own sake, as because they are indications that we have able scientific men in our communion; for, if we have such, they will be certain to write, and in proportion as they increase in number, will there be the chance of really profound, original, and standard books issuing from our Lecture-rooms and Libraries. But, after all, there is no reason why these should be better than those which we have already received from Protestants; though it is at once more becoming, and more agreeable to our feelings, to use books of our own, instead of being indebted to the books of others.

There is another consideration in point here, or rather prior to what I have been saying; and that is, that considering certain scientific works, those on Criticism, for instance, are often written in Latin, and others, as mathematical, deal so largely in signs, symbols, and figures, which belong to all languages, it is plain that these abstract studies can hardly be said to fall under English *Literature* at all;—for by Literature, I understand Thought, conveyed under the forms of some particular language. And this brings me to speak of Literature in its highest and most genuine sense, viz., as an historical and national fact, and I fear it is, in this sense of the word, altogether beside or beyond any object which a Catholic University can reasonably contemplate; at least in any moderate term of years; but so large a subject here opens upon us, that I must postpone it to some other opportunity.

(To be continued).

THE UNIVERSITIES OF SPAIN.

(From the Louvain Revue Catholique for November, 1852).

The Universities of Spain are at present *(i. e.* since 1847) ten in number; Madrid, Barcelona, Granada, Oviedo, Salamanca, Seville, Santiago, Valentia, Valladolid, Saragossa.

1. The University of Madrid is attended by 7000 students, and occupies the new building of St. Isidore. It comprises five faculties.

2. The University of Barcelona, which has succeeded to those of Lerida, Palma, and Cervera, numbers about 1600 students. It has four faculties, but not theology.

3. The other eight Universities were founded at dates between A.D. 1222, which is the date of Salamanca, and A.D. 1580, the date of Oviedo.

These Universities have either three or four faculties. Oviedo, Seville, Valladolid, and Saragossa have the faculty of theology.

The annual expense to the Spanish government of these ten Universities, including the buildings, collections, and libraries, is more than two millions of francs (£80,000).

The five Faculties at Madrid are those of Philosophy, Pharmacy, Medicine, Law, and Theology.

1. The Faculty of Philosophy numbers twenty-eight Professors, and is divided into four sections, (1) Literature, (2) practical science, (3) physical and mathematical science, (4) natural science.

(1). Literature has eight Professors on the following subjects:—Latin, Greek, Hebrew, Arabic, Spanish, Application of Spanish, Explanation *(Ampliacion)* of Philosophy.

(2). Practical Science has four Professors:—on Political Economy; Geography, astronomical, physical, and political; public and administrative Law; the history, critical and philosophical, of Spain.

(3). Physical and Mathematical Science has ten Professors:—on high algebra, and analytical geometry; differential calculus;

mechanics; experimental physics; chemistry; application of chemistry; astronomy, and observing.

(4). Natural science has six Professors:—on mineralogy and geology; botany; organology and physiology of the vegetable world; general zoology; development of zoology in respect to vertebrated and invertebrate animals.

2. The Faculty of Pharmacy has six Professors, and the courses are:—in mineralogy and zoology applied to pharmacy; botany applied similarly; pharmacy, chemical inorganic, chemical organic; practical pharmaceutics; analysis of their application to the medical sciences.

3. The Faculty of Medicine has nineteen Professors, divided into courses:—of physic and chemistry applied to medicine; natural history; descriptive anatomy; physiology; pathology; therapeutics, materia medica; surgical pathology; surgical anatomy; midwifery; surgical clinics; sanitary laws, public and private; medicine, legal and toxicological; the literature of the medical sciences.

4. The Faculty of Law has nine Professors, who lecture:—on the history and institutes of civil law; history and institutes of Spanish law; history of ecclesiastical law, especially in Spain; discipline of the Church, especially in Spain; exposition of Spanish law; theory of judicial proceedings; philosophy of law, law of nations; comparative legislature.

5. The Faculty of Theology has nine Professors, and comprehends the branches of:—fundamental truths of Religion; institutes of theology; theology, moral and pastoral; holy Scripture; introduction and elements of canon law, especially Spanish; history and discipline of the Church, especially the Spanish; sacred literature; the Evidences of Religion.

Each Faculty has three Degrees, of Bachelor, Licentiate, and Doctor; however, the degree of Doctor in any of the Faculties is given in Madrid only. Two years are necessary for Bachelor of Arts *(ès-lettres)*; four years for a Licentiate in Arts, and two years more for a Doctor. Of a Licentiate in Arts are required, 1, the Latin and Greek languages. 2. General literature. 3. Latin literature. 4. Spanish literature. 5. Geography, astronomical, physical, and political. 6. General History. 7. Philosophy and the outlines of its history. 8. One living language, besides French.

For the Doctorate in Arts the examination consists of, 1. Hebrew and Arabic. 2. One foreign literature. 3. Complete knowledge of Spanish literature. 4. History of Philosophy.

The course of Theology takes seven years, of which four are necessary for the Baccalaureate, three for the Licentiate, and one for the Doctorate.

In Madrid are the following academies:—

1. The Spanish Academy (answering to the French Academy), restored in 1847.
2. The Academy of History, composed of thirty members, with eighty correspondents in Spain, and others abroad.
3. The Academy of the Fine Arts, reorganized in 1846.
4. The Royal Academy of Science, organized in 1847.
5. The Madrid Academy for Law and Legislation.
6. The Greek and Latin Academy.
7. The Surgical Academy of Madrid.

CATHOLIC LITERATURE IN THE ENGLISH TONGUE.

It is proposed to form a list of works available for the purpose of a Catholic Education; and first, of works which are written by Catholics. The following is intended as a specimen or commencement, and will be made more complete, as opportunity admits, in subsequent numbers.

Though the works are for the most part of a standard character, they are not warranted and recommended by being placed on this catalogue, which is as yet only experimental.

History, Biography, and Travels.

Annals of the Propagation of the Faith. 13 vols. oct., £2 12s. 6d.

Sir Thomas More, his Life and Times, by W. J. Walter. duodec., 5s.

Memoirs of Missionary Priests, and others who have suffered death in England for religion from 1577 to 1684, by R. Challoner, D.D., Bishop of the London district. 2 vols. 32mo., 2s.

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A Catholic History of England;—the Anglo-Saxon period, by W. B. MacCabe. 3 vols, £2 14s.

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History of Pope Innocent III., by Hurter, translated from the German (in preparation).

History of Henry VIII., by J. V. Audin, translated by E. G. K. Brown. oct., 8s. 6d., cloth.

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History of John Calvin, by J. V. Audin, translated by Rev. J. M'Gill. oct., 10s. 6d.

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History of the Life of St. Elizabeth of Hungary, by Montalembert, translated by A. L. Phillipps, Esq., vol. 1, quarto, £1 1s.

Life of St. Anselm, by Möhler, translated by Rev. H. Rymer. duodecimo, 2s. 6d.

Life of St. Dominic, by Father Lacordaire, translated by G. W. Abraham, A.B. duodec., 2s.

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History of Arundel, by Rev. M. A. Tierney. 2 vols. oct., £1 12s., cloth.

Collections towards illustrating the Biography of the Scotch, English, and Irish members of the Society of Jesus, by George Oliver, D.D. oct., 12s., cloth.

Historical Researches into the power of the Pope in the middle ages, by M. Gosselin, translated by Rev. M. Kelly. 2 vols., oct., 14s., cloth.

Hierurgia, by D. Rock, D.D. oct., 16s., cloth.

The Church of the Fathers, by D. Rock, D.D. 3 vols., oct., £3 2s., cloth.

Volume I. of Essays on various Subjects, by Cardinal Wiseman. 3 vols., oct.

Lectures on the Ceremonies of Holy Week, by Cardinal Wiseman. oct., 5s., cloth.

Dublin: James Duffy, 7 Wellington Quay. London: Messrs. Burns & Lambert, 63 Paternoster Row.

THE CATHOLIC UNIVERSITY GAZETTE.

No. 15. THURSDAY, SEPTEMBER 7, 1854. One Penny.

NOTICES.

It is respectfully requested of all fathers and friends of young men, sending in their names for entrance, to state whether they wish them to come into residence in November next, or after Christmas, or in November year.

And, to prevent confusion between private letters and those which are on business, it is requested of all persons writing to the Rector or Vice-Rector on matters connected with the University, to direct their communications to them at the "Catholic University House, Stephen's Green", with "on business" in the corner of the envelope.

Two exhibitions will be given away in November next by *concursus*, for the highest proficiency, in the one case in classics, in the other in mathematics. They will be opened for competition to all natives of Ireland, who bring a testimonial of good conduct from any approved school or college. The exhibitions (burses) last for one year, and will be worth thirty-five pounds each.

The Candidates for the Classical Exhibition will be examined in passages in the Greek and Latin Classics, in Greek and Roman History, from the age of Pisistratus to that of Augustus, and the outlines of its chronology, and in ancient Geography; in Greek and Latin grammar, and in Latin and English composition.

SEDES SAPIENTIÆ, ORA PRO NOBIS.

On the formation of a Catholic Literature in the English tongue.

NO. II.

In the remarks I took occasion to make last week on the formation of a Catholic Literature in the English tongue, I directed the reader's attention first to what did not, and next to what need not, enter into the object under contemplation. I said that that object was neither a library of theological nor of scientific knowledge, though theology in its literary aspect, and abstract science as an exercise of intellect, have both of course a place in the Catholic encyclopædia. One undertaking, however, there is, which, not merely does not, or need not, but unhappily cannot, come into the reasonable contemplation of any set of persons, whether members of a University or not, who are desirous of Catholicizing the English language, as is very evident; and that is, simply the creation of an *English Literature*, for that has been done long ago, and would be a work beyond the powers of any body of men, even if it had still to be done. If I insist on this point to-day, no one must suppose I do not consider it to be self-evident; for I shall not be aiming at proving it, so much as at bringing it home distinctly to the mind, that we may, one and all, have a clearer perception of the state of things with which we have to deal. There is many an undeniable truth, which is not practically felt and appreciated; and unless we master our position in the matter before us, we may be led off into various wild imaginations or impossible schemes, which will, as a matter of course, end in disappointment.

Were the Catholic Church acknowledged from this moment through the length and breadth of these islands, and the English tongue henceforth baptized into the Catholic faith, and sealed and consecrated to Catholic objects, and were the present intellectual activity to continue, as of course it would continue, we should at once have an abundance of Catholic works, which would be English, and purely English, literature and high literature; but still all these would not

constitute "English Literature", as the words are commonly understood, nor even then could we say that the English Literature was Catholic. Much less can we ever aspire to affirm it, while we are but a portion of the vast English-speaking world-wide community, and are but striving to create a current in the direction of truth, when the waters are rapidly flowing the other way. In no case can we, strictly speaking, form an English Literature, for it is a thing done and over, or what is called a *fait accompli*.

A Literature, when it is formed, is a national and historical fact; it is a matter of the past and the present, and as little can be ignored as the present, or undone as the past. We can deny, supersede, or change it, then only, when we can do the same towards the race or language which it represents. Every great people has a character of its own, which it manifests and perpetuates in a variety of ways. It develops into a monarchy or republic; in commerce or in war, in agriculture or in manufactures, or in all of these at once; in its cities, its public edifices and works, bridges, canals, and harbours; in its laws, traditions, customs, and manners; in its songs and its proverbs; in its religion; in its line of policy, its bearing, its action, towards foreign nations; in its alliances, fortunes, and the whole course of its history. All these are peculiar, and parts of a whole, and betoken the national character, and savour of each other; and the case is the same with the national language and literature. They are what they are, and cannot be anything else, whether they be good or bad or of a mixed nature; before they are formed, we cannot prescribe them; afterwards, we cannot reverse them. We may feel great repugnance to Milton or Gibbon as men; we may most seriously protest against the spirit which ever lives, and the tendency which ever operates, in every page of their writings; but there they are, an integral portion of English literature; we cannot extinguish them; we cannot deny their power; we cannot write a new Milton or a new Gibbon; we cannot expurgate what needs to be exorcised. They are great English authors, each breathing hatred to the Catholic Church in his own way, each a proud and rebellious creature of God, each gifted with incomparable gifts. We must take things as they are, if we take them at all. We may refuse to say a word to English literature, if we will; we may have recourse to French or to Italian instead, if we think either of them less exceptionable than our own; we may fall back upon the classics; we may have nothing whatever to do with literature, as such, of any kind, and confine ourselves to purely amorphous or monstrous specimens of language; but if we do once profess in our Universities the English language and literature, if we think it allowable to know the state of things we live in, and the common nature we share, desirable to have a chance of writing what may be read after our day, and praiseworthy to aspire after providing for Catholics who speak English, a Catholic Literature, then,—I do not say that we must at once throw open every sort of book to the young, the weak, or the untrained,—I do not say that we may dispense with our ecclesiastical indexes and emendations, but—we must not seek to create what is already created in spite of us, and which never could at a moment be created by means of us, and we must recognise the historical literature, which is in possession, as a fact, nay as a standard for ourselves.

There is surely nothing either temerarious or paradoxical, in a statement like this. The growth of a nation is like that of an individual; its tone of voice and subject of speech vary with its age. Each age has its own propriety and charm; as a boy's beauty is not a man's, and the sweetness of a treble differs from the richness of a bass, so it is with a whole people. The same period does not produce its most popular poet, its most effective orator, and its most philosophic historian. Language changes with the progress of thought and the events of history, and style changes with it; and while in successive generations it passes through a series of separate excellences, the respective deficiencies of all are supplied alternately by each. Thus language and literature may be considered as dependent on a process of nature, and to be subjected to her laws; Father Hardouin indeed, who maintained that, with the exception of Pliny, Cicero, Virgil's

Georgics, and Horace's Satires and Epistles, Latin literature was the work of the medieval monks, had the conception of a literature neither national nor historical; but the rest of the world will be apt to consider time and place as necessary conditions in its formation, and will be unable to conceive of classical authors, except as either the elaboration of centuries, or the rare and occasional accident of genius.

First-rate excellence in literature, as in other matters, is either an accident or a process; and in either case demands a course of years to secure. We cannot reckon on a Plato, we cannot force an Aristotle; any more than we can command a fine harvest, or create a coal field. If a Literature be, as I have said, the voice of a particular nation, it requires a field and a period, as wide as that nation's extent and existence, to mature in. It is broader and deeper than the capacity of any body of men, however gifted, or any system of teaching, however true. It is the exponent, not of truth, but of nature, which is true only in its elements. It is the result of the mutual action of a hundred simultaneous influences and operations, and the issue of a hundred strange accidents in independent places and times; it is the scanty compensating produce of the wild discipline of the world and of life, so fruitful in failures; and it is the concentration of those rare manifestations of intellectual power, which no one can account for. It is made up, in the particular case here under consideration, of human beings as heterogeneous as Burns and Bunyan, De Foe and Johnson, Goldsmith and Cowper, Law and Fielding, Scott and Byron. The remark has been made, that the history of an author is the history of his works; it is far more exact to say, that, at least in the case of great writers, the history of their works is the history of their fortunes or their times. Each is, in his turn, the man of his age, the type of a generation, or the interpreter of a crisis. He is made for his day, and his day for him. Hooker would not have been, but for the existence of Catholics and Puritans, the defeat of the former and the rise of the latter; Clarendon would not have been without the Great Rebellion; Hobbes is the prophet of the reaction to scoffing infidelity; and Addison is the child of the Revolution and its attendant changes. If there be any of our classical authors, who might at first sight have been a University man, with the exception of Johnson, Addison is he; yet even Addison, the son and brother of clergymen, the fellow of an Oxford Society, the resident of a College which still points to the walk which he planned, must be something more, to take his place among the classics of the language, and owed the variety of his matter to his experience of life, and the call on his resources to the exigencies of his day. The world he lived in, made him and used him. While his writings educated his own generation, they have delineated it for all posterity after him.

I have been speaking of the authors of a literature, in their relation to the people and course of events to which they belong; but a prior consideration, at which I have already glanced, is their connection with the language itself, which has been their organ. If they are in great measure the creatures of their times, they are on the other hand in a far higher sense the creators of their language. It is indeed commonly called their mother tongue, but virtually it did not exist till they gave it life and form. Al: greater matters are carried on and perfected by a succession of individual minds; what is true in the history of thought and of action, is true of language also. Certain masters of composition, as Shakespeare, Milton, and Pope, the writers of the Protestant Bible and Prayer Book, Hooker and Addison, Swift, Hume, and Goldsmith, have been the making of the English language; and as that language is a fact, so is the literature a fact, by which it is formed, and in which it lives. Men of great ability have taken it in hand, each in his own day; and have done for it what the master of a gymnasium does for the bodily frame. They have formed its limbs, and developed its strength: they have endowed it with vigour, exercised it in suppleness and dexterity, and taught it grace. They have made it rich, harmonious, various, and precise. They have furnished it with a variety of styles, which from their individuality may almost be called

dialects, and are monuments both of the powers of the language and the genius of its cultivators.

How real and *sui generis* a creation is the style of Shakespeare, or of the Protestant Bible and Prayer Book, or of Swift, or of Pope, or of Gibbon, or of Johnson! Even were the subject matter without meaning, though in truth the style cannot really be abstracted from the sense, still the style would, on that supposition, remain as perfect and original a work as Euclid's elements or a symphony of Beethoven. And, like music, it has seized upon the public mind; and the literature of England is no longer a mere letter, printed in books, and shut up in libraries, but it is a living voice, which has gone forth in its expressions and its sentiments into the world of men, which daily thrills upon our ears and syllables our thoughts, which speaks to us through our acquaintances, and dictates when we put pen to paper. Whether we will or no, the phraseology and diction of Shakespeare, of the Protestant formularies, of Milton, of Pope, of Johnson's Tabletalk, and of Walter Scott, have become a portion of the vernacular tongue, the household words of which perhaps we little guess the origin, and the very idioms of our familiar conversation. The man in the comedy spoke prose without knowing it; and we Catholics, without consciousness and without offence, are ever repeating the half sentences of dissolute playwrights and heretical partizans and preachers. So tyrannous is the literature of a nation; it is too much for us. We cannot destroy or reverse it; we may confront and encounter it, but we cannot make it over again. It is a great work of man, when it is no work of God's.

This is the especial thought to be mastered and disposed of by the members of an Irish Catholic University, when they turn their minds to the formation of a literature worthy at once of Catholicity and of Ireland. Of old time there was a language, as some have said, divinely given, which, after many changes, remained still living till it became the organ of Eternal Wisdom, when He came on earth, and the aboriginal tongue of the Catholic Faith. That faith first spoke womankind in Syriac; and then, without historical record of the process, silently passed over to the languages of Greece and Rome. Latin and Greek had encroached, and were encroaching, upon the Syriac, nor could the Syrian Missionary stop the usurpation; but he retaliated upon those languages, by teaching them to speak, as eloquently as his own, the Catholic Creed. St. Matthew wrote his Gospel in Syriac, but St. Peter's is in Greek; St. Paul, a Hebrew of the Hebrews, spoke Greek, and was a Roman citizen. A similar history is in progress in these latter times. It has been the will of Providence, that languages which had been consecrated to religion, should recede before English, as that of Palestine retired before Latin and Greek. The Gaelic and the British, the languages of Ireland, Scotland, Wales, and Cornwall, had been nurtured and formed in Catholicism; their people and their literature were Catholic, at a time when English was not an existing tongue. That younger language, unhappily set up and constructed in Protestantism, has spread in these later centuries to the North and West, and has eaten out, in great measure or altogether, the Catholic Celtic in its Erse, Gaelic, Welsh, Manx, and Cornish varieties; and now that it has to be instructed by a Celtic people how to become the organ of a Catholic literature, the first point to determine is the real state of the case in regard to it, and to adjust together what is possible with what is desirable, what is imperative with what is expedient. But whatever we be able or unable to effect, in the great problem which lies before us, any how we cannot undo the past. English Literature will ever have been Protestant. Swift and Addison, the most native and natural of our writers, Hooker and Milton, the most elaborate, never can become our co-religionists; and, though this is but the enunciation of a truism, it is not on that account an unprofitable enunciation.

I trust, we are not the men to give up an undertaking, because it is perplexed or arduous; or to do nothing because we cannot do every thing. Much may be attempted, much attained, even granting English Literature is not Catholic, as at some future time I may have an opportunity of showing; some-

thing may be said even in alleviation of the misfortune itself on which I have been insisting; and with two remarks bearing upon this point, I will bring this paper to an end.

1. First then, it is to be considered, that, whether we look to countries Christian or heathen, we find the state of literature there as little satisfactory as it is in these islands; so that, whatever are our difficulties here, they are not worse than those of Catholics all over the world. I would not indeed say a word to extenuate the calamity, under which we lie, of having a literature formed in Protestantism; still other literatures have disadvantages of their own; and, though in such matters comparisons are impossible, I doubt whether we should be better pleased if our English classics were tainted with licentiousness, or defaced by infidelity or scepticism. I conceive we should not much mend matters, if we were to exchange literatures with the French, Italians, or Germans. About Germany I need not say a word; as to France, it has great and religious authors; its classical drama, even in comedy, compared with that of other literatures, is singularly unexceptionable; but who is there holds a place among its writers so historical and important, who is so copious, so versatile, so brilliant, as that Voltaire who is an open scoffer at every thing sacred, venerable, or high-minded? Nor can Rousseau, though he has not the pretensions of Voltaire, be excluded from the classical writers of France. Again, the gifted Pascal, in the work on which his literary fame is mainly founded, does not approve himself to a Catholic judgment; and Des Cartes, the first of French philosophers, was too independent in his inquiries to be always correct in his conclusions. The witty Rabelais is said, by a recent critic,* to show covertly in his former publications and openly in his latter, his "dislike to the Church of Rome". La Fontaine was with difficulty brought, on his death-bed, to make public satisfaction for the scandal which he had done to religion by his immoral *Contes*, though at length he threw into the fire a piece which he had just finished for the stage. Montaigne, whose Essays "make an epoch in literature", by "their influence upon the tastes and opinions of Europe", whose "school embraces a large proportion of French and English literature", and of whose "brightness and felicity of genius there can be but one opinion", is disgraced, as the same writer tells us, by "a sceptical bias and great indifference of temperament"; and "has led the way" as an habitual offender," to the indecency too characteristic of French literature".

Nor does Italy present a more encouraging picture. Ariosto, one of the few names, ancient or modern, who occupy the first rank of literature, is, I suppose, rightly arraigned by the author I have above quoted, of "coarse sensuality". Pulci, "by his sceptical insinuations, seems clearly to display an intention of exposing religion to contempt". Boccaccio, the first of Italian prose-writers, had in his old age touchingly to lament the corrupting tendency of his popular compositions; and Bellarmine has to vindicate him, Dante, and Petrarch, from the charge of virulent abuse of the Holy See. Dante certainly does not scruple to place in his *Inferno* a Pope, whom the Church has since canonized, and his work on *Monarchia* is on the Index. Another great Florentine, Macchiavel, is on the Index also; and Giannone, as great in political history at Naples, as Macchiavel at Florence, is notorious for his disaffection to the interests of the Roman Pontiff.

These are but specimens of the general character of secular literature, whatever be the people to whom it belongs One literature may be better than another, but bad will be the best, when weighed in the balance of truth and morality. It cannot be otherwise; human nature is in all ages and all countries the same; and its literature, therefore, will ever and everywhere be one and the same also. Man's work will savour of man; in his elements and powers excellent and admirable, but prone to disorder and excess, to error and to sin. Such too will be his literature; it will have the beauty and the fierceness, the sweetness and the rankness of the natural man, and, with all its richness and greatness, will necessarily offend the senses of those,

* Hallam.

who, in the Apostle's words, are really "exercised to discern between good and evil". "It is said of the holy Sturme", says an Oxford writer, "that, in passing a horde of unconverted Germans, as they were bathing and gambolling in the stream, he was so overpowered by the intolerable scent, which arose from them, that he nearly fainted away". National Literature is, in a parallel way, the untutored movements of the reason, imagination, passions, and affections of the natural man, the leapings and the friskings, the plungings and the snortings, the sportings and the buffoonings, the clumsy play and the aimless toil, of the noble, lawless savage of God's intellectual creation.

2. It is well that we should clearly apprehend a truth so simple and elementary as this, and not expect from the nature of man, or the literature of the world, what they never held out to us. Certainly, I did not know that the world was to be regarded as favourable to Christian faith or practice, or that it would be breaking any engagement with us, if it took a line divergent from our own. I have never fancied that we should have reasonable ground of surprise or complaint, though man's intellect *puris naturalibus* did prefer, of the two, liberty to truth, or though his heart confessed a partiality for license of thought and speech in comparison with restraint.

If we do but resign ourselves to facts, we shall soon be led on to the second reflection which I have promised, viz., that, not only are things not better abroad, but they might be worse at home. We have, it is true, a Protestant literature; but then it is neither atheistical nor immoral; and, in the case of at least half a dozen of its highest and most influential departments, and of the most popular of its authors, it comes to us with very considerable alleviations. For instance, there surely is a call on us for thankfulness, that the most illustrious name among English writers has so little of a Protestant about him, that Catholics have been able, without extravagance, to claim him as their own, and that enemies to our creed have allowed that he is only not a Catholic, because, and as far as, his times forbade it. It is an additional satisfaction to be able to boast, that he offends in neither of those two respects, which reflect so seriously upon the reputation of great authors abroad. Whatever passages may be gleaned from his dramas disrespectful to ecclesiastical authority, still they are but passages; on the other hand, there is in Shakespeare neither contempt of religion nor scepticism, and he upholds the broad laws of moral and divine truth with the consistency and severity of an Æschylus, Sophocles, or Pindar. There is no mistaking in his works on which side lies the right; Satan is not made a hero, nor Cain a victim, but pride is pride, and vice is vice, and, whatever indulgence he may allow himself in light thoughts or words, yet his admiration is reserved for sanctity and truth. From the second chief fault of literature, as indeed my last words imply, he is not so free; but, often as he may offend against modesty, he is clear of a worse charge, sensuality, and hardly a passage can be instanced in all that he has written to seduce the imagination or to excite the passions.

A rival to Shakespeare, if not in genius, at least in copiousness and variety, is found in Pope; and *he* was actually a Catholic, though personally an unsatisfactory one. His freedom indeed from Protestantism is poorly balanced in one of his poems by a false theory of philosophy; but, taking his works as a whole, we may surely acquit him of any serious crime, whether on the score of morals or of faith.

Again, the special title of moralist in English literature is accorded by the public voice to Johnson, whose bias towards Catholicity is well known.

If we were to ask for a report of our philosophers, the investigation would not be so agreeable; for we have three of evil, and one of unsatisfactory repute. Locke is scarcely an honour to us in the standard of truth, grave and manly as he is; and Hobbes, Hume, and Bentham, in spite of their ability, are simply a disgrace. Yet, even in this department, we gain some consolation from a name more famous than them all. Bacon was too intellectually great to hate or to contemn the Catholic faith; and he deserves by his writings to be called the most orthodox of Protestant philosophers.

There is another writer too, the equal of any in fertility, originality, and resource, who, with all the serious drawbacks which he must suffer on the score of religion, nay with whatever exceptions in point of decency, was the best preacher of his generation, and had more influence on the national religion than any English preacher before Wesley; I mean, Addison. He adopted the style of writing which Montaigne had invented; and, while the Catholic used it to weaken faith, the Protestant made infidelity unfashionable.

To these I may be allowed to add a sixth, as voluminous as any before him, unless he is too near our own time to have a claim on our notice in this argument. Scott speaks indeed against the Catholic Church, but he leads Protestant readers to revere, admire, and seek her; and it is his boast, to have undertaken an unhealthy province of literature, and to have cleared its atmosphere; to have shown how the freest indulgence of humour and of imagination are consistent with a sense of religion ever present and a propriety of thought almost severe, and to have attained an immense popularity without letting fall one word to unsettle the devout, or to excite a laugh at the noble or the pure.

(*To be continued.*)

CATHOLIC LITERATURE IN THE ENGLISH TONGUE.

It is proposed to form a list of works available for the purpose of a Catholic Education; and first, of works which are written by Catholics. The following is intended as a specimen or commencement, and will be made more complete, as opportunity admits, in subsequent numbers.

Though the works are for the most part of a standard character, they are not warranted and recommended by being placed on this catalogue, which is as yet only experimental.

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Catechism of the Council of Trent, translated by J. Donovan, D.D. 2 vols. oct., £1 1s.

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Remarks on Anglican Theories of Unity, by E. Healy Thompson. oct., 2s. 6d.

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History of Pope Innocent III., by Hurter, translated from the German (in preparation).

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History of Martin Luther, by J. V. Audin, translated by W. B. Turnbull. oct.

History of John Calvin, by J. V. Audin, translated by Rev. J. M'Gill. oct., 10s. 6d.

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Life of St. Dominic, by Father Lacordaire, translated by G. W. Abraham, A.B. duodec., 2s.

History of the Turks in its relation to Christianity, by the author of Loss and Gain. duodecimo, 4s.

Dublin: James Duffy, 7 Wellington Quay. London: Messrs. Burns & Lambert, 63 Paternoster Row.

THE CATHOLIC UNIVERSITY GAZETTE.

No. 16. THURSDAY, SEPTEMBER 14, 1854. One Penny.

NOTICES.

It is respectfully requested of all fathers and friends of young men, sending in their names for entrance, to state whether they wish them to come into residence in November next, or after Christmas, or in November year.

And, to prevent confusion between private letters and those which are on business, it is requested of all persons writing to the Rector or Vice-Rector on matters connected with the University, to direct their communications to them at the "Catholic University House, Stephen's Green", with "on business" in the corner of the envelope.

Two exhibitions will be given away in November next by *concursus*, for the highest proficiency, in the one case in classics, in the other in mathematics. They will be opened for competition to all natives of Ireland, who bring a testimonial of good conduct from any approved school or college. The exhibitions (burses) last for one year, and will be worth thirty-five pounds each.

The Candidates for the Classical Exhibition will be examined in passages in the Greek and Latin Classics, in Greek and Roman History, from the age of Pisistratus to that of Augustus, and the outlines of its chronology, and in ancient Geography; in Greek and Latin grammar, and in Latin and English composition.

SEDES SAPIENTIÆ, ORA PRO NOBIS.

The tradition of Civilization.

Whatever were the real causes of the downfall of the ancient civilization, its immediate instrument was the fury of the barbarian invasions, directed again and again against the institutions in which it was embodied. First one came down upon the devoted Empire, and then another; and "that which the palmer worm left, the locust ate; and what the locust left, the mildew destroyed". Nay, this succession of assaults did not merely carry on and finish the process of destruction, but rather undid the promise and actual prospect of recovery. In the interval between blow and blow, there was a direct tendency to a revival of what had been trodden down, and a restoration of what had been defaced; and that, not only from such reaction as might take place in the afflicted population itself, when the crisis was over, but from the incipient domestication of the conqueror, and the introduction of a new and vigorous element into the party and cause of civilization. The fierce soldier was vanquished by the captive of his sword and bow. The beauty of the southern climate, the richness of its productions, the material splendour of its cities, the majesty of the imperial organization, the spontaneous precision of a routine administration, the influence upon the imagination and the affections of religion, antiquity, rule, name, prescription, and territory, presented in visible and recognised forms,—in a word, the conservative power proper to establishment,—awed, overcame, and won, the sensitive and noble savage. "Order is Heaven's first law", and bears upon it the impress of divinity; and it has especial power over those minds which have had least experience of it. The Goth not only took pay, and sought refuge, from the Empire, but, still more, when he was lord and master, instead of dependent, he found himself absorbed into and assimilated with the civilization, into which he had violently thrust himself. Had he been left in possession, great revolutions certainly, but not dissolution, would have been the destiny

of the existing social framework; and the tradition of science and of the arts of life would have been unbroken.

Thus, in the midst of the awful events which were then in progress, there were intervals of respite and of hope. The day of wrath seemed to be passing away; things began to look up, and the sun was on the point of coming out again. Statesmen, who watched the signs of the times, perhaps began to say, that at last they did think that the worst was over, and that there were good grounds for looking hopefully at the state of affairs. Adolphus, the successor of Alaric, took on him the obligations of a Roman general, assumed the Roman dress, accepted the Emperor's sister in marriage, and opposed in arms the fiercer barbarians who had overrun Spain. The sons of Theodoric the Visigoth were taught Virgil and Roman Law in the schools of Gaul. Theodoric, the Ostrogoth, anxiously preserved the ancient monuments of Rome, and ornamented the cities of Italy with new edifices; he revived agriculture, promoted commerce, and patronised literature. But the Goth was not to retain the booty which the Roman had been obliged to relinquish; he had soon, in company with his former foe, to repel the Vandal, the Hun, or the Frank; or, weakened from within, to yield to the younger assailants who were to succeed him. Then the whole work of civilization had to begin again,—if indeed there was to be a new beginning; or rather there was not life enough left in its poor remains, to vivify the fresh mass of barbarism which fell heavily upon it, or even to save itself from a final extinction. As great Cæsar fell, not under one, but under twenty strokes; so it was only by many a cleaving, many a shattering blow, "scalpri frequentis ictibus et tunsione plurimâ", that the existing fabric of the old world, to which Cæsar had, more than any other, given name and form, was battered down. It was the accumulation, the reiteration of calamities, in every quarter and through a long period, by "the rain falling, and the floods coming, and the winds blowing and breaking upon that house", that it fell, "and great was the fall thereof".

The judgments of God were upon the earth, and "the clouds returned after the rain"; and, as a thunder cloud careers around the sky, and condenses suddenly here or there, and repeats its violence when it seems to have been spent, so was it with the descent of the North upon the South. There was scarcely a province of the great Empire, but twice or thrice had to sustain attack, invasion, or occupation, from the barbarian. Till the termination of the reign of the Antonines, for a hundred and fifty years, the long peace continued which the Prince of Peace brought with Him; then a fitful century of cloud and sunshine, hope and fear, suspense and affliction, till at length, just at the middle of the third century of our era, the trumpet sounded, and the time of visitation opened. The tremendous period opened in a great pestilence, and an irruption of the barbarians both on the East and on the West. The pestilence lasted for fifteen years, and, though sooner brought to an end than that more awful pestilence in St. Gregory's day with which the season of judgment ended, yet in that fifteen years it made its way into every region and city of the Empire. Many cities were emptied; Rome at one time lost 5,000 inhabitants daily, Alexandria lost half her population. As to the barbarians, the Franks in the West descended into Spain; and the Goths on the East into Asia Minor.

Asia Minor had had a long peace of three hundred years, a phenomenon almost solitary in the history of the world, and difficult for the imagination to realise. Its cities were unwalled; military duties had been abolished; the taxes were employed in the public buildings and the well-being and enjoyments of life; the face of the country was decorated and diversified by the long growth and development of vegetation, by the successive accumulations of art, and by the social memorials and reminiscences of nine peaceful generations. Its parks and groves, its palaces and temples, were further by a hundred years removed from the injuries of warfare than England is now from the ravages of the great Rebellion. Down came the Goths from Prussia, Poland, and the Crimea; they sailed along

the Euxine, ravaged Pontus and Bithynia, sacked the wealthy Trebizond and Chalcedon, and burned the imperial Nicæa and Nicomedia, and other great cities of the country; then fell upon Cyzicus and the cities on the coast, and finally demolished the famous temple of Diana at Ephesus, the wonder of the world. Then they passed over to the opposite continent, sacked Athens, and spread dismay and confusion, if not conflagration, through both upper Greece and the Peloponnese. At the same solemn era, the Franks fell upon Spain, and ran through the whole of it, destroying flourishing cities, whose ruins lay on the ground for centuries, nor stopped till they had crossed into Africa.

A second time, at a later date, was Spain laid waste by the Vandals and their confederates, with an utter desolation of its territory. Famine became so urgent, that human flesh was eaten; pestilence so rampant, that the wild beasts multiplied among the works of man. Passing on to Africa, these detestable savages cut down the very fruit trees, as they went, in the wantonness of their fury; and the inhabitants of the plundered cities fled away with such property as they could save beyond sea. A new desolation of Africa took place two centuries later, when the Saracens passed in a contrary direction from Egypt into Spain.

Nor were the Greek and Asiatic provinces, more than the West, destined to be protected against successive invasions. Scarcely a hundred years had passed since the barbarian Goth had swept so fiercely each side of the Egean, when additional blows fell upon Europe and Asia from distinct enemies. In Asia, the Huns poured down upon Cappadocia, Cilicia, and Syria, scaring the pagans of Antioch, and the monks and pilgrims of Palestine, silencing at once the melody of immodest song and holy chant, till they came to the entrance of Egypt. In Europe it was the Goths again, who descended with fire and sword into Greece, desolated the rich lands of Phocis and Bœotia, destroyed Eleusis and its time-honoured superstitions, and passing into the Peloponnese, burned its cities and enslaved its population. About the same time the fertile and cultivated tract, stretching from the Euxine to the Adriatic, was devastated by the same reckless invaders, even to the destruction of the brute creation. Sixty years afterwards the same region was overrun by the still more terrible Huns, who sacked as many as seventy cities, and carried off their inhabitants. This double scourge, of which Alaric and Attila are the earlier and later representatives, travelled up the country northwards, and thence into Lombardy, pillaging, burning, exterminating, as it went along.

What Huns and Goths were to the South, such were Germans, Huns, and Franks to Gaul. That famous country, though in a less favoured climate, was as cultivated and happy as Asia Minor after its three centuries of peace. The banks of the Rhine are said to have been lined with villas and farms; the schools of Marseilles, Autun, and Bordeaux, vied with those of the East, and even with that of Athens; opulence had had its civilizing effect upon their manners, and familiarity with the Latin classics upon their native dialect. At the time that Alaric was carrying his ravages from Greece into Lombardy, the fierce Burgundians and other Germans, to the number of 200,000 fighting men, fell upon Gaul; and, to use the words of a well-known historian, "the scene of peace and plenty was suddenly changed into a desert, and the prospect of the smoking ruins could alone distinguish the solitude of nature from the work of man". The barbarian torrent, sweeping away cities and inhabitants, spread from the banks of the Rhine to the Atlantic and the Pyrenees. Fifty years later a great portion of the same region was devastated with like excesses by the Huns; and in the intervals between the two visitations, destructive inroads, or rather permanent occupations, were effected by the Franks and Burgundians.

As to Italy, with Rome as a centre, its multiplied miseries are too familiarly known to require illustration. I need not enlarge upon the punishments inflicted on it by German, Goth, Vandal, Hun, and Greek, who in the same centuries overspread the country, or upon the destruction of cities, villas, monasteries, of every place where literature might be stored, and civilization transmitted

for the benefit of posterity. Barbarians occupied the broad lands of nobles and senators; mercenary bands infested its roads, and tyrannised in its towns and its farms; even the useful arts were gradually forgotten, and the ruins of its cities sufficed for the remnant of its citizens. Such was the state of things, when, after the gleam of prosperity and hope which accompanied the Gothic ascendency, the Lombards came down in the age of St. Gregory, a more fatal foe than any before, to complete the desolation of the garden of Europe.

Thus encompassed then by calamities, present and hereditary, through such a succession of centuries and in such a multitude of countries, where should the Roman Pontiff look for a refuge of learning, sacred and profane, when the waters were out all over the earth? What place shall he prepare, what people shall he court, with a view to a service, the more necessary in proportion as it was difficult? I know where it must be; doubtless in the old citadel of science, which hitherto had been safe from the spoiler,—in Alexandria. The city and country of the Ptolemies was inviolate as yet; the Huns had stopped on its eastern, the Vandals at its western boundary; and though Athens and Rhodes, Carthage and Madaura, Cordova and Lerida, Marseilles and Bordeaux, Rheims and Milan, had been overrun by the barbarian, yet the Museum, the greatest of all schools, and the Serapeum, the largest of all libraries, had recovered from the civil calamities which had pressed upon them in a past century, and were now far away from the Lombard, who was the terror of the age. It would have been a plausible representation in the age of St. Gregory and his immediate successors, if human wisdom had been their rule of judgment, that they must strengthen their alliance, since they could not with ambitious and schismatical Constantinople, at least with Alexandria; yet to Alexandria they did not turn, and in fact, before another century had passed, Alexandria itself was taken, and her library burned by an enemy, more hostile to religion, if not to philosophy, even than the Lombard. The instinctive sagacity of Popes, when troubled about the prospective fortunes of the human race, did not look for a place of refuge to a city which had done great services to science and literature in its day, but was soon to fall for ever.

The weak and contemptible things of this world are destined to bring to nought and to confound the strong and noble. High up in the North, above the continent of Europe, lay two sister islands, ample in size, happy in soil and climate, and beautiful in the face of the country. Alas! that the passions of man should alienate from one another, those whom nature and religion had bound together! So far away were they from foreign foes, that one of them the barbarians had never reached, and though the wave of their invasion had passed over the other, it was not destined to be followed by a second for some centuries. In those days the larger of the two was called Britannia, the lesser Hibernia. The latter was already the seat of a flourishing Church, abounding in the fruits of sanctity, learning, and zeal; the former, at least its southern half, had formed part of the Empire, had partaken both of its civilization and its Christianity, but had lately been occupied, with the extermination of its population, by the right wing of the great barbaric host which was overrunning Europe I need but allude to a well-known history; we all recollect how some of those pagan invaders of Britain appeared for sale in the slave-market at Rome, and were taken as samples of their brethren by the great Saint so often mentioned in these pages, who succeeded at length in buying the whole race, not for any human master, but for Christ.

St. Gregory, who, amid his troubles at Rome, engaged in this sacred negociation, was led by his charity to a particular people to do a deed which resulted in surpassing benefits on the whole of Christendom. Here lay the answers to the prayers and questionings of himself and other holy Popes, and the solution of the great problem which had so anxiously perplexed their minds. The old world was to pass away, and its wealth and wisdom with it; but these two islands were to be the storehouse of the past and the birthplace of the future. A divine purpose ruled his act of love towards the Anglo-

Saxon race; or, if we ascribe it to the special prescience proper to Popes, then we may say that it was inspired by what he saw already realized in his own day, in the remarkable people planted from time immemorial on the sister island. For Ireland preceded England, not only in her Christianity, but in her cultivation and custody of learning, religious and secular, and in her special zeal for its propagation; and St. Gregory, in evangelizing England, was but following the example of St. Celestine. Let us on this point hear the words of an historian, who has high claims on the respect and gratitude of this generation:—

"During the sixth and seventh centuries", says Dr. Döllinger, "the Church of Ireland stood in the full beauty of its bloom. The spirit of the gospel operated amongst the people with a vigorous and vivifying power; troops of holy men, from the highest to the lowest ranks of society, obeyed the counsel of Christ, and forsook all things, that they might follow Him. There was not a country of the world, during this period, which could boast of pious foundations or of religious communities equal to those that adorned this far distant island. Among the Irish, the doctrines of the Christian Religion were preserved pure and entire; the names of heresy or of schism were not known to them; and in the Bishop of Rome they acknowledged and venerated the Supreme Head of the Church on earth, and continued with him, and through him with the whole Church, in a never interrupted communion. The schools in the Irish cloisters were at this time the most celebrated in all the West; and in addition to those which have been already mentioned, there flourished the Schools of St. Finian of Clonard, founded in 530, and those of Cataldus, founded in 640. Whilst almost the whole of Europe was desolated by war, peaceful Ireland, free from the invasions of external foes, opened to the lovers of learning and piety a welcome asylum. The strangers, who visited the island, not only from the neighbouring shores of Britain, but also from the most remote nations of the Continent, received from the Irish people the most hospitable reception, a gratuitous entertainment, free instruction, and even the books that were necessary for their studies. Thus in the year 536, in the time of St. Senanus, there arrived at Cork from the Continent, fifteen monks, who were led thither by their desire to perfect themselves in the practices of an ascetic life under Irish directors, and to study the Sacred Scriptures in the school established near that city. At a later period, after the year 650, the Anglo-Saxons in particular passed over to Ireland in great numbers for the same laudable purposes. On the other hand, many holy and learned Irishmen left their own country to proclaim the faith, to establish or to reform monasteries in distant lands, and thus to become the benefactors of almost every nation in Europe".

Such was St. Columba, who is the Apostle of the Northern Picts in the sixth century; such St. Fridolin in the beginning of the same century, who, after long labours in France, established himself on the Rhine; such the far-famed Columbanus, who, at its end, was sent with twelve of his brethren to preach in France, Burgundy, Switzerland, and Lombardy, where he died. All these great acts and encouraging events had taken place, ere yet the Anglo-Saxon race was converted to the faith, or while it was still under education for its own duties in extending it; and thus the example of the Irish was a continual encouragement to the Pope, as time went on, boldly to prosecute that conversion and education which was beginning with such good promise,—and not only their example, for they themselves, as the historian I have quoted intimates, took a foremost part in the work.

"The foundation of many of the English sees", he says, "is due to Irishmen; the Northumbrian diocese was for many years governed by them, and the abbey of Lindisfarne, which was peopled by Irish monks and their Saxon disciples, spread far around it its all-blessing influence. These holy men served God, and not the world; they possessed neither gold nor silver, and all that they received from the rich, passed through their hands into the hands of the poor. Kings and nobles visited them from time to time, only to pray in their churches, or to listen to their sermons; and as long as they remained in the cloisters, they were content with the humble food of the brethren. Whenever one of these ecclesiastics or monks came, he was received by all with joy; and wherever he was seen journeying across the country, the people streamed around him to implore his benediction and to hearken to his words. The priests entered the villages only to preach or to administer the sacraments; and so free were they from avarice, that it was only when compelled by the rich and noble, that they would accept lands for the erection

of monasteries. Thus has Bede described the Irish bishops, priests, and monks of Northumbria, although so displeased with their custom of celebrating Easter. Many Anglo-Saxons passed over to Ireland, where they received a most hospitable reception in the monasteries and schools. In crowds, numerous as bees, as Aldhelm writes, the English went to Ireland, or the Irish visited England, where the Archbishop Theodore was surrounded by Irish scholars. Of the most celebrated Anglo-Saxon scholars and saints, many had studied in Ireland; among these were St. Egbert, the author of the first Anglo-Saxon mission to the pagan continent, and the blessed Willebrod, the Apostle of the Frieslanders, who had resided twelve years in Ireland. From the same abode of virtue and of learning, came forth two English priests, both named Ewald, who in 690, went as messengers of the gospel to the German Saxons, and received from them the crown of martyrdom. An Irishman, Mailduf, founded in the year 670, a school, which afterwards grew into the famed Abbey of Malmesbury; among his scholars was St. Aldhelm, afterwards Abbot of Malmesbury, and first bishop of Sherburne or Salisbury, and whom, after two centuries, Alfred pronounced to be the best of the Anglo-Saxon poets".

The seventh and eighth centuries are the glory of the Anglo-Saxon Church, as the sixth and seventh of the Irish. As the Irish missionaries travelled down through England, France, and Switzerland, to lower Italy, and attempted Germany at the peril of their lives, converting the barbarian, restoring the lapsed, encouraging the desolate, collecting the scattered, and founding churches, schools, and monasteries, as they went along; so, amid the deep pagan woods of Germany and round about, the English Benedictine plied his axe and drove his plough, planted his rude dwelling and raised his rustic altar upon the ruins of idolatry, and then settling down as a colonist upon the soil, began to sing his chants and to copy his old volumes, and thus to lay the slow but sure foundations of the new civilization. Distinct, nay antagonistic, in character and talent, the one nation and the other, Irish and English, the one resembling the Greek, the other the Roman, open from the first perhaps to jealousies as well as rivalries, they consecrated their respective gifts to the Almighty Giver, and, labouring together to the same great end, they obliterated whatever there was of natural infirmity in their mutual intercourse by the merit of their noble use of grace. Each by turn could claim preëminence in the contest of sanctity and of learning. In the schools of science England has no name to rival Erigena in originality, or St. Virgil in freedom of thought; nor among its canonized women any saintly virgin to compare with St. Bridget; nor, though it has 150 saints in its calendar, can it pretend to equal that Irish multitude which the Book of Life alone is large enough to contain. Nor can Ireland on the other hand, with all its confessed zeal and erudition, boast of a Doctor such as St. Bede, or of an Apostle equal to St. Boniface, or of a Martyr like St. Thomas, or of a list of royal devotees so extended as that of the thirty male or female Saxons, who in the course of two centuries resigned their crowns, or of the twenty-three kings, and sixty queens and princes, who, between the seventh and the eleventh centuries, gained a place among the saints. Yet, after all, the Irish, whose brilliancy of genius has sometimes been considered, like the Greek, to augur fickleness and change, have managed to persevere to this day in the wisdom of the saints, long after their ancient rivals have lost the faith.

But I am not writing a history of the Church, nor of England or Ireland; but tracing the fortunes of literature. When Charlemagne arose upon the Continent, the special mission of the two islands was at an end, and accordingly Ragnor Lodbrog with his Danes began his descents upon their coasts; yet they were not superseded, till they had formally handed over the tradition of learning to the schools of France, and had raised the monument of their long fidelity to their mission in the pages of history. The Anglo-Saxon Alcuin was the first Rector, and the Irish Clement the second, of the Parisian Studium. In the same age the Irish John was sent to found the school of Pavia; and, when about this time the heretical Claudius of Turin exulted over the ignorance of the devastated Churches of the continent, and called the Synod of Bishops, who summoned him, "a congregation of asses", it was no other than the Irish Dun-

gall, a monk of St. Denis, who met and overthrew the presumptuous railer.

ERRATUM.

P. 116, col. 1, last line, *for* womankind *read* to mankind.

CATHOLIC LITERATURE IN THE ENGLISH TONGUE.

It is proposed to form a list of works available for the purpose of a Catholic Education; and first, of works which are written by Catholics. The following is intended as a specimen or commencement, and will be made more complete, as opportunity admits, in subsequent numbers.

Though the works are for the most part of a standard character, they are not warranted and recommended by being placed on this catalogue, which is as yet only experimental.

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Dublin: James Duffy, 7 Wellington Quay. London: Messrs. Burns & Lambert, 63 Paternoster Row.

THE CATHOLIC UNIVERSITY GAZETTE.

No. 17. THURSDAY, SEPTEMBER 21, 1854. One Penny.

NOTICES.

It is respectfully requested of all fathers and friends of young men, sending in their names for entrance, to state whether they wish them to come into residence in November next, or after Christmas, or in November year.

And, to prevent confusion between private letters and those which are on business, it is requested of all persons writing to the Rector or Vice-Rector on matters connected with the University, to direct their communications to them at the "Catholic University House, Stephen's Green", with "on business" in the corner of the envelope.

Two exhibitions will be given away in November next by *concursus*, for the highest proficiency, in the one case in classics, in the other in mathematics. They will be opened for competition to all natives of Ireland, who bring a testimonial of good conduct from any approved school or college. The exhibitions (burses) last for one year, and will be worth thirty-five pounds each.

The Candidates for the Classical Exhibition will be examined in passages in the Greek and Latin Classics, in Greek and Roman History, from the age of Pisistratus to that of Augustus, and the outlines of its chronology, and in ancient Geography; in Greek and Latin grammar, and in Latin and English composition.

SEDES SAPIENTIÆ ORA PRO NOBIS.

On a Characteristic of the Popes.

Detachment, as we know from spiritual books, is a rare and high Christian virtue; a great Saint, St. Philip Neri, said that, if he had a dozen really detached men, he should be able to convert the world. To be detached is to be loosened from every tie which binds the soul to the earth, to be dependent on nothing sublunary, to lean on nothing temporal; it is to care simply nothing what other men choose to think or say of us, or do to us; to go about our own work, because it is our duty, as soldiers go to battle, without a care for the consequences; to account credit, honour, name, easy circumstances, comfort, human affections, just nothing at all, when any religious obligation involves the sacrifice of them. It is to be as reckless of all these goods of life on such occasions, as under ordinary circumstances we are lavish and wanton, for instance, in our use of water,—or as we make a present of our words without grudging to friend or stranger,—or as we get rid of wasps or other insects without any sort of compunction, without hesitation before the act, and without a second thought after it.

Now this "detachment" is one of the special ecclesiastical virtues of the Popes. They are of all men most exposed to the temptation of secular connexions; and, as history tells us, they have been of all men least subject to it. By their very office they are brought across every form of earthly power; for they have a mission to high as well as low, and the high, and not the low, are the divinely appointed, and appropriate, instrument of their maintenance. Cæsar ministers to Christ; the framework of society, itself a divine ordinance, receives such important aid from the sanction of religion, that it is its interest in turn to uphold religion, and to enrich it with temporal gifts and honours. Ordinarily speaking, then, the Roman Pontiffs owe their exaltation to the secular power, and have a great stake in its stability and prosperity. Under such circumstances any men but they would have had a strong leaning towards what is called "Conser-

vatism"; and they have been, and are, of course Conservatives in the right sense of the word; that is, they cannot bear anarchy, they think revolution an evil, they pray for the peace of the world and the prosperity of all Christian States, and they effectively support the cause of order and good government. The name of religion is but another name for law on the one hand, freedom on the other; and at this very time, who are its professed enemies but Socialists, Red Republicans, Anarchists, and Rebels? But a Conservative, in the political sense of the word, commonly signifies something else, which the Pope never is, and cannot be. It means a man who is at the top of a tree, and knows it, and means never to come down, whatever it may cost him to keep his place there. It means a man who upholds government and society and the existing state of things,—not because it exists,—not because it is good and desirable, because it is established, because it is a benefit to the population, because it is full of promise for the future,—but rather because he himself is well off in consequence of it, and because to take care of number one is his main political principle. It means a man who defends religion, not for religion's sake, but for the sake of its accidents and externals; and in this sense conservative a Pope can never be, without a simple betrayal of the dispensation committed to him. Hence at this very moment the extreme violence against the Holy See, of the British legislature and constituency and their newspapers and other organs, because it will not identify the cause of civil government with its own, because, while it ever benefits this world, it ever contemplates the unseen.

So much, however, is intelligible enough; but there is a more subtle form of Conservatism, by which ecclesiastical persons are much more likely to be tempted and overcome, and to which also the Popes are shown in history to be superior. Temporal possessions and natural gifts may be dedicated to the service of religion; and since they do not lose their old nature by being invested by a new mission or quality, they still possess the pabulum of temptation, and may be very prejudicial to ecclesiastical "detachment". It was of no uncommon occurrence in early times for saintly Bishops, in the time of famine or war, to break up the Church plate and sell it, in order to relieve the hungry or to redeem the captives by the sums which it brought them. And this proceeding was not unfrequently urged against them in their day as a great offence; but the Church has always justified them. Here we see, as in a typical instance, both the Conservatism, of which I am speaking, and its repudiation. It is an over-attachment to the ecclesiastical establishment, as such,—to the seats of its power, to its holy places, its sanctuaries, churches, and palaces, to its various national hierarchies, with their several prescriptions, privileges, and possessions,—to traditional lines of policy, precedents, and discipline,—to rules and customs of long standing. But a great Pontiff must be detached from everything save the deposit of faith, the tradition of the Apostles, and the vital principles of the divine polity. He may use, he may uphold, he may and will be very slow to part with, a hundred things which have grown up or taken shelter or are stored under the shadow of the Church; but, at bottom, and after all, he will be simply detached from pomp and etiquette, secular rank, secular learning, schools and libraries, basilicas and Gothic cathedrals, old ways, old alliances, and old friends. He will be rightly jealous of their loss, but still he will "know nothing but" Him whose Vicar he is; he will not stake his fortunes, he will not rest his cause, upon any one else; this will he do, and will not do, as in fact the great Popes of history have shown on so many and various occasions.

Take the early Martyr-Popes, or the Gregories and the Leos; whether they were rich or poor, in power or in persecution, they were simply detached from every earthly thing save the Rock of Peter. This was their adamantine foundation, their starting point in every enterprise, their refuge in every calamity, the point of leverage by which they moved the world. Secure in this, they have let other things come and go, as they would; or have deliberately made light of what they had, in order that they might gain what they had not. They have

known, in the fulness of an heroic faith, that, while they were true to themselves and to their divinely ordained position, they could not but "inherit the earth", and that if they lost ground here, it was only to make progress elsewhere. Old men usually get fond of old habits; they cannot imagine, understand, relish anything to which they are not accustomed. The Popes have been old men; but, wonderful to say, they have never been slow to venture out upon a new line, when it was necessary, and had ever been looking about, sounding, exploring, taking observations, reconnoitring, attempting, even when there was no immediate reason why they should not let well alone, as the world would say, or even when they were hampered with difficulties at their door so great, that you would say that they had no time or thought to spare for anything in the distance. It is but a few years ago that a man of eighty, of humble origin, the most conservative of Popes, as he was considered, with disaffection and sedition upheaving his throne, was found to be planning missions to the interior of Africa, and, when a moment's opportunity was given him, made the most autocratical of Emperors, the very hope of conservatives, the very terror of Catholics, quail beneath his glance. And thus independent of times and places, the Popes have never found any difficulty, when the proper moment came, of following out a new and daring line of policy (as their astonished foes have called it), of leaving the old world to shift for itself, and to disappear from the scene in its season, and of fastening on and establishing themselves in the new.

I am led to this line of thought by St. Gregory's behaviour to the Anglo Saxon race, on the break-up of the old civilization. I am not mentioning that people for their own sake, but because they furnish an instance of that remarkable trait in the character of Popes, of which I have been speaking. One would have thought that in the age of St. Gregory, a Pope had enough to do in living on from day to day without troubling himself about the future; that, with the Lombard at his doors, he would not have had spirit to set about converting the English, and that, if he was anxious about the preservation of learning, he would have looked elsewhere than to the isles of the North, for its refuge in the evil day. Why, I repeat, was it not easier, safer, and more feasible for him to have made much of the prosperous, secure, and long established schools of Alexandria, when the enemy went about plundering and burning! He was not indeed on the best terms with Constantinople; Antioch was exposed to other enemies, and had suffered from them already; but Alexandria was, not only learned and protected, but a special ally of the Holy See; yet it was put aside for England and Ireland.

With what pertinacity of zeal does Gregory send his missionaries to England! with what an appetite he waits for the tidings of their progress! with what a relish he dwells over the good news, when they are able to send it! He wrote back to Augustine in words of triumph:—"Gloria in excelsis Deo", he says, "et in terra pax hominibus bonæ voluntatis!" for the Grain of corn died and was buried in the earth, that It might reign with a great company in Heaven,—by whose death we live, by whose weakness we are strengthened, by whose sufferings we escape suffering, by whose love we are seeking in Britain brothers whom we know not of, by whose gift we find those whom, not knowing, we were seeking. Who can describe the joy, which was caused in the hearts of all the faithful here, on the news that the English nation, by the operation of the grace of the Omnipotent God, and by your labours, my brother, had been rescued from the shades of error and overspread with the light of holy faith! If on one penitent there is great joy in heaven, what, think we, does it become, when a whole people has turned from its error, and has betaken itself to faith, and condemned the evil it has done by repenting of the doing! Wherefore in this joy of Heaven and Angels, let me say once more the very Angels' words, "Gloria in excelsis Deo, et in terrâ pax hominibus bonæ voluntatis".

What were these outer barbarians to Gregory? how could they relieve him or profit him? What compensation could they make for what the Church was then losing, or

might lose in future? Yet he corresponds with their king and queen, urges them to complete what they had so happily begun; reminds Bertha of St. Helena, and what Helena did for the Romans, and Ethelbert of the great Constantine; informs them of the satisfaction which their conversion had given to the Imperial Court at Constantinople, and sends them sacred presents from the Apostle Peter. Nay he cannot keep from talking of these savages, apropos of any thing whatever, for they had been running in his head from the day he first saw them in the slave market; and he makes the learned Church of Alexandria the special partner of his joy upon this contemptible victory. The Patriarch Eulogius had been telling him of his own success in reclaiming the heretics of Alexandria, and he sends him a piece of good news in return:—"As I am well aware", he says, "that, in the midst of your own good deeds, you rejoice in those of others, I will repay you for the kindness of your tidings by telling you something of the same sort". And then he goes on to speak of the conversion of the English, "who are situated in a corner of the world", as if their gain was comparable to that of the educated and wealthy persons whom Eulogius had been reconciling to the Church. Nay, lest he should take too much credit for his success, and grow vain upon it, he attributes it to the prayers of the Alexandrians, or at least of their Bishop, all that way off, as if the Angles and Jutes were any thing to the city of the Ptolemies! "On Christmas Day", he says, "more than 10,000 of them were baptized. I tell you of it, that you may know, that, while your words avail for your own people, your prayers avail for the ends of the earth. For you are by prayer where you are not, while you manifest yourself by holy labours where you are".

Time went on, and the Popes showed less and less disposition to cling to past associations, or confide in existing establishments, or embarrass themselves in political engagements. When they were in trouble, their old friends could not, or would not, help them. Rome was almost deserted; no throng of pilgrims mounted the threshold of the Apostles; no students flocked to the schools. The Pope sat in the Lateran desolate, till at length news was brought him that one foreigner had made his appearance. Whence did he come? from the north; from beyond the sea; he was one of those barbarians whom his Holiness's predecessor, Gregory of blessed memory, had converted. The pilgrim came, and he went. An interval, and then, I think, a second pilgrim-student came; and who was he? Why, he was an Englishman too. A fact to remember! one of these young barbarians is worth a thousand of those time-servers of Constantinople. Our predecessor must have acted under some special guidance, when, at the beginning of this century, he set his heart upon the worshippers of Thor and Woden! So, when a vacancy occurs in the see of Canterbury, Pope Vitalian determines to place in it a man of his own choosing, such as so faithful a people deserves. The Irish, says the Pope, have done much for England, but teachers it still needs. Moreover, local teaching, even the best, and though saints be its organs, is apt to have something in it of local flavour, and needs from time to time to be refreshed from the founts of apostolical tradition. We will pick out, says he, the best specimens of learning and science, which the length and breadth of southern Christendom can furnish, and send them thither, uniting the excellence of different lands, under the immediate sanction of Rome. In this eclecticism, he did but follow St. Gregory himself, who, when Augustine represented to him, that, while faith was one, customs were so various, made answer, "I wish that, wherever you find anything especially pleasing to Almighty God, whether in the Roman, or Gallic, or any other Church, you would be at pains to select it, and introduce it into the English Church, as yet new in the faith".

This line of proceeding in ecclesiastical matters was carried on by Vitalian into the province of learning. The Greek colonies of Syria and Asia Minor, and the Roman settlements upon the African coast, had been, almost from their first formation, flourishing schools of education; and, now that they were perishing under the barbarism of the Saracens, they were abandoned, by such pro-

fessors and students as remained, for the cities of Italy. In a convent near Naples lived Adrian, an African; at Rome there was a monk, named Theodore, from Tarsus in Cilicia; both of them were distinguished for their classical, as well as their ecclesiastical attainments, and, while Theodore had been educated in Greek usages, Adrian represented the more congenial and suitable traditions of the West. Of these two, Theodore, at the age of sixty-six, was made Primate of England, while Adrian was placed at the head of the monastery of Canterbury. Passing through France, in their way to their post of duty, they delayed there a while at the command of the Pope, to accustom themselves to the manners of the North; and at length they made their appearance in England, with a collection of books, Greek classics, Gregorian music, and whatever other subjects of study may be considered to fill up the interval between those two. They then proceeded to found schools of secular, as well as of sacred learning throughout the south of the island; and we are assured by St. Bede, that many of their scholars were as well acquainted with Latin and Greek, as with their native tongue. One of these schools in Wiltshire is said, on that account, to have been called "Greeklade", since corrupted into Cricklade, and, migrating afterwards to Oxford, to have been one of the first elements of its University. Meanwhile, one of those Saxon pilgrims, who had been so busy at Rome (having paid, it is said, as many as five visits to the Apostles), went up to the north of the country. Before the coming of the foreign teachers, Benedict Biscop had been abbot of Canterbury; but, making way for Adrian, he took himself and his valuable library, the fruit of his travels, to Wearmouth in Northumberland, where he founded a Church and monastery.

These details are not out of place in the history of Universities; but I introduce them here as illustrating a point, much to be remarked, in the character of the Popes. It is a common observation of Protestants, that, curiously enough, the Popes are weakest at home when they are strongest abroad, and they derive some consolation to themselves, I do not know what, from the fact. So it is, this weakness is an alleviation of the annoyance which they feel at the sight of a world succumbing to the See of Peter. They say, that after all, if the world has its mortifications, Peter, on the other hand, has his discomforts too. The gates of hell do not prevail against him, but then he is driven about from place to place, thrown in prison, and, if he escapes the sword of Herod, it is only that Nero may inflict upon him the more cruel death of crucifixion. What then is Peter's but a hollow power, which profits the possessor nothing, though it be ecumenical? Does it secure him health, strength, wealth, comfort, ease, that he is revered by millions whom he never saw? He inherits the earth, but is not certain of a roof to sleep under, or a grave to be buried in. How is he better off, because his name is mentioned in Mass in the Brazils, and his briefs are read in the Churches of Cochin-China?

This taunt does but supply a boast to the Catholic, and has a moral for the philosopher. Certainly Popes are unlike any other old and infirm men that ever were. To clutch at what is within their reach, to keep tight hold of what they have, to believe what they see, to care that things should last their own time, to let posterity shift for itself, to hate disturbance and turmoil, to compound for present peace, to be sceptical about improvements, to be averse to new plans, in a word, to live in sense, not in imagination, is the characteristic of old statesmen, old lawyers, and old traders. They cannot throw their minds into new ideas; they cannot realize the views of others; they cannot move out of their lifelong position, nor advance one inch towards any other. Were such a person,—sound, safe, sensible, agacious, experienced,—at the elbow of Pope Gregory, or his successors of the seventh century, he would have advised him to fall back upon Constantinople, to come to an understanding with the Imperial Court, to link his fortunes with those of an effete civilization, and to allow the encroachments of an ambitious hierarchy; as to Franks, and Frisons, and Westphalians, and Saxons, and Burgundians, and Spanish Goths, and Scots, to leave them to them-

selves. I need not take an imaginary instance; not many years have passed since a Legate of the Holy See passed through England in his way from Portugal to Rome; and had an interview with a great warrior now no more, a man of preternatural sagacity in his own sphere of thought,—which was not Catholic and divine. When the ecclesiastic in question asked the great man's advice what Pope Gregory's policy should be, the Duke abruptly replied, "Let him catch hold of the coat-tail of Austria, and hang on as hard as he can". Yes, and the able statesmen of each age would have said the same to Gregory the first, the second, the third, and the seventh, as well as to Gregory the Sixteenth,—to Julius, Silverian, and Martin; they would have counselled the Vicar of Christ a safe and pleasant course, fallentis semita vitæ, which would have ended in some uninhabitable desert, or some steep precipice, far from the haunts of man.

When Pius the Ninth, foiled in his attempt to better the civil condition of his states, from the worthlessness both of his materials and his instruments, was a fugitive and exile at Gaeta, the English public jeered and mocked at him, as one whose career was over and whose candle was put out. Yet he has but supplied a fresh and the latest instance, later there cannot be, of the heroic detachment of Popes, and has carried down the tradition of St. Peter into the age of railroads and newspapers. But we are entering upon a new part of the subject, which our limits will not admit, and which we cannot perhaps treat without freedom.

CATHOLIC LITERATURE IN THE ENGLISH TONGUE.

It is proposed to form a list of works available for the purpose of a Catholic Education; and first, of works which are written by Catholics. The following is intended as a specimen or commencement, and will be made more complete, as opportunity admits, in subsequent numbers.

Though the works are for the most part of a standard character, they are not warranted and recommended by being placed on this catalogue, which is as yet only experimental.

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Dublin: James Duffy, 7 Wellington Quay. London Messrs. Burns & Lambert, 63 Paternoster Row.

THE CATHOLIC UNIVERSITY GAZETTE.

No. 18. THURSDAY, SEPTEMBER 28, 1854. ONE PENNY.

NOTICES.

IT is respectfully requested of all fathers and friends of young men, sending in their names for entrance, to state whether they wish them to come into residence in November next, or after Christmas, or in November year.

And, to prevent confusion between private letters and those which are on business, it is requested of all persons writing to the Rector or Vice-Rector on matters connected with the University, to direct their communications to them at the "Catholic University House, Stephen's Green", with "on business" in the corner of the envelope.

Two exhibitions will be given away in November next by *concursus*, for the highest proficiency, in the one case in classics, in the other in mathematics. They will be opened for competition to all natives of Ireland, who bring a testimonial of good conduct from any approved school or college. The exhibitions (burses) last for one year, and will be worth thirty-five pounds each.

The Candidates for the Classical Exhibition will be examined in passages in the Greek and Latin Classics, in Greek and Roman History, from the age of Pisistratus to that of Augustus, and the outlines of its chronology, and in ancient Geography; in Greek and Latin grammar, and in Latin and English composition.

As the time is now approaching for the opening of the Classical and Mathematical Schools, it may be advisable to state, that the whole expenses of a student, residing in the University House, for the thirty-eight weeks of the ensuing Session (including board, lodging, firing, servants, public lectures, and private tuition, to the exclusion of his expense for laundress and for grocer and chandler, which he will arrange for himself), will amount to fifty guineas, of which one-half will be paid on his coming into residence, and the other half by the feast of St. Matthias (Feb. 24), 1855.

Gentlemen who are desirous of attending the lectures of the University without residence in the University House, will have admission to all of them on the same footing as resident students, on the payment of £15 for the ensuing Session; £8 to be paid on admission, and £7 by St. Matthias's day.

The University Course for the present year will comprehend Lectures in the works of Homer, Herodotus, Xenophon, the Greek Tragedians, Cicero, Livy, Virgil, and Horace; in Euclid and Algebra; in Logic; in Ancient (including Sacred) History; in Ancient Geography; in the French Language and Literature; in the Greek Testament; and in Latin and English Composition.

It is proposed to open at once, in a respectable part of Dublin, a lodging house for Catholic medical students, under the sanction of the Catholic University. The House will not be formally connected with the University, nor will the University be responsible for its inmates. They will in no sense be under its jurisdiction, or subject to its rules, or debarred from their free choice of lectures. The object contemplated is solely that of providing a dwelling, respectable, and reasonable in terms, for gentlemen who are brought to the metropolis for the purposes of professional education. Names of applicants for admission, accompanied by a recommendation from some Catholic practitioner of Dublin, may be sent to the University House, Stephen's Green. Terms: £7 for the quarter (of three calendar months).

Specimens of questions in Euclid to be answered in writing by Candidates for the Mathematical Exhibition.

ENUNCIATE the five criteria given in the First Book, by which two straight lines are known to be parallel. What additional criterion is given in the Sixth Book? Prove the proposition on which the last depends.

"Ratios that are equal to the same ratio are equal to one another". Prove this proposition, and state why Ax. 1 of First Book is not deemed sufficient to establish its truth.

Given the base and the vertical angle of a triangle, to find the locus of the point of intersection of the perpendiculars drawn from the angles to the opposite sides.

Describe a pentagon similar to a given pentagon and equal to a given triangle.

In the base of a given triangle find a point such that the sum of the straight lines drawn through it parallel to the sides shall be equal to a given line. Determine the limits of the given sum.

If a straight line be perpendicular to each of two straight lines at their point of intersection, it is also perpendicular to the plane in which they are. *(Let each step both in the construction and in the demonstration be set down separately and numbered).*

If two planes are tangent to a sphere, the plane passing through their common section and the centre of the sphere, is perpendicular to the chord joining the points of contact and bisects it.

The four diagonals of a parallelopiped pass through the same point.

Specimens of questions for the viva voce *Examination of Candidates for the Mathematical Exhibition.*

Two kinds of proposition — Theorem and Problem.

Indirect demonstration. Converse of a proposition.

Define a right angle. In what proposition first used by Euclid? Trace back the several steps of the demonstration.

All the angles made by any number of straight lines meeting in one point equal .....? To what proposition a corollary? When first made use of by Euclid?

Relations established in the First Book between the angles and sides of a triangle.

Propositions in which triangles are proved equal in all respects. In which proved equal in area?

First proposition regarding parallel lines; quadrilaterals. Propositions required in the demonstration of this last.

Give in general terms the construction of Prop. 4 of Second Book,—of Prop. 11. Enunciation of the latter too limited.

Square of a line is four times the square of its half.

Difference of squares of two lines is equal to.....? Whence and how derived?

Two unequal circles having one point common, have not the same centre. What propositions does this enunciation embrace? In what respects too limited?

If in a circle two chords bisect each other, they are diameters.

Angles in the same segment of a circle are equal. Converse of this proposition.

On a given line to describe a segment of a circle containing an angle equal to a given angle.

About a given circle describe a triangle equiangular to a given triangle.

Inscribe a circle in a triangle. A particular case of a more general problem.

In right-angled triangles, relation between sum of sides, hypotenuse, and radius of inscribed circle.

No rhombus can be inscribed in a circle.

When are magnitudes said to be of the same *kind?*

When have two magnitudes the same ratio that two others have? Conditions to be attended to in the definition.

Continual proportionals. Duplicate ratio.

When is the term *alternately* used in reference to proportionals? Limitation in this case, which does not occur in the case of *composition* or of *division.*

If the first of four magnitudes is the same multiple of the second that the third is of the fourth, they are proportionals.

Equal magnitudes have the same ratio to

the same magnitude of the same kind. Converse.

Sum of the extremes of three continual proportionals is greater than double the mean.

Enunciate Prop. 2 of Sixth Book. What propositions of Fifth Book is employed in the demonstration? Give the construction, —the steps in the demonstration.

Prop. 4 of Sixth Book is a generalization of.....? In what respect is it more general?

Find a third proportional to two given straight lines;—a mean proportional.

If the diagonals of a quadrilateral intersect at right-angles, what further conditions are necessary to determine the figure as a trapezoid;—a rhombus;—a square?

Similar polygons are in the duplicate ratio of their homologous sides.

In Prop. 26 of the Sixth Book, what two conditions must be fulfilled by the similar parallelograms?

Two straight lines perpendicular to the same plane are parallel. Converse.

Prop. 10 of Eleventh Book is a generalization of a corollary to Prop. 34 of First Book.

Draw a straight line perpendicular to a plane: 1. From a point above it. 2. From a point in it.

When are two planes parallel? Perpendicular?

Through two given points to draw a plane perpendicular to a given plane.

Relations between the cone and the cylinder.

Similar cones are to one another.....

If the bases and altitudes of two cylinders are reciprocally proportional, the cylinders are equal.

SEDES SAPIENTIÆ, ORA PRO NOBIS.

On the lesson to be gained from the aforesaid Characteristic of the Popes.

A GREAT personage, within the last fifteen years, sent his advice to the Pope, to secure the coat-tail of Austria, and hold on. Austria is a great and a religious power; she inherits the prerogatives of the German Empire and the titles of the Cæsars. There must ever be relations of a very peculiar kind between the Holy See and the Holy Roman Empire. Nevertheless, when the time came for taking advantage of his advice, the Pope did just the reverse. He made light of this master of political wisdom, and showed his independence of Austria;—not that he did not honour Austria, but that he honoured the Rock of Peter more. And what has been the consequence? he has simply gained by his fidelity to his position. Austria has been far more truly the friend and protector, the child and servant of the Pope than before; she has repealed the Josephine statutes, so injurious to the Church, and has opened her territories to the full religious influences of the Holy See. Here is an instance of what I have called "ecclesiastical detachment", and of its working.

Again, a revolution breaks out in Europe, and a deep scheme is laid to mix up the Pope in secular politics of an opposite character. He is to be the head of Italy, to range himself against the sovereigns of Europe, and to carry all things before him in the name of religion. He steadily refuses to accept the insidious proposal; and at length he is driven out of his dominions, because, while he would ameliorate their condition, he would do so as a Father and a Prince, and not as the tool of a conspiracy. However, not many months pass, and the party of disorder is defeated, and he goes back to Rome again. Rome is his place; but it is little to him whether he is there or away, compared with the duty of fidelity to his Trust.

Once more, the power which restored him to his country, presumes; and insists upon his modelling his temporal polity upon the unecclesiastical principles of a foreign code. France, too, as Austria, is a great Catholic power; the eldest born of the Church; the representative of the new civilization, as Austria is the heir of the old; but France was not likely to gain for the Code of a dead Emperor what that Emperor, in the plenitude of his living genius and authority, could not compass. The Pope refuses to subject himself to France as he had refused to subject himself to Austria; and what is the consequence? It is the old story; a new Emperor arises, with the

name, and without the religious shortsightedness, of his great predecessor. He has the wisdom to run a race with Austria in doing honour to the Church, and France professes Catholicity with an ardour unknown to her since the reign of Louis the Fourteenth.

These are times of peculiar difficulty and delicacy for the Church. It is not as in the middle ages or in the ante-Nicene period, when right and wrong were boldly marked out, and there was a broad line between them, and little chance of mistaking one for the other. In such times detachment was another name for faith; it was scarcely a virtue, substantive, and *sui generis;* for attachment to any temporal possession or advantage was practically nothing else than apostasy. Things are otherwise now; it has not, therefore, fallen to the lot of many Popes, to have such opportunities as Pius the Ninth, of manifesting a resignation to the political weakness incident to the Holy See, of falling back calmly upon its traditionary principles, of resisting successfully the most specious temptations to innovate upon its true position, and of attaining so rapid a triumph after deplorable reverses. When Pius was at Gaeta and Portici, the world laughed on hearing that he was giving his attention to the theological bearings of the doctrine of the Immaculate Conception. Little fancying what various subject matters fall all at once under a Pope's contemplation, and are successively carried out into effect, as circumstances require; little dreaming of their intimate connexion with each other, even when they seem most heterogeneous, or that a belief touching the Blessed Virgin might have any influence upon the fortunes of the Holy See; the wise men of the day concluded from the Pope's encyclical about that doctrine, that he had, what they called, given up politics in disgust, and had become a harmless devotee or a trifling school-divine. But soon they heard of other acts of the Holy Father; they heard of his interposition in the East; of his success in Spain; of his vigilant eye directed towards Sardinia and Switzerland in his own neighbourhood, and towards North and South America in another hemisphere; of his preachers spreading through Germany; of his wonderful triumphs, already noticed, in Austria and France; of his children rising as if out of the very earth in England; and of their increasing moral strength in Ireland, in proportion to her extraordinary sufferings; of the hierarchies of England and Holland, and of the struggle going forward on the Rhine; and then they exchanged contempt for astonishment and indignation, saying that it was intolerable that a potentate who could not keep his own, and whose ease and comfort at home were not worth a month's purchase, should be so blind to his own interests as to busy himself with the fortunes of religion at the ends of the earth.

And an additional feeling arose, which it is more to our purpose to dwell upon. They were not only angry, but they began to fear. It may strike one at first with surprise, that, in the middle of the nineteenth century, in an age of professed light and liberality, so determined a spirit of persecution should have arisen, as we experience it, in these countries, against the professors of the ancient faith. Catholics have been startled, irritated, and depressed, at this unexpected occurrence; they have been frightened, and have wished to retrace their steps; but after all, far from suggesting matter for alarm or despondency, it is nothing more or less than a confession on the part of our adversaries, how strong we are, and how great our promise. It is the expression of their profound misgiving that the Religion which existed long before theirs, it destined to live after it. This is no mere deduction from their acts; it is their own avowal. They have seen that Protestantism was all but extinct abroad; they have confessed that its last refuge and fortress was in England; they have proclaimed aloud, that, if England was supine at this moment, Protestantism was gone. Twenty years ago England could afford, as much in contempt as in generosity, to grant to us political emancipation. Forty or fifty years ago it was a common belief in her religious circles, that the great Emperor, with whom she was at war, was raised up to annihilate the Popedom. But from the very grave of Pius the Sixth, and from the prison of Pius the Seventh, from the very moment that they had an opportunity of showing to the world their expertness in that ecclesias-

tical virtue of which I have said so much, the Catholic movement began. In proportion to the weakness of the Holy See at home, became its influence and its success in the world. The Apostles were told to be prudent as serpents, and simple as doves. It has been the simplicity of the Sovereign Pontiffs, which has been their prudence. It is their fidelity to their commission, and their detachment from all secular objects, which has given them the possession of the earth.

I am not pursuing the line of thought which has engaged me last week and to-day, without a drift. It bears directly upon the subject which leads me to write at all; and it has an important bearing, intelligible even to the historian and philosopher, so that reason and experience will extort from us, what faith cannot obtain. A very pagan ought to be able to prophesy that our University is destined for great things. I look back at the early combats of Popes Victor and Stephen; I go on to Julius and Celestine, Leo and Gregory, Boniface and Nicholas; I pass along the Middle Ages, down to Paul the Third and Pius the Fifth; and thence to the two Popes of the same name, who occupy the most eventful fifty years, since Christianity was; and I cannot shut my eyes to the fact, that the Sovereign Pontiffs have a gift, proper to themselves, of understanding what is good for the Church, and what Catholic interests require. And in the next place, I find that this gift exercises itself in an absolute independence of secular politics, and a detachment from every earthly and temporal advantage, and pursues its end by uncommon courses, and by unlikely instruments, and by methods of its own. I see that it shines the brightest, and is the most surprising in its results, when its possessors are the weakest in this world and the most despised; that in them is most vividly exemplified the Apostle's words, in the most beautiful and most touching of his Epistles, "Habemus thesaurum istum in vasis fictilibus, ut sublimitas sit virtutis Dei, et non in nobis"; as he presently proceeds, "Sicut egentes, multos autem locupletantes; tanquam nihil habentes, et omnia possidentes".

I get these two points of history well into my mind; and then I shut my book, and look at the world before our eyes. I see an age of transition, the breaking up of the old and the coming in of the new; an old system shattered some sixty years ago, and a new state of things scarcely in its rudiments as yet, to be settled perhaps some centuries after our time. And it is a special circumstance in these changes, that they extend beyond the historical platform of human affairs; not only is Europe broken up, but other continents are thrown open, and the new organization of society aims at embracing the world. It is a day of colonists and emigrants; and, what is another most pertinent consideration, the language they carry with them is English, which consequently, as time goes on, is certain, humanly speaking, to extend itself into every part of the world. It is already occupying the whole of North America, whence it threatens to descend upon South; already is it the language of Australia, a country large enough in the course of centuries to rival Europe in population; already it has become the speech of a hundred marts of commerce, scattered over the East, and, where not the mother tongue, is at least the medium of intercourse between nations. And, lastly, though the people who own that language is Protestant, a race pre-eminently Catholic has adopted it, and has a share in its literature; and this Catholic race is, at this very time, of all tribes of the earth, the most fertile in emigrants both to the West and the South These are the facts of the day, which we should see before our eyes, whether the Pope had anything to say to them or no. The English language and the Irish race are overrunning the world.

When then I consider what an eye the Sovereign Pontiffs have for the future; and what an independence in policy and vigour in action have been the characteristics of their present representative; and what a flood of success, mounting higher and higher, has lifted up the Ark of God from the beginning of this century; and then, that the Holy Father has definitely put his finger upon Ireland, and selected her soil as the seat of a great Catholic University, to spread religion, science, and learning, wherever the English

language is spoken; when I take all these things together.—I care not what others think, I care not what others do, God has no need of men,—oppose who will, shrink who will, I know and cannot doubt that a great work is begun. It is no great imprudence to commit oneself to a guidance which never yet has failed; nor is it surely irrational or fanatical to believe, that, whatever difficulties or disappointments, reverses or delays, may be our lot in the prosecution of the work, it would be destined to succeed, even though it seemed at first to fail,—just as the greatest measures in former times have been the longest in carrying out, as Athanasius triumphed though he passed away before Arianism, and Hildebrand died in exile, that his successors might enter into his labours.

CATHOLIC LITERATURE IN THE ENGLISH TONGUE.

It is proposed to form a list of works available for the purpose of a Catholic Education; and first, of works which are written by Catholics. The following is intended as a specimen or commencement, and will be made more complete, as opportunity admits, in subsequent numbers.

Though the works are for the most part of a standard character, they are not warranted and recommended by being placed on this catalogue, which is as yet only experimental.

Antiquities, Law, Documents, Usages, etc.

Mores Catholici, or Ages of Faith. 3 vols. oct., £3 18s., cloth, or vols. 2 and 3 separately, £1 6s. each.

Compitum, or Meeting of the Ways at the Catholic Church. 6 vols., cloth. First 3 at 6s. each; last 3 at 5s. each.

Letters and Official Documents of Mary Stuart, Queen of Scots, by Prince Alexander Labanoff. 7 vols., £2 2s., cloth.

Letters of Mary, Queen of Scots. Selected and translated from Prince Labanoff's collection, by W. Turnbull, Esq. oct., 6s., cloth.

A Journal of twenty years' captivity, etc., of Mary, Queen of Scots, by W. J. Walter. 2 vols. 18mo, 5s.

History and effects of the Mortmain Acts, by W. F. Finlason. oct., 6s. 6d., cloth.

Letters on the Spanish Inquisition, by De Maistre. 18mo, 1s. 6d., cloth.

Observations on the Laws in Foreign States relative to Catholic subjects, by John Lingard, D.D. oct., 1s.

Documents to ascertain the sentiments of British Catholics in former ages respecting the power of the Popes, by John Lingard, D.D. oct., 2s.

A true account of the Gunpowder Plot, from Lingard and Dodd, by Rev. M. A. Tierney, F.R.S. F.S.A. oct., 2s. 6d.

History of Arundel, by Rev. M. A. Tierney. 2 vols. oct., £1 12s., cloth.

Collections towards illustrating the Biography of the Scotch, English, and Irish members of the Society of Jesus, by George Oliver, D.D. oct., 12s., cloth.

Historical Researches into the power of the Pope in the middle ages, by M. Gosselin, translated by Rev. M. Kelly. 2 vols., oct., 14s., cloth.

Hierurgia, by D. Rock, D.D. oct., 16s., cloth.

The Church of the Fathers, by D. Rock, D.D. 3 vols., oct., £3 2s., cloth.

Volume I. of Essays on various Subjects, by Cardinal Wiseman. 3 vols., oct.

Lectures on the Ceremonies of Holy Week, by Cardinal Wiseman. oct., 5s., cloth.

History of the Religious connection between England and the Holy See, from A.D. 179 to 1594, by Rev. W. Waterworth, S.J. oct., 7s., cloth.

Canons and Decrees of Council of Trent, with external and internal history, by Rev. J. Waterworth. oct., 10s. 6d.

Rome under Paganism and the Popes, by John Miley, D.D. 2 vols., oct.

Feasts, fasts, and observances of the Catholic Church, by Rev. Alban Butler. 2 vols., oct., 8s.

St. Peter, his name and office, by T. W. Allies. oct., 7s.

The Bible in the middle ages, by L. A. Buckingham. oct., 7s. 6d.

Fine Arts.

Volume III. of Essays on Various Subjects, by Cardinal Wiseman. 3 vols., oct.

Lives of the Dominican Artists, by Marchese, translated by Rev. C. P. Meehan. 2 vols. oct., 10s.

History of Painting, by Lanzi, Protestant translation. 3 vols. oct., 3s. 6d. each.

Lives of Painters, Sculptors, and Architects, by Vasari, Protestant translation. 5 vols. oct., 3s. 6d. each.

Present State of Ecclesiastical Architecture in England, by A. W. Pugin. oct., 9s., cloth.

True Principles of Pointed Architecture, by A. W. Pugin. quarto, 16s., and Apology, 12s.

Treatise on Chancel Skreens and Rood Lofts, by A. W. Pugin. quarto, 15s.

Glossary of Ecclesiastical Ornament and Costume, by A. W. Pugin. quarto, £7 7s.

Specimens of Gold and Silver Work, by A. W. Pugin. quarto, £2 12s. 6d.

Floriated Ornaments, by A. W. Pugin. quarto, £3 3s.

Contrasts, setting forth the present decay of pure taste, by A. W. Pugin. quarto, £1 10s., cloth.

Illustrations of the Bible from select MSS. of the middle ages, by J. O. Westwood. oct., £1 11s. 6d.

Christian Art, by M. M. Rio. Protestant translation, 9s.

Manual of Gothic Architecture, by F. A. Paley. oct., 6s. 6d.

Philosophy.

Twelve Lectures on the Connection between Science and Revealed Religion, by Cardinal Wiseman, 2 vols. oct., 10s., cloth.

System of Theology, by Leibnitz, translated, edited, and illustrated by the Rev. Dr. Russell. oct., 10s. 6d.

Genius of Christianity, by Chateaubriand, translated by Rev. E. O'Donnell. oct., 6s. 6d.

Fundamental Philosophy, by Balmez, translated, edited by O. A. Brownson, LL.D. (in preparation).

The Pope, by De Maistre, translated by Rev. Æ. M'D. Dawson. oct., 5s.

Protestantism and Catholicity, compared in their effects on the Civilization of Europe, by Balmez, translated. oct.

Conferences of Father Lacordaire, translated by H. Langdon. oct., 15s., or in 7 parts, 2s. each.

Considerations on the Eucharist, by Mgr. Gerbet, Bp. of Perpignan, translated. duodec., 4s. 6d., cloth.

Philosophy of History, by F. Von Schlegel, translated by J. B. Robertson, Esq. oct., 3s. 6d., cloth.

Discourses on University Education, by J. H. Newman, D.D. oct., 6s. 6d.

Biblical, Dogmatical, Polemical, and Religious.

Heroic Virtue, by Pope Benedict XIV., translated. 3 vols., 12s.

Lectures on Principal Doctrines, by Cardinal Wiseman. duodec., 4s. 6d.

The Real Presence, 4s. 6d., and Reply to Turton, 4s. 6d., by Cardinal Wiseman.

Volume II. of Essays and Articles, by Cardinal Wiseman. 3 vols., £2 2s.

Introduction to the Sacred Scriptures, by the Most Rev. Dr. Dixon. 2 vols. oct., £1 1s.

The Four Gospels, translated by the Most Rev. F. Kenrick, D.D. oct., 10s. 6d.

The Acts of the Apostles, the Epistles, and Apocalypse, translated by the Most Rev. F. Kenrick, D.D. oct., 12s. 6d.

Primacy of the Apostolic See, by the Most Rev. F. Kenrick, D.D. 8s. 6d.

Validity of English Orders, by Right Rev. P. R. Kenrick, D.D. 2s.

End of Controversy, by Right Rev. Joseph Milner, D.D. duodec., 3s.

Evidences of Catholicity, by Right Rev. J. M. Spalding, D.D. duodec., 5s. 6d.

Essays and Reviews, by O. A. Brownson, LL.D., chiefly on Theology, Politics, and Socialism. oct., 7s. 6d.

Faith of Catholics, by Barington and Kirk, enlarged by Rev. J. Waterworth. 3 vols. oct., £1 11s. 6d.

The Four Gospels, translated by J. Lingard, D.D., with notes. oct., 7s. 6d.

Symbolism, by Moehler, translated by J. B. Robertson. 2 vols. oct., 14s.

Treatises and Tracts, by F. C. Husenbeth, D.D.

Treatise on Indulgences, by Bouvier, translated by Very Rev. F. Oakely. duodec., 5s. 6d.

Variations of Protestantism, by Bossuet, translated. 2 vols. oct., 5s.

Various works of St. Theresa, by Very Rev. J. Dalton. 5 vols.

Travels of an Irish Gentleman in search of a Religion, by T. Moore, edited by James Burke. oct., 5s.

Lectures on the Difficulties of Anglicans, by J. H. Newman, D.D. oct., 12s.

Lectures on the Present Position of Catholicism in England, by J. H. Newman, D.D. oct., 12s.

Paganism in Education, by M. l'Abbé Gaume, translated by Robert Hill. 3s.

Jesus, the Son of Mary, by J. B. Morris. 2 vols. oct.

Essay on Canonization, by Very Fr. Faber, D.D. 3s.

Devotion to the Heart of Jesus, by Rev. Fr. Dalgairns. duodec.

Evidences and Doctrines of the Catholic Church, by the Most Rev. John MacHale, D.D. oct., 6s.

Works of Right Rev. Dr. England. 5 vols. oct., £2 16s.

Catholic Morality, by Manzoni, translated. 2s.

Canons and Decrees of the Council of Trent, translated by Rev. J. Waterworth. oct., 10s. 6d.

Catechism of the Council of Trent, translated by J. Donovan, D.D. 2 vols. oct., £1 1s.

Unity of the Episcopate, by E. Healy Thompson. oct., 4s. 6d.

Life of our Lord Jesus Christ, translated.

Remarks on Anglican Theories of Unity, by E. Healy Thompson. oct., 2s. 6d.

A Search into Matters of Religion, by F. Walsingham, reprint. oct., 8s.

Errata of the Protestant Bible, by Ward, with additions by Lingard and Milner. oct., 4s.

History, Biography, and Travels.

Annals of the Propagation of the Faith. 13 vols. oct., £2 12s. 6d.

Sir Thomas More, his Life and Times, by W. J. Walter. duodec., 5s.

Memoirs of Missionary Priests, and others who have suffered death in England for religion from 1577 to 1684, by R. Challoner, D.D., Bishop of the London district. 2 vols. 32mo., 2s.

History and Antiquities of the Anglo-Saxon Church, by John Lingard, D.D. 2 vols. oct., £1 4s., cloth, lettered.

History of England, from the Roman Invasion to 1688, by John Lingard, D.D., 10 vols., £6, or 12s. per vol., cloth, lettered.

A Catholic History of England;—the Anglo-Saxon period, by W. B. MacCabe. 3 vols, £2 14s.

Church History of England, from 1500 to 1688, by Charles Dodd, with Notes and a Continuation to 1800, by Rev. M. A. Tierney. 6 vols, 12s. each, cloth.

History of Ireland, from its earliest times to its last Chief, by Thomas Moore. 4 vols, 14s.

History of Ireland, by the Abbé Geoghegan. oct.

Ecclesiastical History of Ireland, from the introduction of Christianity to 1829, by Rev. J. Brennan. oct., 7s. 6d., cloth.

Outline of Ecclesiastical and Civil History, by Rev. Edmund Winstanley. 2 vols, 10s. 6d. each.

Manual of British and Irish History, by the Rev. Thomas Flanagan. oct., 10s. 6d., cloth.

History of the Church, by J. J. Döllinger, D.D., translated by E. Cox, D.D. 4 vols. oct., £1 14s., cloth, lettered.

History of Pope Innocent III., by Hurter, translated from the German (in preparation).

History of Henry VIII., by J. V. Audin, translated by E. G. K. Brown. oct., 8s. 6d., cloth.

History of Martin Luther, by J. V. Audin, translated by W. B. Turnbull. oct.

History of John Calvin, by J. V. Audin, translated by Rev. J. M'Gill. oct., 10s. 6d.

Dublin: James Duffy, 7 Wellington Quay. London: Messrs. Burns & Lambert, 63 Paternoster Row.

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Two exhibitions will be given away in November next by *concursus*, for the highest proficiency, in the one case in classics, in the other in mathematics. They will be opened for competition to all natives of Ireland, who bring a testimonial of good conduct from any approved school or college. The exhibitions (burses) last for one year, and will be worth thirty-five pounds each.

The Candidates for the Classical Exhibition will be examined in passages in the Greek and Latin Classics, in Greek and Roman History, from the age of Pisistratus to that of Augustus, and the outlines of its chronology, and in ancient Geography; in Greek and Latin grammar, and in Latin and English composition.

As the time is now approaching for the opening of the Classical and Mathematical Schools, it may be advisable to state, that the whole expenses of a student, residing in the University House, for the thirty-eight weeks of the ensuing Session will include board, lodging, firing, servants, public lectures, and private tuition, to the exclusion of his expenses for laundress and for grocer and chandler, which he will arrange for himself. Of the sum due, one-half will be paid on his coming into residence, and the other half by the feast of St. Matthias (Feb. 24), 1855.

Gentlemen who are desirous of attending the lectures of the University without residence in the University House, will have admission to all of them on the same footing as resident students, on the payment of a sum, one half to be paid on admission, and the other half by St. Matthias's day.

The University Course for the present year will comprehend Lectures in the works of Homer, Herodotus, Xenophon, the Greek Tragedians, Cicero, Livy, Virgil, and Horace; in Euclid and Algebra; in Logic; in Ancient (including Sacred) History; in Ancient Geography; in the French Language and Literature; in the Greek Testament; and in Latin and English Composition.

It is proposed to open at once, in a respectable part of Dublin, a lodging house for Catholic medical students, under the sanction of the Catholic University. The House will not be formally connected with the University, nor will the University be responsible for its inmates. They will in no sense be under its jurisdiction, or subject to its rules, or debarred from their free choice of lectures. The object contemplated is solely that of providing a dwelling, respectable, and reasonable in terms, for gentlemen who are brought to the metropolis for the purposes of professional education. Names of applicants for admission, accompanied by a recommendation from some Catholic practitioner of Dublin, may be sent to the University House, Stephen's Green Terms: £6 for the quarter (of three calendar months).

THE following names of Ecclesiastics, Noblemen, and Gentlemen, have been presented to the Rector for entrance on the books of the University, and have been accepted with the acknowledgments due to the sympathy and kind feeling expressed in the act. Distinguished as they are, they are but a few out of the whole number which is expected, and have arrived before others only by accident. It has been thought best to publish them pretty much as they have been received.

BISHOPS.

The Cardinal Archbishop.
The Primate of all Ireland.
Most Rev. Dr. Cullen of Dublin.
Most Rev. Dr. Slattery of Cashel.
Rt. Rev. Dr. Ullathorne of Birmingham.
Rt. Rev. Dr. Grant of Southwark.
Rt. Rev. Dr. Cantwell of Meath.

The Very Rev. Dr. De Ram, Rector Magnificus of the University of Louvain.
The Rev. J. T. Beelen, Dean of the Faculty of Theology, Louvain.
The Rev. G. C. Ubaghs, Dean of the Faculty of Philosophy and Letters, Louvain.
John O'Connell, Esq., M.P.
Chevalier de Zulueta, London.
James R. Hope Scott, Esq., Abbotsford.
Mr. Sergeant Bellasis, London.
George Bowyer, Esq., M.P.
J. R. Wegg Prosser, Esq., Belmont, Hereford.
The Rt. Hon. the Earl of Shrewsbury.
The Hon. Philip Stourton.
Rev. H. E. Manning, D.D.
Myles O'Reilly, Esq.
The Very Rev. Father Russell, D.D., O.P.
The Very Rev. Father O'Brien, O.C.
The Hon. W. Canon Clifford, D.D.
William Dodsworth, Esq.

(*To be continued.*)

SEDES SAPIENTIÆ, ORA PRO NOBIS.

The Rise of Universities.

As nations are inscrutably brought within the sacred fold, and inscrutably cast without it, so are they used, while within it, in this way or that, according to the Supreme Will, and for the greater glory, of Him whose power has brought them into being from some common ancestor, and holds them together by unity of government or by traditionary ideas. One Catholic nation is high in the world, another low; one rises and expands into an Empire, another is ever in the position of subjects or even slaves. Ireland and England were, in the darkest age of Christian history, the conservators of sacred and profane knowledge: not, however, for any merit of their own, but according to the good pleasure of their Maker: and, when the time came, in His counsels, for the revival of learning on the Continent, then He dispensed with their ministry, and put them aside. It is a remarkable fact, to which I have already alluded, that the appearance of the Danes off the coasts of England and Ireland, the destroyers in both islands of religion and science, synchronizes with the rise of Charlemagne, the great founder of modern civilization.

Christianity, which hitherto might be considered as a quality superinduced upon the face of society, now became the element, out of which society grew into shape and reached its stature. The Church had battled with the Roman Empire, and had eventually vanquished it; but, while she succeeded in teaching it the new song of the Saints, she did not demand of it that flexibility of the organs of speech which only exists in the young. It was the case of an old man learning a foreign tongue; its figure, gait, attitudes, and gestures, and in like manner its accents, belonged to an earlier time. Up to the point at which a change was imperative, its institutions were suffered to remain just as they had been in paganism; Christianized just so far as to enable them to work Christian-wise, however cumbrously or circuitously. And as to the system of education in particular, I suppose the primary, or, as they may be better called, the grammar schools, as far as they were not private speculations, were from first to last in the hands of the State: state-institutions, first of pagan, then of mixed education. I do not mean to say that there are no traces in Christian antiquity of a higher pattern of education, in which religion and learning

were brought together, as in the method of teaching which St. Basil and St. Gregory brought into Asia Minor from Alexandria, and in the Benedictine schools of Italy: but I am speaking of what the Christian Empire did, and again of what the Church exacted from it. She for the most part confined herself to the education of the clergy, and their ecclesiastical education; the laity and secular learning seem to have been still, more or less, in the charge of the State;—not, however, as if this were the best way of doing things, as the attempts I have spoken of bore testimony, but, because she found things in a certain state, and used them as best she could. Her aim was to make the Empire Christian, not to revolutionize it; and, without a revolution of society, the typical form of a Christian polity could not have been given to the institutions of Rome. But, when society was broken up, and had to be constructed over again, the case was different; it would have been as preposterous, under such circumstances, not to build it up upon Catholicity, as it would have been to attempt to do so before. Henceforth, as all government, so all education, was to be founded on revealed truth. Secular teaching was to be united to sacred; and the Church had the supervision both of lay students and of profane learning.

The new state of things began in the Frankish Empire; but it is observable how Rome after all strikes the key note of the movement. Charlemagne betook himself to the two Islands of the North for his tradition; Alcuin, an Englishman, was at the head of his educational establishments; he came to France, not with sacred learning only, but with profane; he set up schools for laity as well as clergy; and whence was it that he in turn got the tradition which he brought? He refers us back to that early age, when Theodore of Tarsus, Primate of England, brought with him thither from Rome the classics, and made Greek and Latin as familiar to the Anglo-Saxons as their native tongue. He reminds us of a still earlier century, when Ireland was as famous for the general education of her people, as for the preëminence of her schools in Christendom. Here was the germ of the new civilization of Europe, which was to join together what man had divided, to adjust the claims of reason and of revelation, and to fit men for this world while it trained them for another. Charlemagne has the glory of commencing this noble work; and, whether his school at Paris be called a University or not, he laid down principles of which a University is the result, in that he aimed at educating all classes, and undertook all subjects of teaching.

In the first place, however, he turned his attention to the Episcopal Seminaries, which seem to have been institutions of the earliest times of Christianity, though they had been in great measure interrupted amid the dissolution of society consequent upon the barbarian inroads, as various passages in these Essays have already suggested. His restoration lasted for four centuries, till the Universities rose in their turn, and indirectly interfered with the efficiency of the Seminaries, by absorbing them into the larger institution. This inconvenience was set right at a later period by the Council of Trent, whose wise regulations were in turn the objects of the jealousy of the Josephism of the last century, which used or rather abused the University system to their prejudice. The present policy of the Church in most places is to return to the model of the first ages and of Charlemagne.

To these Seminaries he added, what I have spoken of as his characteristic institution, grammar and public schools, as preparatory both to the Seminaries, and to secular professions. Not that they were confined to grammar, for they recognised the *trivium* and *quadrivium;* but grammar, in the sense of literature, seems to have been the principal subject of their teaching. These schools were established in connexion with the Cathedral or the Cloister; and they received ecclesiastics, and the sons of the nobility, though not to the exclusion of the poorer class.

Charlemagne probably did not do much more than this; though it was once the custom to represent him as the actual founder of the University of Paris. But great creations are not perfected in a day; without doing every thing which had to be done, he

did much, and made a way for more. It will throw light upon his place in the history of Christian education, to quote a passage from the elaborate work of Bulæus, on the University of Paris, though he not unnaturally claims the great Emperor as its founder, maintaining that he founded, not only the grammar or public schools already mentioned, but the higher *Studia generalia*. This assumption, well founded or not, will not make his account less instructive, if, as I have supposed, Charlemagne certainly introduced ideas and principles of which the University was the result.

"It is observable", says Bulæus, "that Charles, in seeking out masters, had in view, not merely the education of his own family, but of his subjects generally, and of all lovers of the Christian Religion; and wished to be of service to all students and cultivators of the liberal arts. It is indeed certain that he sought out learned men and celebrated teachers from all parts of the world, and induced them to accept his invitation by rewards and honours, on which Alcuin lays great stress. 'I was well aware, my Lord David', he says, 'that it has been your praiseworthy solicitude ever to love and to extol wisdom; and to exhort all men to cultivate it, nay, to incite them by means of prizes and honours; and out of divers parts of the world to bring together its lovers as the helpers of your good purpose; among whom you have taken pains to secure even me, the meanest slave of that holy wisdom, from the extremest boundaries of Britain'.

"It is evident hence, that Charles's intention was not to found any sort of schools, such that is, as would have required only a few instructors, but public schools, open to all, and possessing all kinds of learning. Hence the necessity of a multiplicity of Professors, who from their number and the remoteness of their homes might seem a formidable charge, not only to the court, or to one city, but even to his whole kingdom. Such is the testimony of Eginhart, who says: 'Charles loved foreigners and took great pains to support them; so that their number was a real charge not to the Palace alone, but even to the realm. Such, however, was his greatness of soul, that the weight of them was no trouble to him, because even of great inconveniences the praise of munificence is a compensation'.

"Charles had in mind to found two kinds of schools, less and greater. The less he placed in Bishops' palaces, canons' cloisters, monasteries, and elsewhere; the greater, however, he established in places which were public, and suitable for public teaching; and he intended them, not only for ecclesiastics, but for the nobility and their children, and on the other hand for poor scholars too; in short, for every rank, class, and race.

"He seems to have had two institutions before his mind, when he contemplated this object; the first of them was the ancient schools. Certainly, a man of so active and inquiring a mind as Charles, with his intercourse with learned persons and his knowledge of mankind, must have been well aware that in former ages these two kinds of schools were to be found everywhere; the one kind few in number, public, and of great reputation, possessed moreover of privileges, and planted in certain conspicuous and central sites. Such was the Alexandrian in Egypt, the Athenian in Greece; such, under the Roman Emperors, the schools of Rome, of Constantinople, of Berytus, which are known to have been attended by multitudes, and amply privileged by Theodosius, Justinian, and other princes; whereas the other kind of schools, which were far more numerous, were to be found up and down the country, in cities, towns, villages, and were remarkable neither in number of students nor in name.

"The other pattern which was open to Charles was to be found in the practice of monasteries, if it really existed there. The Benedictines, from the very beginning of their institution, had applied themselves to the profession of literature, and it had been their purpose to have in their houses two kinds of schools, a greater or a less, according to the size of the house; and the greater they wished to throw open to all students, at a time when there were but few laymen at all who could teach, so that externals, seculars, laymen, as well as clerics, might be free to attend them. However, true as it

was that boys, who were there from childhood intrusted to the monks, bound themselves by no vow, but could leave when they pleased, marry, go to court, or enter the army, still a great many of the cleverest of them were led, either by the habits which they acquired from their intercourse with their teachers, or by their persuasion, to embrace the monastic life. And thus, while the Church in consequence gained her most powerful supports, the State on the other hand was wanting in men of judgment, learning, and experience, to conduct its affairs. This led very frequently to kings choosing monks for civil administration, simply because no others were to be found capable of undertaking it.

"Charles then, consulting for the common good, made literature in a certain sense secular, and transplanted it from the convents to the royal palace; in a word, he established in Paris a Universal School like that at Rome.

"Not that he deprived Monks of the license to teach and profess, though he certainly limited it, from a clear view that that variety of sciences, human and profane, which secular academies require, is inconsistent with the profession and devotion of ascetics; and accordingly, in conformity to the spirit of their institute, it was his wish that the lesser schools should be set up or retained in the Bishops' palaces and monasteries, while he prescribed the subjects which they were to teach. The case was different with the schools which are higher and public, which, instead of multiplying, he confined to certain central and celebrated spots, not more than to three in his whole empire—Paris, and in Italy, Pavia, and Bologna".

Such certainly was the result, in which his reforms ended, even though they did not reach it; and they may be said to have directly tended to it, considering that it was their characteristic, in contrast with the previous schools, to undertake the education of laity as well as clergy, and secular studies as well as religious. But, after all, it was not in an Emperor's power, though he were Charlemagne, to carry into effect in any case, by the resources peculiar to himself, so great an idea as a University. Benefactors and patrons may supply the framework of a Studium Generale; but there must be a popular interest and sympathy, a spontaneous coöperation of the many, the concurrence of genius, and a spreading thirst for knowledge, if it is to live. And it so happened, that, towards the end of the fourth century of the institutions of Charlemagne, a remarkable intellectual movement took place in Christendom; and to it must be ascribed the development of Universities, out of the public or grammar schools, which I have already described. No such movement could happen, without the rise of some deep and comprehensive philosophy; the existing Trivium and Quadrivium became the subjects, and the existing seats of learning the scene, of its victories; and the curiosity and enthusiasm, which it excited, attracted larger and larger numbers to places which were hitherto but local centres of education. Such a gathering of students, such a systematizing of knowledge, are the notes of a University.

The increase of members and the multiplication of sciences both involved changes in the organization of the schools; and of these the increase of members was the first to modify them. Hitherto there had been but one governor over the students, who were but few at the most, and came from the neighbourhood; but now the academic body was divided into Nations, according to the quarter from which they joined it, and each Nation had a head of its own, under the title of Procurator or Proctor. There were traces of this division, as we have seen in a former Essay, in Athens, where the students were arranged under the names of Attic, Oriental, Arab, and Pontic, with a protector for each class. In like manner, in the University of Paris there were four nations, first, the French, which included the middle and south of France, Spain, Italy, and Greece; secondly, the English, which comprehended, besides the two British islands, Germany and Scandinavia; thirdly, the Norman; and fourthly, the Picards, who carried with them the inhabitants of Flanders and Brabant. Again, in the University of Vienna, there were the four nations of Austria, the Rhine, Hungary, and Bo-

hemia. Oxford recognised only two Nations; the south English, which comprehended the Scotch; and the north English, which comprehended the Irish and Welsh. The Proctors of the Nations were both their governors and representatives; the double office is still traceable, unless this year's Act has destroyed it, in the modern constitution of Oxford, in which the two Proctors on the one hand represent the Masters of Arts in the Hebdomadal Board, and on the other have in their hands the discipline of the University.

And as Nations and their Proctors arose out of the metropolitan character of a University, to which students congregated from the farthest and most various places, so are Faculties and Deans of Faculties the consequence of its encyclopedic profession. According to the idea of the institutions of Charlemagne, each school had its own teacher, who was called Rector, or Master. In Paris, however, where the school was founded in St. Genevieve's, the Chancellor of that Church became the Rector, and he kept his old title in his new office. Elsewhere the head of the University was called Provost. It was not every one who would be qualified to profess even the Seven Sciences, of which the old course of instruction consisted, though the teaching was only elementary; but, when these became only parts of a whole system of instruction, which demanded in addition a knowledge of philosophy, speculative theology, civil and canon law, medicine, natural history, and the Semitic languages, no one person was equal to the undertaking. The Rector fell back into the position of a governor from that of a teacher; and the instruction was divided among a board of Doctors, each of whom represented a special province in Science. This is the origin of Deans of Faculties; and, as undertaking among themselves one of the departments of academical duty, which the Chancellor or Rector had hitherto fulfilled, they naturally became his Council. In some places the Proctors of the Nations were added. Thus, in Vienna the Council consisted of the Four Deans and the Four Proctors.

As Nations preceded Faculties, we may suppose that degrees, which are naturally connected with the latter, either did not enter into the original provisions of a University, or had not the same meaning as afterwards. And this seems to have been the case. At first they were only testimonials that a resident was fit to take part in the public teaching of the place; and hence, in the Oxford forms still observed, the Vice-Chancellor admits the person taking a degree to the "lectio" of certain books. Degrees would not be considered mere honours or dignities, for those who might at once leave the University and mix in the world. The University would only give them for its own purposes; and to its own subjects, for the sake of its own subjects. It would claim nothing for them external to its own limits; and, if so, only used a power obviously connate with its own existence. Of course the recognition of a University by the State, not to say by other Universities, at once changed the import of degrees; and, since such recognition has commonly been extended from the first, degrees have seldom been only what they are in their original idea; but the formal words by which they are denoted, still preserve its memory. As students are admitted "legere", so are they called "Magistri", that is, of the schools; and "Doctors" or teachers, or in some places "Professors", as in the letters S. T. P. used in some places instead of D.D.

It will be observed that the respective distributions into Faculties and into Nations are cross-divisions. Another cross-division, on which I shall not now enter, is into Colleges and Halls.

I conclude by enumerating the characteristic distinctions, laid down by Bulæus, between the public or grammar schools founded by Charlemagne, and the Universities into which eventually some of them grew, or, as he would say, which Charlemagne also founded.

First, he says, they differ from each other *ratione disciplinæ*. The Scholæ Minores only taught the Trivium and Quadrivium, the seven liberal Arts; whereas the Scholæ Majores added Medicine, Law, and Theology.

Next, *ratione loci;* for the Minores were

many and everywhere, but the Majores only in great cities, and few in number. I have already remarked on the physical and social qualifications necessary for a place which is to become the seat of a great school of learning: Bulæus observes, that the Muses were said to inhabit mountains, Parnassus or Helicon, spots high and healthy and secured against the perils of war, and the Academy was a grove; though of course he does not forget that it must not be accessible too, and in the highway of the world. "De amplitudine", he says, "deque celebritate, salubritate, et amœnitate Urbis Parisiensis dubitari non potest". Frederic the Second spoke the general sentiment, when he gave this reason for establishing a University at Naples: "Antiquam matrem", he says, "et domum Studii tam marinæ vicinitatis habilitas, quam terrenæ fertilitatis fœcunditas reddunt".

The third difference between the greater and lesser schools lies *ratione fundatorum*. Popes, Emperors, and Kings, are the founders of Universities; lesser authorities in Church and State are the founders of Colleges and Schools.

Fourthly, *ratione privilegiorum*. The very notion of a University, I believe, is, that it is an institution of privilege. I think it is Bulæus who says, "Studia Generalia cannot exist without privileges, any more than the body without the soul. And in this all writers on Universities agree". He reduces them to two heads, "Patrocinium" and "Prœmium"; and these, it is obvious, may be either of a civil or an ecclesiastical nature. There were formerly five Universities endowed with singular privileges: those of Rome, of Paris, of Bologna, of Oxford, and of Salamanca; but Antony a Wood quotes an author who seems to substitute Padua for Rome in this list.

Lastly, the greater and lesser schools differ *ratione regiminis*. The head of a College is one; but a University is a "reipublica litteraria".

CATHOLIC LITERATURE IN THE ENGLISH TONGUE.

It is proposed to form a list of works available for the purpose of a Catholic Education; and first, of works which are written by Catholics. The following is intended as a specimen or commencement, and will be made more complete, as opportunity admits, in subsequent numbers.

Though the works are for the most part of a standard character, they are not warranted and recommended by being placed on this catalogue, which is as yet only experimental.

Poetry and Polite Literature.

Third Volume of Essays and Articles, by Cardinal Wiseman. 3 vols. oct., £2 2s.

Works of Gerald Griffin, edited, with a Life, by his Brother.

Poets and Dramatists of Ireland, by D. F. McCarthy. 1 vol. 18mo, 1s.

Book of Irish Ballads, by D. F. McCarthy. 1 vol. 18mo, 1s.

Ballads, Poems, and Lyrics, by D. F. McCarthy. 1 vol. crown oct., 7s. 6d.

Dramas from Calderon, translated by D. F. McCarthy. 2 vols. oct., 12s.

The Betrothed, by Manzoni, Protestant translation. 2 vols.

Tales, Grantley Manor, and Lady Bird, by the Lady Georgiana Fullerton. each 3 vols.

The Jew of Verona, a tale of the Italian revolution of 1846–7, translated.

Tales for the Young, by Von Schmid, Canon of Augsburg, translated. 3 vols.

Geraldine, a Tale of Conscience, by E. C. A. small oct., 5s.

Loss and Gain. Duffy. duod., 4s.

Catholic Florist, a Guide to the Cultivation of Flowers for the Altar, with a Preface by the Very Rev. F. Oakely. 5s.

Kate Geary, or Irish Life in London. A Tale of 1849, by Miss Mason. sm. oct., 5s.

Sunday in London, by J. M. Capes. Longmans.

Lyra Catholica, a translation of the Hymns in the Breviary and Missal, by Rev. E. Caswall. 18mo, 4s. 6d.

Marco Visconti, by T. Grossi. Protestant translation. 5s.

The Pilgrim, or Truth and Beauty in Catholic Lands. 2s. 6d.

Mount St. Lawrence. A Tale. 2 vols. oct., 12s.

Antiquities, Law, Documents, Usages, etc.

Mores Catholici, or Ages of Faith. 3 vols. oct., £3 18s., cloth, or vols. 2 and 3 separately, £1 6s. each.

Compitum, or Meeting of the Ways at the Catholic Church. 6 vols., cloth. First 3 at 6s. each; last 3 at 5s. each.

Letters and Official Documents of Mary Stuart, Queen of Scots, by Prince Alexander Labanoff. 7 vols., £2 2s., cloth.

Letters of Mary, Queen of Scots. Selected and translated from Prince Labanoff's collection, by W. Turnbull, Esq. oct., 6s., cloth.

History of St. Cuthbert, by Very Rev. Mgr. Charles Eyre. oct., £1 1s.

Broad-Stone of Honour, by Kenelm H. Digby, Esq. 6 vols., 3s. 6d. each.

Commentaries upon Universal and Public Law, by G. Bowyer, Esq., M.P.

Philosophy.

Twelve Lectures on the Connection between Science and Revealed Religion, by Cardinal Wiseman, 2 vols. oct., 10s., cloth.

System of Theology, by Leibnitz, translated, edited, and illustrated by the Rev. Dr. Russell. oct., 10s. 6d.

Genius of Christianity, by Chateaubriand, translated by Rev. E. O'Donnell. oct., 6s. 6d.

Fundamental Philosophy, by Balmez, translated, edited by O. A. Brownson, LL.D. (in preparation).

The Pope, by De Maistre, translated by Rev. Æ. M'D. Dawson. oct., 5s.

Protestantism and Catholicity, compared in their effects on the Civilization of Europe, by Balmez, translated. oct.

Conferences of Father Lacordaire, translated by H. Langdon. oct., 15s., or in 7 parts, 2s. each.

Considerations on the Eucharist, by Mgr. Gerbet, Bp. of Perpignan, translated. duodec., 4s. 6d., cloth.

Philosophy of History, by F. Von Schlegel, translated by J. B. Robertson, Esq. oct., 3s. 6d., cloth.

Discourses on University Education, by J. H. Newman, D.D. oct., 6s. 6d.

Essays in Natural History, by Charles Waterton, Esq. 1st and 2d series, 14s. 6d.

Fine Arts.

Volume III. of Essays on Various Subjects, by Cardinal Wiseman. 3 vols., oct.

Lives of the Dominican Artists, by Marchese, translated by Rev. C. P. Meehan. 2 vols. oct., 10s.

History of Painting, by Lanzi, Protestant translation. 3 vols. oct., 3s. 6d. each.

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Present State of Ecclesiastical Architecture in England, by A. W. Pugin. oct., 9s., cloth.

True Principles of Pointed Architecture, by A. W. Pugin. quarto, 16s., and Apology, 12s.

Treatise on Chancel Screens and Rood Lofts, by A. W. Pugin. quarto, 15s.

Glossary of Ecclesiastical Ornament and Costume, by A. W. Pugin. quarto, £7 7s.

Specimens of Gold and Silver Work, by A. W. Pugin. quarto, £2 12s. 6d.

Floriated Ornaments, by A. W. Pugin. quarto, £3 3s.

Contrasts, setting forth the present decay of pure taste, by A. W. Pugin. quarto, £1 10s., cloth.

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Christian Art, by M. A. Rio. Protestant translation, 9s.

Manual of Gothic Architecture, by F. A. Paley. oct., 6s. 6d.

The Foreign Tour of Brown, Jones, and Robinson, by Richard Doyle.

Dublin: James Duffy, 7 Wellington Quay. London: Messrs. Burns & Lambert, 63 Paternoster Row.

THE CATHOLIC UNIVERSITY GAZETTE.

No. 20. THURSDAY, OCTOBER 12, 1854. One Penny.

NOTICES.

In consequence of an earnest wish, which has been expressed in Dublin and in the country, that the expenses of the University course should be reduced below the calculation, on which they were originally determined, it is proposed to limit them, including extras, to forty guineas for the thirty-eight weeks of a student's residence during the ensuing session; of which sum one-half will be paid on his coming into residence, and the other half by the feast of St. Matthias (Feb. 24), 1855.

This arrangement will not preclude gentlemen, who are so desirous, of paying a larger sum, without prejudice to community of academical advantages, social equality, and unity of discipline.

Several scholarships or exhibitions will be offered to competition, according to the number of students; which will have the effect of diminishing the expenses of residence still further to those who obtain them.

Two exhibitions or burses will be offered in November to competition, the one in classics, the other in mathematics. They will be open to all natives of Ireland, who bring a testimonial of good conduct from any approved school or college, or tutor. These exhibitions last for one year, and will be worth thirty-five pounds each.

The Candidates for the Classical Exhibition will be examined in passages in the Greek and Latin Classics, in Greek and Roman History, from the age of Pisistratus to that of Augustus, and the outlines of its chronology, and in ancient Geography; in Greek and Latin grammar, and in Latin and English composition.

Gentlemen who are desirous of attending the lectures of the University without residence in the University House, are requested to give in their names without delay to the Vice-Rector, at the Catholic University House, Stephen's Green. They will have admission to the Lectures during the ensuing session on the same footing as resident students, on the payment of £10, of which one-half will be paid on admission, and half by St. Matthias's day.

The University Course for the present session will comprehend Lectures in the works of Homer, Herodotus, Xenophon, the Greek Tragedians, Cicero, Livy, Virgil, and Horace; in Euclid and Algebra; in Logic; in Ancient (including Sacred) History; in Ancient Geography; in the French Language and Literature; in the Greek Testament; and in Latin and English Composition.

It is proposed to open at once, in a respectable part of Dublin, a lodging house for Catholic medical students, under the sanction of the Catholic University. The House will not be formally connected with the University, nor will the University be responsible for its inmates. They will in no sense be under its jurisdiction, or subject to its rules, or debarred from their free choice of lectures. The object contemplated is solely that of providing a dwelling, respectable, and reasonable in terms, for gentlemen who are brought to the metropolis for the purposes of professional education. Names of applicants for admission, accompanied by a recommendation from some Catholic practitioner of Dublin, may be sent to the University House, Stephen's Green. Terms: £6 for the quarter (of three calendar months).

Clergy and Laity who have entered their names on the books of the University.

BISHOPS.

Most Rev. Dr. MacHale of Tuam.
Rt. Rev. Dr. Denvir of Down and Connor.
Rt. Rev. Dr. Turner of Salford.
Rt. Rev. Dr. Brown of Newport.
Rt. Rev. Dr. Brown of Liverpool.
Rt. Rev. Dr. Ryan of Limerick.
Rt. Rev. Dr. McGettigan of Raphoe.
Rt. Rev. Dr. Hendren.

The Rt. Hon. Lord Petre.
Edward Badeley, Esq., Temple, London.
James O'Ferrall, Esq., Kingstown.
Michael Errington, Esq., Kingstown.
Willlam George Ward, Esq., Isle of Wight.
Sir John Simeon, Bart., Isle of Wight.
The Earl of Arundel and Surrey.
Rev. Fr. Perrone, Collegio Romano, Rome.
Rev. Fr. Passaglia, Collegio Romano, Rome.
Rev. Fr. Theiner, Chiesa Nova, Rome.
William Maxwell, Esq., Everingham Park.
Hon. George C. Mostyn.
Gilbert R. Blount, Esq.
John Blount, Esq.

(To be continued).

SEDES SAPIENTIÆ, ORA PRO NOBIS.

Education in the middle ages.

THE following Extracts from the 2nd No. of the *Analecta Juris Pontificii* for January, 1854, are so pertinent to our general subject, and so confirmatory of what has been advanced in these pages, that no apology is needed for setting them before the reader.

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1. *Clerical Schools of the first ages.*

"'The Church', says a writer, 'should have schools, in which the doctrine of the gospel is preserved and propagated, and where the arts and sciences are taught, as well to explain heavenly doctrine, as to regulate the duties of life. Let us enlighten ourselves on this point by the practice of the Church in all ages. The Church has never flourished without schools. When Moses desired that certain Colleges should be established near the Tabernacle, which he was building, and subsequently in the very Temple itself, it was in order that the study of the Divine Law and of the useful arts and sciences might proceed without interruption, and that youths might be educated. For this Samuel was sent to the House of God, and in after times Elias and Eliseus. St. John Baptist and our Lord Jesus Christ had in this way their hearers. The Apostles followed this tradition. St. Irenæus tells us, that St. John the Apostle, in addition to the number of the faithful whom he instructed, had certain constant hearers who applied themselves entirely to study, and whom he instructed familiarly, apart from the general assemblies of the Church. Hence the origin of the first Colleges. We must have schools, in which holy and pure doctrine is taught; and, as the number of countries demands a great number of priests, we must support poor students, with a view, in the course of time, of their undertaking the charge of Churches. This has been the ancient and real custom of the Church; viz., to establish schools, and to propagate sound doctrine, to prepare, educate, and instruct students who are destined to minister in holy things. And they have need of training in two respects; in doctrine and in discipline. Morals should be maintained with rigour. Youths should be kept in retirement, and in the practice of pious exercises'. These sentiments, so just in themselves, are from an author cited a little further on.

"The ecclesiastical annals of the first ages, as the councils tell us, show how the clergy were brought up at Rome under the eye of the Pope himself, in the dioceses 'sub episcopali præsentiâ'. The Cathedral Church, the first establishment of Christianity, supported clerks, who underwent a long preparation in the virtues of their state and in the offices of their ministry. Under the pontificate of Pope Eusebius, Restituta, a noble lady of Sardinia, confided to him her son, whom he instructed and baptized, giving him his own name; who afterwards became the celebrated Bishop of Vercellæ,

as we are informed in the Lessons of the Office of the holy Pontiff, proper to Rome, of the 26th of September. 'Eusebius, natione Græcus, post sanctum Marcellum Romanæ ecclesiæ est constitutus episcopus . . . . . Cui et è Sardiniâ accedens nobilis femina Restituta filium suum eruiendum tradidit, quem egregiè fide Christianâ imbutum baptizavit, suoque nomine insignivit atque Eusebium nominavit. Dignum planè tantum pontificis germen Vercellensi postea episcopo', etc. Pope Eusebius lived in the time of Constantine.

"The Patriarchium of the Lateran was the first school of the Christian world; clerks were collected here from early childhood, to learn virtue and the sciences; they were admitted to orders only after a long preparation. The Office of Pope St. Zozimus, proper to Rome, of the 7th of February, informs us as follows: 'Definiit juxta probatum ecclesiæ morem, ut siquis ab infantiâ ecclesiasticis ministeriis nomen dedisset, inter lectores usque ad vigesimum ætatis annum continuatâ observatione duraret'. They were not raised to the priesthood till after many years of trial. Under the pontificate of Pope Gregory the Great, polite literature was encouraged as well as sacred, while discipline was enforced. There was a school in the pontifical palace of the Lateran open to the clergy both of Rome and of the other provinces. Pope Gregory the Second was educated under the eyes of the blessed Sergius, as we read in the Lessons of his Office of the 13th of February, proper to Rome. 'Hic â pueritiâ divino cultiu addictus in Lateranensi patriarchio sub beati Sergii oculis et disciplinâ vixerat, subdiaconi primum, sacellarii munere functus. Mox bibliothecæ curâ illi creditâ, ad diaconatûs tandem ordinem promotus . . . cùm sacrarum litterarum peritissimus esset, et constantissimus rerum ecclesiasticarum defensor, etc.'

"The Patriarchium of the Lateran had then a rich library, which served for the clerical students. That of St. Peter was founded by Pope St. Zachary, who also repaired the patriarchium of the Lateran. 'Zacharias Romæ omnia loca sacra aut reparavit aut ditiora fecit. Sanctorum imagines vetustate exoletas renovavit, et Lateranense patriarchium, quod magnâ in penuriâ invenerat, pæne à novo reparavit. Pauperibus alendis redditus assignavit. Bibliothecam Sancti Petri construxit. Clerum valde dilexit. Vir fuit mitissimi ingenii, miræ suavitatis et gratiæ; cleri et populi Romani amator'. (Proper to Rome, 15th of March). Two brothers, who succeeded one the other in the Apostolic See, Stephen III. and Paul I., were educated from early childhood in the same Patriarchium, as we read in the Office of Paul I., of July 3rd. 'Paul, the first of that name, a Roman, son of Constantine, on the death of his brother, Stephen III., was chosen to replace him; which had never occurred until then; but it was due to his eminent virtue. As his youth had been passed in the Patriarchium of the Lateran, with his brother Stephen, and as he had been highly educated by Gregory II. in Christian conduct and ecclesiastical erudition, there was no member of the clergy more worthy to replace his holy brother'.

"The greatest Popes of the eigthth and ninth centuries came from the same school. We read of St. Leo III., 'A pueritiâ, in vestiario patriarchii Lateranensis, in omnem ecclesiasticam ac divinam disciplinam educatus, etc.' (June 12). St. Pascal I. passed his infancy in this pious retreat; 'a pueritiâ in Lateranensis ecclesiæ patriarchio sub oculis Pontificum educatus, ita ut omni virtutum genere, litteris, et disciplinâ ecclesiasticâ profecerit, etc.' (14th May). Nicholas I. was educated at the same school. The Popes followed these great traditions, and history informs us of no school which has lasted so long, and passed through so many centuries, as that of the Sacred Pontifical Palace. In the thirteenth century it existed as before; Albertus Magnus and St. Thomas Aquinas taught theology there. The method of instruction became in time more perfect; but the Popes wished that the school should not quit their palace, until Leo X. transferred it to the interior of the City".

2. *Restoration of Episcopal Schools in the eighth century.*

"In the eighth century, the Papacy gave

a great impulse to clerical studies in the Carlovingian Empire, by supplying books, method, and professors. This progress manifested itself in two ways; by the *restoration of episcopal*, and by the *erection of public schools*, until then unknown in the Empire. Monasteries were not backward in the restoration of science, and the monastic schools rivalled in splendour those of the secular clergy, as well the public or superior schools, as the episcopal or secondary. The excellent letter of Charlemagne, addressed to the Bishops and Abbots on his return from Rome in 787, is well known. 'It is well', he says, 'that episcopal establishments and monasteries should pay attention to literature in addition to the routine of their regular life and the practice of holy religion. They who endeavour to please God by a good life, should not neglect to please Him by correct phraseology. Although it is better to live a good life than to become learned, still knowledge precedes action. Each one then should understand whatever he aims at doing; and the mind comprehends its duty better, in proportion as the tongue, in praising God, is free from mistakes of language. We have, within a few years, received many letters from monasteries, informing us of what the brothers were doing for us in the way of pious prayer. But in these letters we have noticed excellent sentiments conveyed in an uncouth style; true devotion inspired them from within, but the tongue failed for want of culture. This leads us to fear that there is something deficient in the intelligence and judgment of the writers, holy as they are But, if errors in words are dangerous, we all know well that errors in their signification are much more dangerous. We therefore exhort you not to neglect to cultivate learning with the humble intention of pleasing God, so as more surely and easily to penetrate the mysteries of holy Scripture. For, inasmuch as the sacred books are full of allegories, tropes, and other things of this kind, evidently their meaning will be caught with greater facility in proportion as there has been a groundwork of learning. It may be added, that such persons should be selected for these studies, as have a turn for them, and are fit, when they are duly prepared, for instructing others. We wish you to fulfil our orders and intentions in the spirit in which they are given; we wish to see you what the soldiers of Christ should be, devout in heart, and learned for intercourse with the world, chaste in life, and scholars in conversation; so that all who approach you in the name of the Lord for spiritual instruction, may be enlightened by your wisdom, while they are edified by your conduct'.

"In this way the episcopal schools were restored and made general. Their institution became canonical, and their erection obligatory in every diocese. The Roman Council under Eugenius II., prescribed that there should be instructors and professors in every diocese, in singulis episcopiis, as being extremely beneficial to religion. 'De quibusdam locis ad nos refertur non magistros neque curam inveniri pro studio litterarum. Idcirco in universis episcopiis subjectisque plebibus et aliis locis ubi necessitas occurrerit, omnino cura et diligentia habeatur, ut magistri et doctores constituantur, qui, studia litterarum et liberalium artium, ac sancta habentes dogmata, assidue doceant; quia in his maxime divina manifestantur atque declarantur mandata'. (Conc. Rom. Eugen. II. can. 34). Leo, in confirming this canon in another Roman Council, urged still further the necessity of clerical study. 'Etsi liberalium artium professores in plebibus, ut assolet, raro inveniuntur, tamen divinæ scripturæ magistri et institutores ecclesiastici officii nullatenus desint, qui et annualiter proprio episcopo, de ejusdem actionis opere sollicite inquisiti, debeant respondere. Nam qualiter ad divinum utiliter cultum aliquis accedere possit, nisi justâ instructione doceatur?' (Conc. Rom. Leon. IV.)

"You will remark the terms 'master', 'professor', and 'doctor', employed from this time in the official language of the Councils. You will see too, in the report which the masters and instructors make yearly to their Bishop, the acknowledgment of their entire subordination to the proper authority".

3. *History and method of Public Schools.*

"Thomassin thinks that the episcopal or diocesan schools taught sacred science only. According to him, secular studies were reserved for the superior or public schools, as they were called. The erection of these last, was the principal fruit of the frequent journeys of the great Emperor to Rome, and a work characteristic of the Carlovingian age. The difficulty lies in distinguishing between contemporary and episcopal schools, and the Universities which succeeded them.

"Let us consult the documents of the epoch. Alcuin directed the School of Tours, one of the first public colleges founded in the Empire. This is what he wrote to the king: 'To some I give the strong food of Holy Scripture; others I endeavour to intoxicate with the old wine of ancient discipline; others I am beginning to nourish with the fruits of grammatical subtilty; some I strive to fascinate with the order of the stars, as with pictures painted upon the ceiling of a palace, giving my attention to many, in order to instruct them for the Holy Church of God, and for the honour of your imperial dominion, that the all-powerful grace of God be not in vain in me, nor the gifts of your bounty unprofitable. But, poor servant, as I am, of your erudition, I am in want in some measure of books of ecclesiastical study, such as I had in my own country'.

"Alcuin was the only professor of the School of Tours, and he gave lectures at one and the same time to different classes of scholars, in astronomy, grammar, holy Scripture, and canon law. If we reflect that the chronicles give us the succession of masters in the Schools, and speak of each as having taught alone in his time, we shall recognise in the constitution of those schools called Public, one official doctor or master, teaching sacred and profane literature to an audience chosen from the ranks of the clergy Some monasteries had two Professors, one for the canonical or clerical school, the other for the interior school; but the two schools were distinct; for the regular clergy and the monks did not receive the like instruction. Mabillon proves this distinction between exterior and interior, canonical and cloistral schools, and by means of it he explains the existence of two masters in the same convent, viz. in his Preface to the third series of his Acts of the Saints, § 4, num. 39. He seems to think that the cathedral schools were still, as they had been in the first ages, confided to the Archdeacon, or to a Provost who had not the official title or character of master and doctor.

"The life of Rabanus Maurus in Trithemius gives details concerning the School of Fulda, which enables us to get at the method of public schools. Ratgarius, a memorable abbot, for the good of the many, with the advice of his brothers, established a public school in the monastery of Fulda, which he confided to the care of Rabanus. Accordingly in the year of our Lord 813, at twenty-five years of age, Rabanus is set over the school of monks at the monastery, after receiving strict orders to observe in the case of the monks of Fulda that method of instruction which he had just learned from Alcuin. From the time that he undertook their instruction, he was careful to follow and to imitate his master Alcuin in all things. That is to say, he first instructed the young monks in grammar, and when they showed themselves apt for an advance, they were grounded in deeper studies.

"And as the germ of this new institution was publicly spread in Germany, many prelates of monasteries, approving of this mode of instruction, sent their monks to Fulda to study theology under Rabanus' rule. Others erected Colleges in their own monasteries, and confided them to the ablest professors, who had been educated at Fulda. But in a little time the number of the disciples of Rabanus wonderfully increased, and these spread throughout all Gaul and Germany a high opinion of his learning and sanctity. So much so, that, not only did abbots send their monks, but nobles sent their sons to be instructed at his school. On his part, endowed with remarkable gentleness, he educated them with exceeding diligence, as the age and talent of each permitted, some in grammar, others in rhetoric, others in the higher branches of moral and

natural philosophy, instructing each impartially according to the questions which had been asked him. Every one who was admitted to his Lectures, was taught to write on any subject which he put before him, not only in prose, but in verse. Strabus, a monk of Fulda, an eastern Frank by birth, succeeded him in the government of the schools of Fulda; he was a man very well versed in all kinds of literature. Speaking of the convent of Hirsauge, the chronicle of Trithemius tells us, 'Ruthard, a monk of this monastery, one of the first who were sent from Fulda, successively a disciple of Raban and Strabus, was the first who began to read to the monks of the convent of St. Aurelius, sacred and secular learning after the fashion of Fulda. The succession of Professors was continued in this school, until the end of the sixteenth century'.

"These facts seem to us to confirm what we have said concerning the constitution of Public Schools. Rabanus is represented as the only professor in his school; he instructed his pupils, according to their capacity, in sacred and secular sciences, at one and the same time. He preserved Alcuin's method, beginning with grammar and logic before entering upon holy Scripture and canon law. Secular learning then was taught in the Public Schools, in accordance with the traditions of the ancients, which Rome transmitted, with the professors which she gave. As to sacred science, there was no such thing as scholastic theology; and canon law had not as yet taken a scientific shape. Holy Scripture was studied according to the commentaries of doctors and the interpretation of the Fathers. The work of the Public Schools was, by means of logic and grammar, to lay a scientific basis, upon which might be built the majestic structure of scholastic theology, which was one day to be the glorious work of the Universities.

"Multiplying rapidly, the Public Schools preserved throughout the character proper to their institution. Provincial Councils enjoined their erection, and that of Meaux in 859, ordered, in its tenth canon, "constituantur undique scholæ publicæ, scilicet ut utriusque eruditionis, et divinæ scilicet et humanæ, in Ecclesiâ Dei fructus valeat accrescere'. Lyons, Rheims, St. Gall in Switzerland, Corbie, Mayence, Liege, Parma, Bamberg, Cologne, Hansfeld, Treves, Bremen, Tulle, Sens, Dôle, Chartres, Avranches, the abbey of Bec, Laudun, Angers, Metz, Chalons, Blois, Braga, Palenza, Valence, and many other cities, soon were celebrated for their Public Schools. Trithemius, in his catalogue of illustrious men, says of that of Liege about the end of the ninth century: 'Franco, Episcopus Leodiensis, in divinis scripturis erudissimus, et in studio sæcularium litterarum egregie doctus, philosophus, rhetor, poeta, et musicus excellens, ingenio acutus, sermone disertus, vitâ et conversatione devotus atque sanctissimus, pluribus annis Publicæ Scholæ præfuit, et multos in omni scientiâ discipulos doctissimos enutrivit'.

"Reinbert gave celebrity to the school of Corbie in Saxony, and Rupert to that of Mayence. That of Rheims was in decline when Bishop Fulk took the administration of the diocese in 882. Respecting this we read in Fleodard: 'The venerable Bishop Fulk just mentioned, full of solicitude for the worship of God and for the ecclesiastical order, and equally ardent in the love of knowledge, reëstablished at Rheims two schools already nearly destroyed, viz. that of the canons of the place, and that of the rural clergy; and having brought Master Remi from Auxerre, he made him train the younger clergy in the study of the liberal arts, and he himself took part with them in reading and meditation'.

"They went to Rheims to study philosophy. The life of Abbo of Fleuri states that, after having been professor for several years, he resorted to the schools of Paris and Rheims, where philosophy was taught. 'When he had thoroughly learned grammar, arithmetic, and even logic, he set out for Rheims to those who taught philosophy. Many great men came from the school of Rheims, among whom was Gerbert, who was tutor to the Emperor Otho, and afterwards became Pope under the title of Sylvester II. St. Bruno, the founder of the Carthusians, was at Rheims, "magnorum studiorum rector". This school preserved a great reputation until the foundation of the University of Paris'.

"In this way the method of the public schools penetrated into the episcopal schools; and secular learning was everywhere called to the aid of religion. The Church brought it under the canons, the moment that Universities began to rise. Alexander III. issued a general order at the third Council of the Lateran, 1179, obliging each Cathedral to have a master of grammar and of theology, gratuitously to instruct clerks and students. This canon of the General Council, confirmed by Innocent III. in the 4th Council of the Lateran, winds up the history of Public Schools as privileged institutions. Launoy is astonished not to find anything respecting them after the end of the twelfth century; he should have remembered the canonical law, of which we have just spoken. Theologians of Cathedrals represent the professors of those schools, who were so distinguished during four centuries for transmitting sacred doctrine, and in naturalizing secular learning in Europe, regenerated by Christianity. Thomassin well observes, that the masters established by the third Council of Lateran, furnished the Universities with their first professors".

The learned writer proceeds to treat of Universities, as the reader will have the opportunity of seeing in a following number of the Gazette.

CATHOLIC LITERATURE IN THE ENGLISH TONGUE.

It is proposed to form a list of works available for the purpose of a Catholic Education; and first, of works which are written by Catholics. The following is intended as a specimen or commencement, and will be made more complete, as opportunity admits, in subsequent numbers.

Though the works are for the most part of a standard character, they are not warranted and recommended by being placed on this catalogue, which is as yet only experimental.

Poetry and Polite Literature.

Third Volume of Essays and Articles, by Cardinal Wiseman. 3 vols. oct., £2 2s.

Works of Gerald Griffin, edited, with a Life, by his Brother.

Poets and Dramatists of Ireland, by D. F. McCarthy. 1 vol. 18mo, 1s.

Book of Irish Ballads, by D. F. McCarthy. 1 vol. 18mo, 1s.

Ballads, Poems, and Lyrics, by D. F. McCarthy. 1 vol. crown oct., 7s. 6d.

Dramas from Calderon, translated by D. F. McCarthy. 2 vols. oct., 12s.

The Betrothed, by Manzoni, Protestant translation. 2 vols.

Tales, Grantley Manor, and Lady Bird, by the Lady Georgiana Fullerton. each 3 vols.

The Jew of Verona, a tale of the Italian revolution of 1846–7, translated.

Tales for the Young, by Von Schmid, Canon of Augsburg, translated. 3 vols.

Geraldine, a Tale of Conscience, by E. C. A. small oct., 5s.

Loss and Gain. Duffy. duod., 4s.

Catholic Florist, a Guide to the Cultivation of Flowers for the Altar, with a Preface by the Very Rev. F. Oakely. 5s.

Kate Geary, or Irish Life in London. A Tale of 1849, by Miss Mason. sm. oct., 5s.

Sunday in London, by J. M. Capes. Longmans.

Lyra Catholica, a translation of the Hymns in the Breviary and Missal, by Rev. E. Caswall. 18mo, 4s. 6d.

Marco Visconti, by T. Grossi. Protestant translation. 5s.

The Pilgrim, or Scenes on the road from England to Rome. 1s.

Mount St. Lawrence. A Tale. 2 vols. oct., 12s.

Antiquities, Law, Documents, Usages, etc.

Mores Catholici, or Ages of Faith. 3 vols. oct., £3 18s., cloth, or vols. 2 and 3 separately, £1 6s. each.

History and effects of the Mortmain Acts, by W. F. Finlason. oct., 6s. 6d., cloth.

A Journal of twenty years' captivity, etc., of Mary, Queen of Scots, by W. J. Walter. 2 vols. 18mo, 5s.

Letters on the Spanish Inquisition, by De Maistre. 18mo, 1s. 6d., cloth.

Observations on the Laws in Foreign States relative to Catholic subjects, by John Lingard, D.D. oct., 1s.

Documents to ascertain the sentiments of British Catholics in former ages respecting the power of the Popes, by John Lingard, D.D. oct., 2s.

A true account of the Gunpowder Plot, from Lingard and Dodd, by Rev. M. A. Tierney, F.R.S. F.S.A. oct., 2s. 6d.

History of Arundel, by Rev. M. A. Tierney. 2 vols. oct., £1 12s., cloth.

Compitum, or Meeting of the Ways at the Catholic Church. 6 vols., cloth. First 3 at 6s. each; last 3 at 5s. each.

Letters and Official Documents of Mary Stuart, Queen of Scots, by Prince Alexander Labanoff. 7 vols., £2 2s., cloth.

Letters of Mary, Queen of Scots. Selected and translated from Prince Labanoff's collection, by W. Turnbull, Esq. oct., 6s., cloth.

History of St. Cuthbert, by Very Rev. Mgr. Charles Eyre. oct., £1 1s.

Philosophy.

Twelve Lectures on the Connection between Science and Revealed Religion, by Cardinal Wiseman, 2 vols. oct., 10s., cloth.

System of Theology, by Leibnitz, translated, edited, and illustrated by the Rev. Dr. Russell. oct., 10s. 6d.

Genius of Christianity, by Chateaubriand, translated by Rev. E. O'Donnell. oct., 6s. 6d.

Fundamental Philosophy, by Balmez, translated, edited by O. A. Brownson, LL.D. (in preparation).

The Pope, by De Maistre, translated by Rev. Æ. M'D. Dawson. oct., 5s.

Protestantism and Catholicity, compared in their effects on the Civilization of Europe, by Balmez, translated. oct.

Conferences of Father Lacordaire, translated by H. Langdon. oct., 15s., or in 7 parts, 2s. each.

Considerations on the Eucharist, by Mgr. Gerbet, Bp. of Perpignan, translated. duodec., 4s. 6d., cloth.

Philosophy of History, by F. Von Schlegel, translated by J. B. Robertson, Esq. oct., 3s. 6d., cloth.

Discourses on University Education, by J. H. Newman, D.D. oct., 6s. 6d.

Essays in Natural History, by Charles Waterton, Esq. 1st and 2d series, 14s. 6d.

Fine Arts.

Volume III. of Essays on Various Subjects, by Cardinal Wiseman. 3 vols., oct.

Lives of the Dominican Artists, by Marchese, translated by Rev. C. P. Meehan. 2 vols. oct., 10s.

History of Painting, by Lanzi, Protestant translation. 3 vols. oct., 3s. 6d. each.

Lives of Painters, Sculptors, and Architects, by Vasari, Protestant translation. 5 vols. oct., 3s. 6d. each.

Present State of Ecclesiastical Architecture in England, by A. W. Pugin. oct., 9s., cloth.

True Principles of Pointed Architecture, by A. W. Pugin. quarto, 16s., and Apology, 12s.

Treatise on Chancel Screens and Rood Lofts, by A. W. Pugin. quarto, 15s.

Glossary of Ecclesiastical Ornament and Costume, by A. W. Pugin. quarto, £7 7s.

Specimens of Gold and Silver Work, by A. W. Pugin. quarto, £2 12s. 6d.

Floriated Ornaments, by A. W. Pugin. quarto, £3 3s.

Contrasts, setting forth the present decay of pure taste, by A. W. Pugin. quarto, £1 10s., cloth.

Illustrations of the Bible from select MSS. of the middle ages, by J. O. Westwood. oct., £1 11s. 6d.

Christian Art, by M. A. Rio. Protestant translation, 9s.

Manual of Gothic Architecture, by F. A. Paley. oct., 6s. 6d.

The Foreign Tour of Brown, Jones, and Robinson, by Richard Doyle.

Dublin: James Duffy, 7 Wellington Quay. London: Messrs. Burns & Lambert, 63 Paternoster Row.

THE CATHOLIC UNIVERSITY GAZETTE.

No. 21. THURSDAY, OCTOBER 19, 1854. One Penny.

NOTICES.

In consequence of an earnest wish, which has been expressed in Dublin and in the country, that the expenses of the University course should be reduced below the calculation, on which they were originally determined, it is proposed to limit them, including extras, to forty guineas for the thirty-eight weeks of a student's residence during the ensuing session; of which sum one-half will be paid on his coming into residence, and the other half by the feast of St. Matthias (Feb. 24), 1855.

This arrangement will not preclude gentlemen, who are so desirous, of paying a larger sum, without prejudice to community of academical advantages, social equality, and unity of discipline.

Several scholarships or exhibitions will be offered to competition, according to the number of students; which will have the effect of diminishing the expenses of residence still further to those who obtain them.

Two exhibitions or burses will be offered in November to competition, the one in classics, the other in mathematics. They will be open to all natives of Ireland, who bring a testimonial of good conduct from any approved school or college, or tutor. These exhibitions last for one year, and will be worth thirty-five pounds each.

The Candidates for the Classical Exhibition will be examined in passages in the Greek and Latin Classics, in Greek and Roman History, from the age of Pisistratus to that of Augustus, and the outlines of its chronology, and in ancient Geography; in Greek and Latin grammar, and in Latin and English composition.

Gentlemen who are desirous of attending the lectures of the University without residence in the University House, are requested to give in their names without delay to the Vice-Rector, at the Catholic University House, Stephen's Green. They will have admission to the Lectures during the ensuing session on the same footing as resident students, on the payment of £10, of which one-half will be paid on admission, and half by St. Matthias's day.

The University Course for the present session will comprehend Lectures in the works of Homer, Herodotus, Xenophon, the Greek Tragedians, Cicero, Livy, Virgil, and Horace; in Euclid and Algebra; in Logic; in Ancient (including Sacred) History; in Ancient Geography; in the French Language and Literature; in the Greek Testament; and in Latin and English Composition.

It is proposed to open at once, in a respectable part of Dublin, a lodging house for Catholic medical students, under the sanction of the Catholic University. The House will not be formally connected with the University, nor will the University be responsible for its inmates. They will in no sense be under its jurisdiction, or subject to its rules, or debarred from their free choice of lectures. The object contemplated is solely that of providing a dwelling, respectable, and reasonable in terms, for gentlemen who are brought to the metropolis for the purposes of professional education. Names of applicants for admission, accompanied by a recommendation from some Catholic practitioner of Dublin, may be sent to the University House, Stephen's Green Terms: £6 for the quarter (of three calendar months).

Clergy and Laity who have entered their names on the books of the University.

BISHOPS.

The Rt. Rev. Dr. Haly of Kildare.
The Rt. Rev. Dr. Walsh of Ossory.
The Rt. Rev. Dr. Foran of Waterford.
The Rt. Rev. Dr. Wareing of Northampton.
The Rt. Rev. Dr. Hogarth of Hexham.
The Rt. Rev. Dr. Keane of Ross.
The Rt. Rev. Dr. Leahy, Coadjutor of Dromore.

Very Rev. Dr. Husenbeth, Provost of Northampton.
Hon. J. F. Arundell.
J. Reginald Talbot, Esq.
The Hon. Charles Langdale.
Viscount Campden.
W. Monsell, Esq., M.P.
R. Biddulph Phillipps, Esq., Ledbury, Herefordshire.
Hon. T. Stonor.
Very Rev. D. Rock, D.D.
Very Rev. M. A. Tierney, Arundel.
J. M. Capes, Esq., Woodchester.

(To be continued).

THE list of Professors and Lecturers hitherto named stands as follows:—

Professor of Dogmatic Theology: the Rev. Father O'Reilly, D.D., S.J.

Professor of Sacred Scripture: the Very Rev. P. Leahy, D.D.

Professor of Archæology and Irish History: Eugene Curry, Esq., M.R.I.A., etc., etc.

Professor of Civil Engineering: Terence Flanagan, Esq., M.I.C.E.

Professor of Classical Literature: Robert Ornsby, Esq., M.A. Oxon.

Professor of Mathematics: Edward Butler, Esq., M.A. Dublin.

Lecturer on Political Economy: . . .

Lecturer on Poetry: D. F. McCarthy, Esq.

Lecturer on the Philosophy of History: T. W. Allies, Esq., M.A. Oxon.

Lecturer on Geography: J. B. Robertson, Esq.

Lecturer on Ancient History: James Stewart, Esq., M.A. Cant.

Lecturer on Logic: D. B. Dunne, Esq., D.D., D. Ph.

Lecturer on English Literature: E. Healy Thompson, Esq., M.A. Cant.

Lecturer on French Literature: M. Pierre le Page Renouf.

Lecturer on Italian and Spanish Literature: Signor Marani.

SEDES SAPIENTIÆ, ORA PRO NOBIS.

Professors and Lecturers of the University.

PERHAPS it may be interesting to the reader to be put in possession of a few particulars of the antecedents of some of the Gentlemen to whose care various departments of instruction are committed in the University. Of many of them indeed little need be said, as they are well known to Irishmen, either by their works or by their reputation. It is unnecessary, and would be officious, to use any commendatory words in behalf of Father O'Reilly, late Professor of Dogmatic Theology at Maynooth; of Dr. Leahy, whose study of the Scriptures is only rivalled among Irish theologians by the Most Reverend Primate; of Mr. Curry, whose original investigations into Irish Antiquities are appreciated by Protestants as well as by Catholics; of Mr. McCarthy, whose poems and other compositions, beautiful as they are, and emphatically popular, promise even more than they display; of Mr. Butler, of Trinity College, many years head inspector of the National Board; of Mr. John O'Hagan, and of Mr. Allies. But there are others, who, from the accidents of their life,—from their residence in foreign countries, or from the circumstance that their writings have been anonymous, or as being converts to the Catholic Church,—seem to claim some sort of introduction, on entering the new field of exertion, to which they are devoting themselves. And though it is a claim which will be preferred by their friends, and not by themselves, yet even they at least must think it right to concede to the necessity of the case what personally they would be glad to decline.

Mr. Flanagan has been employed in the profession of civil engineering many years in England and on the Continent. When a youth, at the instance of his uncle, Chief-Baron Woulfe, he was admitted for examination at the Royal Engineers; but, though his answers in mathematics were so brilliant that he was called up before the senior officers to show his demonstrations of some of the problems put before him, he preferred ultimately, according to his original intention, to enter at Trinity College, where he gained the first honours in science at successive examinations over the heads of several gentlemen who have since earned a distinguished name and position in that seat of learning. A competent judge declared his conviction, that, had he been able to stand, he would have had no difficulty in gaining the first fellowship for which he offered himself. Betaking himself to civil engineering, he studied his profession in Ireland and Belgium, and was employed in it for several years in the latter country. In England, he has successively held the offices of Resident Engineer of the Blackburn and Preston Railway, and Engineer-in-Chief, and afterwards General Manager, of the Blackburn and Bolton, and Blackburn and Clitheroe lines. Since, he has been the Engineer of the foreign lines, running from Antwerp to Rotterdam, and from Lisbon to Cintra. He was elected a member of the Institute of Civil Engineers, without being required first, as is usual, to become a graduate in it.

Dr. Dunne was educated at the Irish College at Rome. In his first year's philosophy he made a *saggio* in all the mathematical subjects of the year, and took the first premium in logic and metaphysics. He was afterwards selected by his Professor, in order to his degree, to defend as many as eight hundred conclusions in all philosophy,—in metaphysics, psychology, and the philosophy of religion. In his second year of theology, he defended about eighty dogmatic propositions; and had prepared himself to defend propositions *in universâ theologiâ*, when circumstances made a change in his plans. The result of these successes was, that, by the early age of twenty-three, he had taken a Doctor's degree both in Theology and in Philosophy.

Mr. Robertson, though not Irish born, is of Irish descent. He has lived for some years in Germany, and is known to scholars as the translator into English of Mœhler's Symbolique, and Schlegel's Philosophy of History. His contributions to the Dublin Review, which are numerous, have for the most part turned upon questions involving historical research.

Mr. Healy Thompson is also closely connected with various Irish families of distinction. He is a Master of Arts of the University of Cambridge, having in the course of his residence there succeeded in becoming a Scholar and double prizeman at Emmanuel College, and in taking honours, both classical and mathematical, at his University examination. Upon subsequent examinations in theology, he twice stood first in merit, and was selected for ecclesiastical preferment in consequence. He was also successively nominated Principal of several educational establishments, and held one of the most prominent positions, open to younger ecclesiastics in the Protestant Church, in the west end of London. After his conversion, he published two controversial works on the subject of the Papal Supremacy; the latter of which, on "the Unity of the Episcopate", in answer to Mr. Allies, at that time a Protestant, is strongly recommended by Dr. Kenrick, Archbishop of Baltimore, in his work on the Primacy. Since then, besides other literary occupations, he has been one of the editors and writers of the series called "the Clifton Tracts", and is the compiler of the Golden Manual, a book of devotion much used in England.

Mr. Ornsby has been for the last five years a resident of Dublin, and, though pledged to no political party, has through that period taken a zealous and practical interest in every Catholic and Irish object. He is a Master of Arts of the University of Oxford, where he early distinguished himself by gaining one of Lord Crewe's exhibitions. On his examination for his Bachelor's degree, he gained the highest honours in classics, and was afterwards elected Fellow of Trinity College. Subsequently he served

the College office of Lecturer in Rhetoric, and the University office of Master of the Schools; and was for four or five years actively engaged in private tuition. He has been, both before and since his conversion, a contributor to several periodical publications, a translator and editor of various historical and religious publications, and a constant writer of critical reviews. A life of St. Francis de Sales, from his pen, is in the press.

Signor Marani, a member of the University of Modena, has also resided some years in this place, and the high testimonials, which he has presented, show that he is too well known in its literary and domestic circles, to require more distinct notice here.

Mr. Stewart, who is a Master of Arts of Cambridge, began his career of academical success as a boy, by carrying off the first bursary for Latin prose composition from a hundred competitors. He gained also the first prize for Greek, three times; and, besides other successes, was gold medalist of his year. At Trinity College he was prizeman in his second year; and, in spite of severe illness, obtained, at his examination previous to his degree, both classical and mathematical honours. From that time to the date of his reception into the Catholic Church, he has been occupied in education, and in preparing young men for the Universities. The testimonials, which he has presented, contain letters in his favour from the Protestant Bishop of Durham, Dr. Maltby, one of the first Greek scholars of his day, as well as from other graduates in Oxford and Cambridge.

M. Pierre le Page Renouf is a native of Guernsey, and has the advantage of being equally at home in the English and French language and literature. To these he has since added a knowledge of German. He had just commenced his course at Pembroke College, in the University of Oxford, when he submitted himself to the Catholic Church, and was in consequence obliged to leave the sphere of an honourable ambition. He soon distinguished himself, young as he was, by his writings in the Dublin Review and elsewhere, in answer to the views of Dr. Newman and Mr. Allies, both of them at that time members of the Establishment. He has occupied for the last seven or eight years a post of education in a nobleman's family in France and Switzerland.

The year was too far advanced, when the opening of the University was determined on, to admit of arrangements for the formation of the School of Medicine this autumn. Meanwhile, as the public prints have already announced, the purchase has been made of the buildings in Cecilia Street, which have hitherto been the property of the Medical Schools in connexion with the Apothecaries' Company. These buildings contain accommodation for a Professorial Body of a very superior character, and supply every thing in the way of lecture-rooms, theatres, and apartments, that can be needed for the branches of science which come under the teaching of such an establishment.

Though time must elapse before they can be devoted to the purposes for which they have been obtained, it has been considered that it would be acceptable meanwhile to medical students and their friends, if, even without finding Lectures for them, the University could provide them with an abode. There are obvious advantages in a house set apart for an object of this kind, above those which can be found in any apartments, however respectable, to which accident may direct the stranger, desirous of residing in Dublin from the necessity of professional education; and though the University, set up on the principle of Catholicity, cannot avail itself of the services in any department of such lecturers, however distinguished and personally estimable, as belong to other religious communions, or directly sanction an attendance upon them, yet at the commencement of its operations, and at a time when it is not able to do more for the benefit of Catholic students of medicine, it will be serving them in an important matter, if it at least offers them a sort of home, comfortable and respectable, while, from the necessity of the case, they are still attendants on schools, in which, deservedly honoured as they are, the Catholic Religion is not professed.

L' Ecole des Hautes Etudes at Paris.

The new Institution at Paris, called *L'Ecole des Hautes Etudes*, has for many reasons a claim at this moment on the attention of those who are interested in the establishment of a Catholic University in this country. In the first place, its object is very much the same as our own, or rather has grown to be the same. Besides, it presents to us an instance, especially encouraging to Ireland, how the assaults of the enemy, and the sufferings of priests and people, do but end in the triumph of Christian Truth. To these considerations must be added the circumstance, that its distinguished Superior is an Irishman, and recals to our recollection those former centuries, when Ireland sent out her children so freely and so abundantly to undertake the foundation, or the presidency, or the teaching, of the schools of foreign countries.

This Institution was commenced by the immediate predecessor of the present Archbishop of Paris, a prelate of glorious memory; whose blood, offered in behalf of his flock, seems already to have borne those fruits of suffering, to which I have alluded, and to have called down from Heaven upon his flock the blessings which he so ardently desired for them. As one of his scholars in the seat of learning which he has founded, expresses it,

Audiit, et, miseratus oves, per prælia promptus,
Perque neces varias fertur, pia victima, pastor.
Heu scelus infandum! ruptæ dum fœdera pacis
Nectere, et insanos tentas cohibere furores,
Occidis, ac moriens extremâ voce "Beatum,
Si nostro", exclamas, "cessaret sanguine sanguis".

Nor has the Archbishop's been the only blood by which his Institution has been sanctified, nor that Institution the only school of devotion and science, which has occupied the spot on which it is placed. That spot was long ago, for centuries, the home of theologians, and it has become in the generation before us the scene and monument of Martyrs. It is no other than the famous Carmes, where, on the terrible outburst of the Revolution, in 1792, so many Bishops and Priests of France were massacred.

This is not the occasion for enumerating the noble foundations which were brought under the shadow of the great University of Paris, the first school of the Church. Nations, provinces, monastic bodies, had their several houses there, and royal personages and wealthy ecclesiastics rejoiced to leave endowments there for the benefit of religion and learning. The southern and more healthy bank of the river was allotted to it, and its manifold establishments gathered round the hill of St. Genevieve. The Carmelites were originally at an inconvenient distance from the Saint, till Philip the Fair, King of France, gave them ground at the foot of her hill, sufficient for a Church and Monastery. This was about the year 1300; and for the last two centuries before the dreadful events, to which I have referred, it is described, in particular, as having been one of the most peaceable asylums of science and faith. When the Revolution came, and the clergy, hindered, by their duty to the Church, from taking the oaths which were presented for their acceptance, were subjected to an imprisonment which was to end in death, the Carmelite Convent was one of the buildings selected for their confinement. Here, or rather in the small church attached to the Convent, in the month of August, 1792, were crowded first 120, and at length as many as 175 or 200, according to various accounts, of all ranks and ages of the clergy.

The first prisoners seem to have been the secular clergy of the city; to these were added a number of superannuated priests, who lived on pensions, and then a number of youthful seminarists. Besides these, were three Bishops, various Professors and Preachers, and the heads of certain religious congregations and collegiate bodies. The second of September was the day of their memorable conflict with the powers of evil, then for a brief season in the ascendant. On that day were imprisoned together in the house and garden of the Carmes (besides the Seculars), Benedictines, Capuchins, Cordeliers, Sulpicians, disbanded Jesuits, members of the Sorbonne, and of the College of

Navarre. The revolutionary tribunal held its sitting in one of the rooms of the Convent, and pronounced them guilty of disloyalty to France; and then the revolutionary soldiers impatiently burst in upon the prisoners to carry its sentence into execution. The massacre lasted for three hours; eighty priests were slaughtered in the garden; the walls of the orangery at its end, now a chapel, are still stained, or rather daubed over, with their blood. On about a hundred others the outward door of the Convent was opened for their passage into the street; they were called forward one by one; the assassins stood in double file, and, as their victims ran the gauntlet between them, above sixty perished under their blows, thirty-six or thirty-eight escaping into the city. These noble soldiers of the Church waited for their turn, and went to death and died, with their office books in their hands, and its psalms and prayers upon their tongues.

To have lived in Paris then, and to have heard the report, and seen the tokens, of what was going on, was to have some share in her agony who of old time looked upon One uplifted on the Cross; yet, bitter as the sorrow must have been, surely it was lighter after all, than that which has oppressed the Catholic heart at other miserable seasons. It was surely lighter than that which overspread Christendom at the time when religion was overthrown in England, while, for a long course of years, for the greater part of a century, some fresh deed of sacrilege was perpetrated day by day, and a false-hearted clergy and a cowardly laity allowed the monarch or his nobles in their violence and their avarice. For the death of traitors makes no sign, and whispers scarce a hope of a revival; but a martyrdom is a victory, and a Church which falls from an external blow, rises again by its inward vigour. This is fulfilled before our eyes in the instance of France, and of that memorable spot of which I have been speaking. Good reason why the late Archbishop should have placed his new institution in that sanctuary of martyrs, himself destined so soon afterwards to be gathered to their company.

Institutions, which are to thrive and last, generally have humble beginnings, nay, a scope narrower than that which they eventually profess; as there has been enough to suggest, even in the sketches which have been set before the reader in these pages. So has it been, so is it still perhaps, in the case of the school now under consideration. Its first object, when it opened in 1845, was one indeed of high importance in itself, being no less than that of providing Professors for the *petits séminaires* of France. However, it is also described as "a noviciate of ecclesiastics intended for teachers of the young clergy", which is something of an advance in dignity and moment upon the object as originally conceived. When the title was given, by which the school is designated, does not appear; but an "Ecole des Hautes Etudes", also promises, or presaged, more than the first profession of its founder. It speaks of high studies, and studies for their own sake, which hardly is equivalent to a school for schoolmasters. Perhaps it was discovered, as soon as attention was directed to the subject, that, in order to teach well, more must be learned by the teacher than he has formally to impart to the pupil; that he must be above his work, and know, and know accurately and philosophically, what he does not actually profess. Accordingly, we find the students are instructed, not only in the languages, but in the literatures, of Greece, Rome, and France; in general history; and in philosophy, and in the bearings of religion upon it, in which probably are included the study of the Evidences of Christianity, of the objections made to it, and their refutation. Nor is the direct cultivation of their minds forgotten; the perfection of our intellectual nature seems to be judgment; and what judgment is in the conduct of life, such is taste in our social intercourse, in literature, and the fine arts. Now we are told that it is provided, with a largeness of view which does honour to the projectors of the Institution, that these ecclesiastical students should be made acquainted with the ideas and sentiments, the tone of mind, and character of thought, and method of expression, which distinguish the great writers both of ancient and modern times, and that, in order that, while they exercise themselves

in composition, they may have a really good standard to work by, and may learn even unconsciously to imitate what has become familiar to them by frequent perusal.

Nor is this the limit of their studies; the present Archbishop has added mathematics, physics, and geology. Little is evidently now wanting to complete a University course; and accordingly we find they have been led for some time to present themselves for the examinations which are the condition of an academical degree. Two years ago they numbered as many as thirty-two licentiates in arts; and the doctorate, which is preceded by the study of the Fathers and ecclesiastical history, had then been attained by three. Meanwhile the Synod of Paris has made the Institution the metropolitan school of the province. Moreover, an association has been formed for founding burses in favour of poorer students, to which the ladies of the higher classes and the curés of Paris are liberally contributing.

The Institution would have no pretension to the historical name of "University", while it was confined to ecclesiastics; and the present Archbishop, pursuing the process of development, which had been so rapid in its movements before him, has opened it to the laity. The two descriptions of students are kept distinct, except at lecture, examinations, and literary meetings. The lay youths are received, as it would appear, after the age of eighteen, and are educated for the Professions, while they gain of course the benefit of being imbued with sound principles of religion. Literature and mathematics form their principal studies; they are practised, moreover, as well as the ecclesiastics, in logical accuracy of thought, in elocution and composition. Many of these youths pass on to the *Ecole Polytechnique*, or other government schools, or even belong to them, while they attend lectures at the Carmes.

The cause of truth, never dominant in this world, has its ebbs and flows. It is pleasant to live in a day, when the tide is coming in. Such is our own day; and, without forgetting that there are many rocks on the shore to throw us back and break us for the moment, and to task our patience before we cover them,—that physical force is ever on the world's side, and that the world will be provoked to more active enmity in proportion to our success,—still we may surely encourage ourselves by a thousand tokens all around us now, that this is our hour, whatever be its duration, the hour for great hopes, great schemes, great efforts, great beginnings. We may live indeed to see but little built, but we shall see much founded. The University of Louvain revived twenty years ago; a new University of Paris seems to be commencing now; it will be a crime and a shame if we, with such patterns before us, aim at less than they. Why is France, why is Belgium, to have more heart than Ireland? A sad page will it be in her history, if she, who boasts to be so Catholic, whose past sufferings have such merit, that she may gain from heaven what she will for the mere asking, who once had the ascendency in science, and has never lost the ascendency of faith, if she, of all the nations of the earth, loses *hope*, and throws a damp upon the flame of religious zeal and enterprise, which France and Belgium have lit.

Note.

This publication is not intended for the discussion of political subjects; but it may be replied to a Correspondent, who asks a question on the subject, in connexion with what was said *in transitu* in a former number, that, true though it be that the Duke of Wellington and Sir Robert Peel granted the Emancipation to fear of Ireland, there is no proof that this was the policy under which the Whig party had supported the measure for so many years previously.

CATHOLIC LITERATURE IN THE ENGLISH TONGUE.

It is proposed to form a list of works available for the purpose of a Catholic Education; and first, of works which are written by Catholics. The following is intended as a specimen or commencement, and will be made more complete, as opportunity admits, in subsequent numbers.

Though the works are for the most part of a standard character, they are not warranted and recommended by being placed on this catalogue, which is as yet only experimental.

Biblical, Dogmatical, Polemical, and Religious.

Heroic Virtue, by Pope Benedict XIV., translated. 3 vols., 12s.

Lectures on Principal Doctrines, by Cardinal Wiseman. duodec., 4s. 6d.

The Real Presence, 4s. 6d., and Reply to Turton, 4s. 6d., by Cardinal Wiseman.

Volume II. of Essays and Articles, by Cardinal Wiseman. 3 vols., £2 2s.

Introduction to the Sacred Scriptures, by the Most Rev. Dr. Dixon. 2 vols. oct., £1 1s.

The Four Gospels, translated by the Most Rev. F. Kenrick, D.D. oct., 10s. 6d.

The Acts of the Apostles, the Epistles, and Apocalypse, translated by the Most Rev. F. Kenrick, D.D. oct., 12s. 6d.

Primacy of the Apostolic See, by the Most Rev. F. Kenrick, D.D. 8s. 6d.

Validity of English Orders, by Right Rev. P. R. Kenrick, D.D. 2s.

End of Controversy, by Right Rev. Joseph Milner, D.D. duodec., 3s.

Evidences of Catholicity, by Right Rev. J. M. Spalding, D.D. duodec., 5s. 6d.

Essays and Reviews, by O. A. Brownson, LL.D., chiefly on Theology, Politics, and Socialism. oct., 7s. 6d.

Faith of Catholics, by Barington and Kirk, enlarged by Rev. J. Waterworth. 3 vols. oct., £1 11s. 6d.

The Four Gospels, translated by J. Lingard, D.D., with notes. oct., 7s. 6d.

Symbolism, by Moehler, translated by J. B. Robertson. 2 vols. oct., 14s.

Treatises and Tracts, by F. C. Husenbeth, D.D.

Treatise on Indulgences, by Bouvier, translated by Very Rev. F. Oakely. duodec., 5s. 6d.

Variations of Protestantism, by Bossuet, translated. 2 vols. oct., 5s.

Various works of St. Theresa, by Very Rev. J. Dalton. 5 vols.

Travels of an Irish Gentleman in search of a Religion, by T. Moore, edited by James Burke. oct., 5s.

Lectures on the Difficulties of Anglicans, by J. H. Newman, D.D. oct., 12s.

Lectures on the Present Position of Catholicism in England, by J. H. Newman, D.D. oct., 12s.

Paganism in Education, by M. l'Abbé Gaume, translated by Robert Hill. 3s.

Jesus, the Son of Mary, by J. B. Morris. 2 vols. oct.

Essay on Canonization, by Very Fr. Faber, D.D. 3s.

Devotion to the Heart of Jesus, by Rev. Fr. Dalgairns. duodec.

Evidences and Doctrines of the Catholic Church, by the Most Rev. John MacHale, D.D. oct., 6s.

Works of Right Rev. Dr. England. 5 vols. oct., £2 16s.

Catholic Morality, by Manzoni, translated. 2s.

Canons and Decrees of the Council of Trent, translated by Rev. J. Waterworth. oct., 10s. 6d.

Catechism of the Council of Trent, translated by J. Donovan, D.D. 2 vols. oct., £1 1s.

Unity of the Episcopate, by E. Healy Thompson. oct., 4s. 6d.

Life of our Lord Jesus Christ, translated.

Remarks on Anglican Theories of Unity, by E. Healy Thompson. oct., 2s. 6d.

Dublin: James Duffy, 7 Wellington Quay. London: Messrs. Burns & Lambert, 63 Paternoster Row.

THE CATHOLIC UNIVERSITY GAZETTE.

No. 22. THURSDAY, OCTOBER 26, 1854. One Penny.

NOTICES.

In consequence of an earnest wish, which has been expressed in Dublin and in the country, that the expenses of the University course should be reduced below the calculation, on which they were originally determined, it is proposed to limit them, including extras, to forty guineas for the thirty-eight weeks of a student's residence during the ensuing session; of which sum one-half will be paid on his coming into residence, and the other half by the feast of St. Matthias (Feb. 24), 1855.

This arrangement will not preclude gentlemen, who are so desirous, of paying a larger sum, without prejudice to community of academical advantages, social equality, and unity of discipline.

Several scholarships or exhibitions will be offered to competition, according to the number of students; which will have the effect of diminishing the expenses of residence still further to those who obtain them.

Two exhibitions or burses will be offered in November to competition, the one in classics, the other in mathematics. They will be open to all natives of Ireland, who bring a testimonial of good conduct from any approved school or college, or tutor. These exhibitions last for one year, and will be worth thirty-five pounds each.

The Candidates for the Classical Exhibition will be examined in passages in the Greek and Latin Classics, in Greek and Roman History, from the age of Pisistratus to that of Augustus, and the outlines of its chronology, and in ancient Geography; in Greek and Latin grammar, and in Latin and English composition.

The Candidates for the Mathematical Exhibition will be examined orally and on paper in Arithmetic, Algebra, the first six and the eleventh and twelfth books of Euclid, and in Conic Sections.

Gentlemen who are desirous of attending the lectures of the University without residence in the University House, are requested to give in their names without delay to the Vice-Rector, at the Catholic University House, Stephen's Green. They will have admission to the Lectures during the ensuing session on the same footing as resident students, on the payment of £10, of which one-half will be paid on admission, and half by St. Matthias's day.

The University Course for the present session will comprehend Lectures in the works of Homer, Herodotus, Xenophon, the Greek Tragedians, Cicero, Livy, Virgil, and Horace; in Euclid and Algebra; in Logic; in Ancient (including Sacred) History; in Ancient Geography; in the French Language and Literature; in the Greek Testament; and in Latin and English Composition.

It is proposed to open at once, in a respectable part of Dublin, a lodging house for Catholic medical students, under the sanction of the Catholic University. The House will not be formally connected with the University, nor will the University be responsible for its inmates. They will in no sense be under its jurisdiction, or subject to its rules, or debarred from their free choice of lectures. The object contemplated is solely that of providing a dwelling, respectable, and reasonable in terms, for gentlemen who are brought to the metropolis for the purposes of professional education. Names of applicants for admission, accompanied by a recommendation from some Catholic practitioner of Dublin, may be sent to the University House, Stephen's Green Terms: £6 for the quarter (of three calendar months).

The attention of Catholic Colleges is respectfully called to the following Notice, which appeared in substance in the Gazette of June 1.

Students of the University will be located in lodging-houses under the superintendence of a Dean; exceptions being made in favour of those who have the opportunity of living at home or in private families. Students who are desirous of availing themselves of *only the second course of Arts (i. e.* the second two years), may, on producing testimonials of *residence and good conduct for two years in an approved College*, present themselves at once for the second examination, and proceed to the degree of B.A. at the end of two years.

Externs of Catholic Colleges, that is, students who attend Lectures without residence, will in like manner at the end of two years of residence in their colleges, stand upon the same footing on which they would stand after the same two years passed at the University.

Students in Catholic Colleges, interns or externs, who wish to take advantage of the above provision, whether they are now to commence their first two years at their respective Colleges, and to come into residence at the University at the end, or, having passed them in their Colleges already, are proposing to come into residence at the University at once for their second two years, are requested to send in their names to the Vice-Rector, Catholic University House, Stephen's Green.

Clergy and Laity who have entered their names on the books of the University.

BISHOPS.

The Rt. Rev. Dr. Browne of Kilmore.
The Rt. Rev. Dr. Kilduff of Ardagh.
The Rt. Rev. Dr. Keane of Ross.
The Rt. Rev. Dr. Derry of Clonfert.
The Rt. Rev. Dr. Brown of Shrewsbury.
The Rt. Rev. Dr. Morris.

H. W. Wilberforce, Esq.
The Rev. H. Logan, LL.D.
The Very Rev. Dr. O'Brien, V.G.
Sir John Acton, Bart.
Frederic Lucas, Esq., M.P.
Comte de Montalembert.
Very Rev. Mgr. Talbot, Vatican.
The Prince Hohenlohe, Vatican.
Very Rev. Fr. Bresciani, Rome.
T. Meagher, Esq., M.P.
Very Rev. J. J. Döllinger, D.D., Munich.
Henry Meagher, Esq.
Rt. Hon. Lord Stafford.
F. A. Paley, Esq.
Edmund B. P. Bastard, Esq., Kitley, Devon.
Kenelm Digby, Esq.
Ambrose Lisle Phillips, Esq., Grace Dieu, Leicestershire.
Viscount Feilding.

(To be continued).

Specimens of questions to be answered in writing, by Candidates for the Mathematical Exhibition.

CONIC SECTIONS.

(*Geometrical Demonstrations will be required.*)

1. DEFINE the asymptotes of the hyperbola, and prove that on them are situated the angular points of all parallelograms formed by tangents to the curve drawn at the extremities of conjugate diameters.

2. If at the extremity of the latus rectum, a tangent be drawn to the parabola, and produced to meet the principal axis, the square on the part intercepted between the axis and the latus rectum is half of the square on the latus rectum.

3. The axis major of a hyperbola or ellipse being given in magnitude and position, and a parameter and the angle contained by the tangents at its extremities being given in magnitude only, to determine the distance between the foci, and hence construct the curve.

4. If from a given point two tangents be drawn to an ellipse, the line joining the points of contact will be bisected by the line drawn from the centre to the given point.

5. At a given point in the parabola, describe the circle of curvature, the principal axis and focus being given.

6. If an ellipse and a hyperbola have the same foci and the same axis minor, the

rectangle under the two radii vectores drawn to one of the points of intersection is double of the square on the semi-axis minor.

7. Prove that in the ellipse, if the distance between the principal vertex and the focus remain constant, the difference between this distance and that of the directrix from the same vertex varies inversely as the distance of the centre from the focus. Hence, in the parabola the principal vertex is equally distant from the focus and directrix.

Specimens of questions to be answered viva voce *by Candidates for the Mathematical Exhibition.*

CONIC SECTIONS

1. Directrix how determined in ellipse?—in hyperbola—in parabola?

2. Principal axis bisects all ordinates perpendicular to it.

3. In ellipse and hyperbola, latus rectum is a third proportional to.....—Corresponding proposition in the case of the parabola.

4. Characteristic property of tangent to ellipse?—to hyperbola?—to parabola?

5. Locus of intersection with tangent of perpendiculars on it from the foci of an ellipse or hyperbola.—Corresponding property in parabola.

6. In ellipse and hyperbola, rectangle under these perpendiculars equals.....?—In parabola, square on perpendicular equals...?

7. What property of a diameter is common to parabola, ellipse, and hyperbola?—Hence determine centre in the two latter curves, and direction of principal axis in the first.

8. From a point in axis major draw a tangent to ellipse;—to hyperbola.—Analogous problem in parabola.

9. In parabola, tangent at extremity of latus rectum passes through intersection of directrix with principal axis.—Does the same property hold in the other curves?

10. The tangent, normal, and radii vectores at any point in the ellipse and hyperbola form a harmonic pencil.—What in the parabola?

11. In ellipse and hyperbola, axis major is divided harmonically by curve, tangent, and ordinate.—Analogous property in parabola.

12. Asymptotes of the hyperbola?—How drawn?—May be considered as a pair of conjugate diameters.

13. Conjugate hyperbolas.—The lines joining the four foci form a square.

14. Abscissas are taken on one asymptote forming a geometrical progression; the ordinates parallel to the other asymptote are also in a geometrical progression.

List of books to be consulted by Candidates for the Mathematical Examination.

Hutton's Course of Mathematics.
De Morgan's Arithmetic.
Thomson's Arithmetic.
Simson's Euclid.
Potts' Euclid.
Thomson's Euclid.
Young's Algebra.
Thomson's Algebra.
Whewell's Conic Sections.

SEDES SAPIENTIÆ, ORA PRO NOBIS.

Education in the middle ages.

I CONTINUE my extracts from the *Analecta Juris Pontificii*. The learned author has already described the early ecclesiastical schools, exemplifying them from the notices which remain concerning the Seminary in the Patriarchium of the Lateran. Then he proceeded to the schools which Charlemagne founded and Alcuin modelled, and which lasted for the four centuries between the latter half of the eighth and of the twelfth centuries. These were, in one point of view, the restoration of the ancient seminaries, whether they were in cathedrals or in cloisters; but they were connected with a new institution called Public Schools, which at first were merely preparatory schools of secular learning, of grammar and logic, to which lay youths were admitted with the ecclesiastical students. However, towards the end of the period, philosophy seems to have had

a more distinct place in the course of studies, and thus the ground was laid for its introduction and development in the Universities which followed. To these we have now to direct our attention.

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4. *Universities; their constitution and public teaching.*

"Founded in privilege, Universities rested in privilege as their basis. No general law, no constitution of Popes or decree of Councils, prescribed their erection in the provinces of the Christian world. They consisted of an aggregation of schools, governed by a body of doctors, who divided among them the several branches of instruction, which were united under one master in the Public Schools. This at once distinguished Universities from more ancient institutions. Another characteristic distinction lay in the creation of scholastic theology, and the systematizing of canon law. Instruction in theology and ecclesiastical law became the badge and glory of Universities. Such names as Albertus Magnus and St. Thomas Aquinas command the admiration of ages. This able succession of doctors, by which Universities were nursed, clothed the Catholic dogmas with defences impenetrable to the shafts of error. They rendered equal service to secular learning. Heirs of a method introduced by the public schools, they educated the laity in the same way as the clergy, and European society is entirely indebted to them for the civilization which it so rapidly acquired. This consecrated the fraternity of the sciences no less than the laws of dependence which united them; directing them towards a common action, they brought them together to the triumph of Christianity in a society based upon the Gospel.

"In the thirteenth century, the principal universities attained to the *apogee* of their power and renown. The fourteenth saw the Popes authorizing a still greater number in different quarters. Boniface VIII. erected the University of Fermo by the bull, 'In suprema', given at Rome, Jan. 16, 1303; its erection was supplicated for the use, not only of the inhabitants of the city, but also for those of the neighbouring towns. And Boniface authorized it 'ad instar studii Bononiensis', with all the faculties and privileges granted to the professors and students at Bologna. The same Pope erected the University of Avignon by the bull 'Conditoris omnium', dated at Anagni, July 1, 1303, this city being, as says the bull, most suited for a University. The Pope gives to the Lecturers the faculty of teaching, and making licentiates and doctors in canon and civil law, medicine, and the liberal arts. The candidate for the doctorate shall be presented to the Bishop, and in his presence the Professors of that branch to which he aspires shall examine him, and the Bishop shall give the degree to such as are worthy, as the professors shall advise. In 1307, Clement V. founded the University of Perugia by the bull 'Super specula', because this city 'devotam semper gessit voluntatem in Romanos pontifices'; and, inasmuch as it was abundantly provided with all the necessaries of life, it would attract a great number of scholars'. In 1332, John XXII., by the bull 'Cum civitas', founded the University of Cahors. At the request of Humbert, dauphin of the Viennois, Benedict XII. founded in 1339 the *Studium Generale* of Grenoble, where scholars could obtain the doctorate in canon and civil law, medicine, and *belles-lettres*. The University of Pisa owed its erection to Clement VI., who, considering 'urbis quietem, victualium abundantiam et hospitiorum, insignem fertilitatem, et commoditates plurimas, quam civitas per mare et terras habere dignoscitur', granted the request of the Pisans. He also erected the University of Prague by the bull 'Considerantes eximiam', Jan. 24, 1347. That of Cologne owed its erection to the bull of Urban VI., 'In supremâ'; who also founded that of Furfkirchen in Hungary in 1383, at the instance of King Louis.

"Although in the fifteenth century, the foundation of Universities was less frequent, it still affords instances of some distinguished ones. In 1405, Louis, prince of Achaia, represented to Benedict XIII. (Peter de Luna) that the wars in Lombardy having interrupted the action of Universities, many pro-

fessors of Pavia and Placentia wished to re-establish them in some city of Piedmont, and more particularly in Turin. The Pontiff therefore erected the University of that city by the bull 'In supremâ' of the 25th of October, 1405. That of Louvain was founded in 1426 by the bull 'Sapientiæ imparcescibilis', issued at the instance of the Duke of Brabant and the chapter and burgomaster of Louvain. A University was erected at Treves in 1454 by Nicholas V. That of Bourges owed its origin to the bull of Paul II. 'Etsi a summo', given in 1454, at the request of the duke of Acquitaine. The same Pope erected that of Venice in 1470. Pius II. had constituted that at Nantes in 1460 by the bull "Inter felicitates', with faculties for conferring degrees in theology, canon and civil law, and medicine. Alexander V. founded a *Studium Generale* in Valence.

"The small number of Universities founded in the sixteenth century was the result of special causes. Cardinal Otho, Bishop of Augsburgh, petitioned for that of Dilengen from Julius III. in 1552, for those who wished to study under professors really Catholic. That of Douay, authorized by Pius IV. in 1559, was equally destined to be a bulwark against heresy.

"It has been asked whether the Universities should not have followed the collegiate system of the ancient schools, and withdrawn their students from intercourse with society, in order the better to guard their piety and morals, while they were undergoing their scientific course. Grave considerations seem to oppose the realization of this wish. In those ages of faith, more than at any other time, an external public instruction was necessary, luminous as the Church herself, that city set upon a hill. Those ages, eager for knowledge and deprived of books, passionately fond of religious study, required a more accessible mode of instruction than was given in the retirement of colleges and cloisters. The Church loudly proclaimed her doctrines before society; she laid hold of the public mind, and generations progressed in the light of this instruction.

In the next place, embracing sacred and human science, Universities showed the close relationship, no less than the mutual dependence, of the two. The Church exercised her divine mission throughout the whole range of instruction. Men devoted to government, political and civil law, medicine, or the liberal arts, all studied at the Universities, as well as clerks and religious. Would it be possible to enforce upon them the Collegiate system, the rule of the clerical schools, and make it a condition to their acquiring science, and of rendering themselves worthy of public employments? From the moment that the internal constitution was incapable of reaching a portion of the students, would it not become impracticable for the others?

"In the third place, we must remember that clerks sent to the University were for the most part already irrevocably attached to the service of the Church by holy orders or ecclesiastical duties. They had stood the proof of the episcopal school; now their virtue and their vocation was to be tried. Besides, Colleges were created near the principal Universities, where ecclesiastics, who followed the course, had in some measure the advantages of cathedral schools. The Regulars of different orders formed a considerable party in the *personnel* of the Universities. None of them commenced their studies without having passed through their noviciate, and having been bound to it by a religious profession. Each institution established hostels at the seat of the University for the Masters and Students of their order. It is evident that elements so various could not receive an internal organization, which should produce the same uniformity in the manner of life, which there was in study. To wish to group these elements in a collegiate constitution would have been to pursue a chimera.

Inasmuch as Universities were institutions, neither diocesan, nor provincial, nor yet exclusively clerical, they were obliged to live on privilege without entering regularly into the sphere of the hierarchy.

"Moreover, we must not forget, that science was far from that perfection, which the constitution of Universities impressed upon it. It was necessary in the first place to appeal to all the traditions, to all the

schools, to the manuscripts of cathedrals and cloisters, to eminent minds among all the orders, throughout all the provinces, amongst all classes, and to offer them a common centre, at which to meet and to clear their views by disputation, and to coöperate for the common good of all. The system of Universities, such as was established, could alone have supplied the wants of the age. Cathedral and convent schools, isolated from one another, never could have constructed scholastic theology and the science of the holy Canons by themselves. Nor could they have given the body of human sciences an hierarchical form, or have preserved unity in the branches of instruction. These results were reserved for the collection of light and labour, which the University constitution secured.

"The Religious Orders, besides the private Studies which they had in their convents, took a most splendid part in the labours of the Universities. In the Constitutions of the Friars Preachers we see inculcated the very highest idea of sacred science; they perfectly show the excellence and usefulness of study. They provide that the Brothers should always be learning or meditating. The Prologue, which is the fundamental statute, says, 'Cum ordo noster specialiter ad prædicationem et animarum salutem ab initio noscatur institutus fuisse, et studium nostrum ad hoc debeat principaliter intendere, ut proximorum animabus possimus prodesse etc.' Then follows what we said above, 'Ipsi vero in studio taliter sint intenti, ut de die, de nocte, in domo, itinere, legant aliquid, vel meditentur'. Each province of the Order was bound to have a *Studium Generale;* and besides, to send certain religious to study at the most flourishing institutions, provided with at least three books, the Bible, the books of history, and the Sentences. These details show what were the difficulties of learning, and at what cost, the results from Universities were obtained. The same Constitutions of the Friars Preachers have a regulation denoting the provinces of the Order, which are bound to send two religious each to study at Paris. They are those of Spain, Toulouse, St. Dominic, Germany, Lombardy, Saxony, Dalmatia, Dacia, Poland, Greece, the Holy Land, Arragon, and Bohemia. Other provinces are bound to send three. As to the *Studium Generale* of each province, each Provincial had the power of sending two students to it.

"The Constitution of the Order of St. Augustine prescribe *Gymnasia Generalia* for each province, to which the General can send the students of all the convents and of the minor gymnasiums. Before admitting any one to the studies, it must be ascertained, 'quod sit persona humilis, et vitæ ac famæ laudabilis, ac nullâ infamiâ notorie infamatus'. That which they prescribe respecting the order of studies, is worthy of notice. They prohibit the admission of such students as shall not be known to be well versed in grammatical teaching. They condemn the presumption of such as, after applying themselves to grammar and having hardly learned its formulas, wish prematurely to begin logic. 'Quia vero multoties occurrit, ut juvenes, dum in grammaticalibus instruuntur, regulis ac formulis grammaticis vixdum plene perceptis, se in gymnasiis recipi, quibus modis possunt, arte ac precibus satagunt, propropere ac immature logicalia aggressuri, stricte prohibemus, ne ad artium studia aliquis promoveatur, nec pro studente ullo modo habeatur, nisi is primum fuerit in grammaticalibus disciplinis sufficienter instructus'. Two years should be given to Dialectics. 'Ordinamus et præcipimus, ut qui in aliquid Studium admissi fuerint, et in . . . . . gymnasiis locati, duobus saltem annis integris in dialecticæ studiis se exerceant, nec physicis disciplinis eo tempore vacare præsumant; ne scientiam et modum sciendi perdiscendo confundant; interim tamen grammaticalia eis non prohibemus'. For now that they are admitted to the gymnasium, they must learn with care and in succession the books on dialectics; and not, omitting points in detail, employ themselves in skimming over easier subjects through ostentation, and in order to pass on to higher branches.

"Two years more are given to Philosophy, during which time the students are allowed on no account to enter upon scholastic theology. 'Qui integro biennio dialecticis intenderit, et in eis non parum profecisse à

magistro regente cum examinante judicatus fuerit, ad philosophiæ studia admittatur, in quibus etiam altero biennio versetur, nec hic temporis quovis prætextu ad scholasticam theologiam assumatur, sed in philosophicis ac dialecticis disciplinis seipsum exerceat' At the end of their philosophy, a rigorous examination is held, to see if the students have made sufficient progress profitably to begin theology. We will cite the text of of the Constitutions. 'Cursores, (quos non proprie ceu graduatos novit religio,) in eo statu triennio perseverent theologiæ sacræque scripturæ operam; egregie navando, arguendo, disputando, et ea omnia perficiendo quæ sacræ theologiæ professorem decent, quibusque idonei reddi possint ut aliorum lectores aliquando et magistri dici et esse merito valeant'. In order to become a Reader, three more years of theology are required; and, after two years of Readership, the student becomes a Bachelor in theology; and then, in succession, Licentiate, and Doctor. In all, according to the Constitutions of the Augustinians, more than fifteen years of study are required, in order to obtain the degree of Doctor of Theology".

(To be concluded.)

CATHOLIC LITERATURE IN THE ENGLISH TONGUE.

It is proposed to form a list of works available for the purpose of a Catholic Education; and first, of works which are written by Catholics. The following is intended as a specimen or commencement, and will be made more complete, as opportunity admits, in subsequent numbers.

Though the works are for the most part of a standard character, they are not warranted and recommended by being placed on this catalogue, which is as yet only experimental.

Poetry and Polite Literature.

Third Volume of Essays and Articles, by Cardinal Wiseman. 3 vols. oct., £2 2s.

Works of Gerald Griffin, edited, with a Life, by his Brother.

Poets and Dramatists of Ireland, by D. F. McCarthy. 1 vol. 18mo, 1s.

Book of Irish Ballads, by D. F. McCarthy. 1 vol. 18mo, 1s.

Ballads, Poems, and Lyrics, by D. F. McCarthy. 1 vol. crown oct., 7s. 6d.

Dramas from Calderon, translated by D. F. McCarthy. 2 vols. oct., 12s.

The Betrothed, by Manzoni, Protestant translation. 2 vols.

Tales, Grantley Manor, and Lady Bird, by the Lady Georgiana Fullerton. each 3 vols.

The Jew of Verona, a tale of the Italian revolution of 1846–7, translated.

Tales for the Young, by Von Schmid, Canon of Augsburg, translated. 3 vols.

Geraldine, a Tale of Conscience, by E. C. A. small oct., 5s.

Loss and Gain. Duffy. duod., 4s.

Catholic Florist, a Guide to the Cultivation of Flowers for the Altar, with a Preface by the Very Rev. F. Oakely. 5s.

Kate Geary, or Irish Life in London. A Tale of 1849, by Miss Mason. sm. oct., 5s.

Sunday in London, by J. M. Capes. Longmans.

Lyra Catholica, a translation of the Hymns in the Breviary and Missal, by Rev. E. Caswall. 18mo, 4s. 6d.

Marco Visconti, by T. Grossi. Protestant translation. 5s.

The Pilgrim, or Truth and Beauty in Catholic Lands. 2s. 6d.

Mount St. Lawrence. A Tale. 2 vols. oct., 12s.

Fine Arts.

Volume III. of Essays on Various Subjects, by Cardinal Wiseman. 3 vols., oct.

Lives of the Dominican Artists, by Marchese, translated by Rev. C. P. Meehan. 2 vols. oct., 10s.

History of Painting, by Lanzi, Protestant translation. 3 vols. oct., 3s. 6d. each.

Lives of Painters, Sculptors, and Architects, by Vasari, Protestant translation. 5 vols. oct., 3s. 6d. each.

Present State of Ecclesiastical Architecture in England, by A. W. Pugin. oct., 9s., cloth.

True Principles of Pointed Architecture, by A. W. Pugin. quarto, 16s., and Apology, 12s.

Treatise on Chancel Screens and Rood Lofts, by A. W. Pugin. quarto, 15s.

Glossary of Ecclesiastical Ornament and Costume, by A. W. Pugin. quarto, £7 7s.

Specimens of Gold and Silver Work, by A. W. Pugin. quarto, £2 12s. 6d.

Floriated Ornaments, by A. W. Pugin. quarto, £3 3s.

Contrasts, setting forth the present decay of pure taste, by A. W. Pugin. quarto, £1 10s., cloth.

Illustrations of the Bible from select MSS. of the middle ages, by J. O. Westwood. oct., £1 11s. 6d.

Christian Art, by M. A. Rio. Protestant translation, 9s.

Manual of Gothic Architecture, by F. A. Paley. oct., 6s. 6d.

The Foreign Tour of Brown, Jones, and Robinson, by Richard Doyle.

Antiquities, Law, Documents, Usages, etc.

Mores Catholici, or Ages of Faith. 3 vols. oct., £3 18s., cloth, or vols. 2 and 3 separately, £1 6s. each.

History and effects of the Mortmain Acts, by W. F. Finlason. oct., 6s. 6d., cloth.

A Journal of twenty years' captivity, etc., of Mary, Queen of Scots, by W. J. Walter. 2 vols. 18mo, 5s.

Letters on the Spanish Inquisition, by De Maistre. 18mo, 1s. 6d., cloth.

Observations on the Laws in Foreign States relative to Catholic subjects, by John Lingard, D.D. oct., 1s.

Documents to ascertain the sentiments of British Catholics in former ages respecting the power of the Popes, by John Lingard, D.D. oct., 2s.

A true account of the Gunpowder Plot, from Lingard and Dodd, by Rev. M. A. Tierney, F.R.S. F.S.A. oct., 2s. 6d.

History of Arundel, by Rev. M. A. Tierney. 2 vols. oct., £1 12s., cloth.

Compitum, or Meeting of the Ways at the Catholic Church. 6 vols., cloth. First 3 at 6s. each; last 3 at 5s. each.

Letters and Official Documents of Mary Stuart, Queen of Scots, by Prince Alexander Labanoff. 7 vols., £2 2s., cloth.

Letters of Mary, Queen of Scots. Selected and translated from Prince Labanoff's collection, by W. Turnbull, Esq. oct., 6s., cloth.

History of St. Cuthbert, by Very Rev. Mgr. Charles Eyre. oct., £1 1s.

Collections towards illustrating the Biography of the Scotch, English, and Irish members of the Society of Jesus, by George Oliver, D.D. oct., 12s., cloth.

Historical Researches into the power of the Pope in the middle ages, by M. Gosselin, translated by Rev. M. Kelly. 2 vols., oct., 14s., cloth.

Hierurgia, by D. Rock, D.D. oct., 16s., cloth.

The Church of the Fathers, by D. Rock, D.D. 3 vols., oct., £3 2s., cloth.

Volume I. of Essays on various Subjects, by Cardinal Wiseman. 3 vols., oct.

Lectures on the Ceremonies of Holy Week, by Cardinal Wiseman. oct., 5s., cloth.

History of the Religious connection between England and the Holy See, from A.D. 179 to 1594, by Rev. W. Waterworth, S.J. oct., 7s., cloth.

Canons and Decrees of Council of Trent, with external and internal history, by Rev. J. Waterworth. oct., 10s. 6d.

Rome under Paganism and the Popes, by John Miley, D.D. 2 vols., oct.

Feasts, fasts, and observances of the Catholic Church, by Rev. Alban Butler. 2 vols., oct., 8s.

St. Peter, his name and office, by T. W. Allies. oct., 7s.

The Bible in the middle ages, by L. A. Buckingham. oct., 7s. 6d.

Broad-Stone of Honour, by Kenelm H. Digby, Esq. 6 vols., 3s. 6d. each.

Commentaries upon Universal and Public Law, by G. Bowyer, Esq., M.P.

Dublin: James Duffy, 7 Wellington Quay. London: Messrs. Burns & Lambert, 63 Paternoster Row.

THE CATHOLIC UNIVERSITY GAZETTE.

No. 23. THURSDAY, NOVEMBER 2, 1854. One Penny.

NOTICES.

In consequence of an earnest wish, which has been expressed in Dublin and in the country, that the expenses of the University course should be reduced below the calculation, on which they were originally determined, it is proposed to limit them, including extras, to forty guineas for the thirty-eight weeks of a student's residence during the ensuing session; of which sum one-half will be paid on his coming into residence, and the other half by the feast of St. Matthias (Feb. 24), 1855.

This arrangement will not preclude gentlemen, who are so desirous, from paying a larger sum, without prejudice to community of academical advantages, social equality, and unity of discipline.

Several scholarships or exhibitions will be offered to competition, according to the number of students; which will have the effect of diminishing the expenses of residence still further to those who obtain them.

Two exhibitions or burses will be offered in November to competition, the one in classics, the other in mathematics. They will be open to all natives of Ireland, who bring a testimonial of good conduct from any approved school or college, or tutor. These exhibitions last for one year, and will be worth thirty-five pounds each.

The Candidates for the Classical Exhibition will be examined in passages in the Greek and Latin Classics, in Greek and Roman History, from the age of Pisistratus to that of Augustus, and the outlines of its chronology, and in ancient Geography; in Greek and Latin grammar, and in Latin and English composition.

The Candidates for the Mathematical Exhibition will be examined orally and on paper in Arithmetic, Algebra, the first six and the eleventh and twelfth books of Euclid, and in Conic Sections.

Gentlemen who are desirous of attending the lectures of the University without residence in the University House, are requested to give in their names without delay to the Vice-Rector, at the Catholic University House, Stephen's Green. They will have admission to the Lectures during the ensuing session on the same footing as resident students, on the payment of £10, of which one-half will be paid on admission, and half by St. Matthias's day.

The University Course for the present session will comprehend Lectures in the works of Homer, Herodotus, Xenophon, the Greek Tragedians, Cicero, Livy, Virgil, and Horace; in Euclid and Algebra; in Logic; in Ancient (including Sacred) History; in Ancient Geography; in the French Language and Literature; in the Greek Testament; and in Latin and English Composition.

It is proposed to open at once, in a respectable part of Dublin, a lodging house for Catholic medical students, under the sanction of the Catholic University. The House will not be formally connected with the University, nor will the University be responsible for its inmates. They will in no sense be under its jurisdiction, or subject to its rules, or debarred from their free choice of lectures. The object contemplated is solely that of providing a dwelling, respectable, and reasonable in terms, for gentlemen who are brought to the metropolis for the purposes of professional education. Names of applicants for admission, accompanied by a recommendation from some Catholic practitioner of Dublin, may be sent to the University House, Stephen's Green Terms: £6 for the quarter (of three calendar months).

The attention of Catholic Colleges is respectfully called to the following Notice, which appeared in substance in the Gazette of June 1.

Students of the University will be located in lodging-houses under the superintendence of a Dean; exceptions being made in favour of those who have the opportunity of living at home or in private families. Students who are desirous of availing themselves of *only the second course of Arts (i. e.* the second two years), may, on producing testimonials of *residence and good conduct for two years in an approved College*, present themselves at once for the second examination, and proceed to the degree of B.A. at the end of two years.

Externs of Catholic Colleges, that is, students who attend Lectures without residence, will in like manner at the end of two years of attendance at their respective colleges, stand upon the same footing on which they would stand after the same two years passed at the University.

Students in Catholic Colleges, interns or externs, who wish to take advantage of the above provision, whether they are now to commence the first two years at their respective Colleges, and to come up to the University at the end, or, having passed them in their Colleges already, are proposing to come up to the University at once for their second two years, are requested to send in their names to the Vice-Rector, Catholic University House, Stephen's Green.

Gentlemen, who wish to enter into residence, or to attend the Lectures, are requested to present themselves at the University House, on Friday morning next, at 11 o'clock, a.m.

The Classical, Mathematical, and Modern Language Lectures, will commence on Monday morning, November 6th.

A series of introductory or inaugural Lectures, open to the public, will be delivered on Thursdays during the present term, by the Rector, Professors, and Lecturers, on the following subjects respectively, as far as the number of weeks allows, viz.:

On Thursday, November 9, by the Rector. Subject—*The opening of the Schools of the University.*

On succeeding Thursdays,
by the Professor of Holy Scripture,
the Professor of Classical Literature,
the Professor of Mathematics,
the Lecturer in Poetry,
the Lecturer in the Philosophy of History,
the Lecturer in English Literature,
the Lecturer in French Literature,
the Lecturer in Italian Literature.

The Examiners for the Exhibitions, to be given in the course of November, are as follows:

For the Classical Exhibition.

The Very Rev. the Vice-Rector.
The Professor of Classical Literature.
H. W. Wilberforce, Esq., M.A., of Oriel College, Oxford.

For the Mathematical Exhibition.

The Professor of Mathematics.
The Rev. Fr. M. O'Ferrall, S.J.
The Rev. W. G. Penny, M.A., of Ch. Ch., Oxford.

Mr. Penny was the first mathematician of his year at Oxford.

The continuation of the List of Honorary Members is unavoidably suspended.

SEDES SAPIENTIÆ, ORA PRO NOBIS.

On the opening of the Schools in Arts.

At length the time is come, when one object of these Papers, and that the primary object, has been accomplished; or at least superseded. That object was to keep before the minds of Catholics, the undertaking which was their occasion, during the suspense which necessarily preceded its actual

commencement; to connect together, in its behalf, as successive steps of one movement, the proceedings of the first days of June with those of November; and to employ the interval of inaction, which otherwise would have turned to its prejudice, into an opportunity of circulating information on the nature of University institutions. November is come, and we may look back upon the past, and recognise with thankfulness, that, as the feeling in favour of our work, which prevailed in June, was far warmer and stronger than it had been in the previous year, so in turn a more decisive sentiment and a more intelligent apprehension as to its aims and prospects, manifests itself on all sides of us in November than in June.

It requires some explanation then why this small publication, which has aimed at a share in bringing about this hopeful state of things, should not come to an end, and give place to the real business of the institution itself which it has heralded. And so it certainly would, unless distinct objects, connected with the University, were obviously assignable, which call for its continuance at present.

But, even as regards its original drift, of which I have been speaking, it would be a mistake to suppose, that, because much has already been done towards the object which we have at heart, nothing still remains for us to do. It should be clearly understood, that, when the persons, to whom are committed the first steps of the establishment of the University, named the 3rd of November, St. Malachi's day, for the formation of its classes, they never for one moment supposed that at that date an institution was to start perfect and complete, *omnibus numeris*, like the divinity in classical mythology. They contemplated the date in question, or rather the whole term intervening between it and Christmas, as nothing more than a time of gathering and *rendezvous* for a formal inauguration and a real establishment of the academical schools, which was necessarily still to come. If we were to linger on the brink of a great undertaking, waiting for a simultaneous plunge on the part of the whole host who eventually would coöperate in our advance, we should never win the day, we should never begin the fight. Great achievements are the reward of those who march forward boldly, in the confidence, that, if they go first, many will follow. When the Romans crossed for the conquest of Britain, and the landing was dangerous, the standard-bearer of the tenth legion jumped into the water, and bade the soldiers of Cæsar do as he did. It has been the uniform tenour of the doctrine inculcated in these pages, that, in matters of literature and science, as in those of religion, the supply must be before the demand, and that the thirst of knowledge must be excited by the sight of its living waters.

Nor is this all that suggests itself upon the point. Parents, and others interested in the education of youth, think it time enough to decide upon the merits of an institution, and whether they will give it their support, when it is actually set up; and they can afford to wait till they see it in action. They will not take the trouble of making up their minds whether to avail themselves of its advantages, till what as yet is an hypothesis has become a fact. They need to have their imagination stimulated by its bodily presence, in order to their viewing it as a matter of practical concern; and then at length they begin to entertain the question, to weigh it, to look one at another for advice and countenance, to ascertain what persons of influence mean to do, to take up the subject for the second time or the third, and then finally to prepare and to settle themselves after much procrastination for declaring themselves in its favour. Hence any cautious observer of events has long ago perfectly understood, that, as the acts of last May and June were but preliminary to those of November, so the opening of the schools of the University on the Feast of St. Malachi is nothing else than the necessary introduction of a great work still to come, which cannot be accomplished except in a sufficient course of time, and through many successive operations.

For this reason, there is no intention on the part of the authorities of the University to distinguish the present stage of its proceedings by any celebration or solemnity; and this the rather, because, during the ab-

sence of three out of the four Archbishops from the country, such a solemnity could neither be decorously contemplated, nor adequately carried out.

At the same time, unreasonable as would have been any anticipation, that the University was now to start at once with its sufficient complement of students, and its regularly arranged classes, it is most satisfactory to find, that scarcely a day passes, but brings to its authorities fresh names of young persons, who intend to avail themselves of its teaching; so much so, that this very circumstance renders it impossible, or at least unjust to its prospects, to set down any number, the accident of yesterday or to-day, as the measure of a list which is continually enlarging. It is satisfactory also to be able to state, that they have already found it necessary to fit up a second House for academical purposes, and that this has already proved too small for the demand, its separate apartments being bespoken, and room in addition required more quickly than it has as yet been supplied. And it is satisfactory to have grounds for saying that the present term will be, as was anticipated and intended, but a period of assembling and collecting students for the new year, which is soon to open upon us. They have, then, abundant considerations to give them encouragement, or rather to impress on them the obligation, to prosecute a work with vigour, which ought to be slow of growth if it is to be enduring.

In this point of view it is no paradox to say, that while they have never anticipated an overwhelming influx of students at a moment, nothing would they deprecate more than such an occurrence, were it probable. They wish to begin with a definite number, whom they may form on the desired model of University life, and then to add others to them, and thus to consolidate their work as they proceed; for a University is like an imperial power, which will surely come to pieces, if its acquisitions outrun its organization.

The Ancient University of Dublin.

The most prominent distinction between the primitive and the medieval schools, as I have already many times said, was, that the latter had a range and system in the subjects and manner of their teaching, which were unknown to the former. The primitive schools, for instance, lectured from Scripture with the comments of the Fathers; but the medieval schools created the science of theology. The primitive schools collected and transmitted the canonical rules and traditions of the Church; the medieval schools taught the science of canon law. And so as regards secular studies, the primitive schools professed the three sciences of grammar, rhetoric, and logic, which make up the Trivium, and the four branches of the mathematics, arithmetic, geometry, astronomy, and music, which make up the Quadrivium. On the other hand, the medieval schools recognised philosophy as a science of sciences, which included, located, connected, and used all kinds and modes of knowledge; they enlarged the sphere and application of logic; and they added civil law, natural history, and medicine to the curriculum. It followed, moreover, from this, that while they were led to divide their work among a number of Professors, they opened their doors on the other hand to laity as well as clergy, and to foreigners as well as natives.

Of schools founded on this magnificent idea and answering to a profession so comprehensive and so engrossing, there could be but a few specimens; for instance, Paris, Oxford, and Bologna. These, too, owed their characteristic splendour in no small measure to the zeal and learning of the Friars, especially the Dominicans; accordingly, their great era was the thirteenth century. But various causes came into operation to modify the University type, as I have described it, or at least its applications and manifestations, when that century had passed away. The first movements of new agents, both in the physical and social world, are commonly more energetic and more successful than those which follow; and this

remark includes both Universities themselves, and the religious bodies which were their prominent supporters. New orders of religion commonly achieve their greatest works in their first fervour. The very success too of the experiment would tend to impair the University type by multiplying copies of it; for an imperial power, (and a University was such in the intellectual world), must be solitary to be imperial. As, then, the utility of the new schools was recognised, they became more numerous, and their respective territories less extensive. Moreover, it was natural, that, as country after country woke up into existence and assumed an individuality, each in turn should desire a University of its own, that is, an institution indigenous and national. Peace between states could not always be maintained; the elements were beyond the traveller's control; and a safe-conduct could not secure the pilgrim scholar from bandits and pirates. The mutual divergence and distinctive formation of languages and of national character, national histories, national pride, national antipathies, would all carry forward the course of events in the same direction; aud the Collegiate system, which I have yet to describe, coöperated in making a University a local institution, and to embodying it among the establishments of the nation. Hence it came to pass, that Oxford, for instance, in course of time was not exactly the Oxford of the thirteenth century. Not that the great and primary idea of a University was not sufficiently preserved; it was still a light set upon a hill, or a sort of ecumenical doctor on all subjects of knowledge, human and divine; but it was directed and coloured by the political and social influences to which it was accidentally exposed. This change began about the commencement of the fourteenth century; however, I am not going to dwell upon it here; for the foregoing reference to it is only introductory to a short notice, which I propose now to give, of the ancient University of Dublin or Ireland, set up at this very era, a work to which the mind naturally reverts just at this moment, when we are now on the point of laying down the rudiments of its revival or reconstruction upon the old foundations, on a grander scale, and, as we trust and believe, with a happier prospect for the future.

If by "University" is meant a large national School, conducted on the basis of the old Roman education, it was impossible that such should not have existed in a people so literary as the Irish, from the very time that St. Patrick brought among them Christianity and civilization. Accordingly, we hear of great seats of learning of this description in various parts of the country. The school of Armagh is said at one time to have numbered as many as five thousand students; and tradition assigns a University town to the locality where the Seven Churches still preserve the memory of St. Kevin. Foreigners, at least Anglo-Saxons, frequented such schools, and, so far, they certainly had a University character; but that they offered to their pupils more than the glosses on the sacred text and the collections of canons, the Trivium and the Quadrivium, which were the teaching of the schools of the Continent, it is difficult to suppose; or that the national genius for philosophising, which afterwards anticipated or originated the scholastic period, should at this era have come into exercise. When that period came, the Irish, so far having its characteristic studies already domiciled among them, were forced to go abroad for their prosecution. They went to Paris or to Oxford for the living traditions, which are the ordinary means by which religion and morals, science and art, are diffused over communities, and propagated from land to land. In Oxford, indeed, there was from the earliest time even a street called "Irishman's Street"; the Irish were included there under the "Nation" of the Southern English; but they gained what they sought in that seat of learning at the expense of discomforts which were the serious drawback of the first age of Universities. Lasting feuds and incessant broils marked the presence of Irish, Welsh, Scotch, English, and French in one place, at a time when the Collegiate system was not formed. To this great evil was added the very circumstance that home was far away, and the danger of the passage across the channel, which would diminish the number, while it illustrated the

literary zeal, of the foreign students. And an additional source of discontent was found in the feeling of incongruity, that Ireland, with her literary antecedents, should be without a University of her own; and, moreover, in the actual movement at Rome, as time went on, in favour of the multiplication of such centres of science and learning.

Another perfectly distinct cause was in operation, to which I was just now alluding. The Dominicans, and other orders of the age, had had a preëminent place in the history of the Universities of Paris and Oxford; and had done more than any other teachers to give the knowledge taught in them their distinctive form. When then these Orders came into Ireland, it was only to be expected that they should set about the same work there, which had marked their presence in England and France. Accordingly, at the end of the thirteenth century, the question of a University in Ireland had been mooted, and its establishment was commenced in the first years of the fourteenth.

This was the date of the foundation of the Universities of Avignon and Perugia, which was followed by that of Cahors, Grenoble, Pisa, and Prague. It was the date at which Oxford in consequence lost its especial preëminence in science; and it was the date, I say, at which the University of Dublin was projected and begun. In 1311 or 1312, John Lech or Leach, Archbishop of Dublin, obtained of Clement the Fifth a brief for the undertaking; in which, as is usual in such documents, the Pope gives the reasons which have induced him to decide upon it. He begins by setting forth the manifold, or rather complex, benefits of which a University is the instrument; as father of the faithful, he recognises it as his office to nurture learned sons, who, by the illumination of their knowledge, may investigate the divine law, protect justice and truth, illustrate the faith, promote good government, teach the ignorant, confirm the weak, and restore the fallen. This office he is only fulfilling, in receiving favourably the supplication of his venerable brother, John de Lecke, who has brought before him the necessities of his country, in which, as well as in Scotland, Man, and Norway, the countries nearest to Ireland, a "Universitas Scholarum", or "Generale Studium", is not to be found;—the consequence being, that though there are in Ireland some doctors and bachelors in theology, and other graduates in grammar, these are after all few in comparison of the number which the country might fairly produce. The Pope proceeds to express his desire, that from the land itself should grow up men skilled and fruitful in the sciences, who would make it to be a well-watered garden, to the exaltation of the Catholic faith, the honour of Mother Church, and the advantage of the faithful population. And with this view he erects in Dublin a *Studium Generale* in every science and faculty, to continue for "perpetual times".

And, I suppose no greater benefit could have been projected for Ireland at that date, than such a bond of union and means of national strength, as an Irish University. But Popes depend on Bishops and people for the execution of their designs: and at the moment of which I am speaking, by the fault neither of Prelate nor laity, nor by division, or intemperance or jealousy, or wrong-headedness within the fold, nor by malignant interference from without, but by the will of heaven and the course of nature, the work was suspended;—for John de Lecke fell ill and died the next year, and his successor, Alexander de Bicknor, was not in circumstances to take up his plans at the moment, where he had left them.

Seven years passed; and then he turned his mind to their prosecution. Acting under the authority of the brief of Clement, and with the sanction and confirmation of the reigning Pontiff, John the Twenty-second, he published an instrument, in which he lays down on his own authority the provisions and dispositions which he had determined for the nascent University. He addresses himself to "the Masters and Scholars of our University", and that "with the consent and assent of our chapters of Holy Trinity and St. Patrick". I think I am correct in saying, though I write without book, that he makes no mention of a Rector. If so, the Chancellor probably, whom he does mention, took his place, or was his synonyme, as in some other Universities. This Chancellor the Regent Masters

were to have the privilege of choosing, with a *proviso* that he was a "Doctor in sacrâ pagina", or "in jure canonico", with a preference of members of the two chapters. He was to take the oath of fidelity to the Archbishop. The Regent Masters elected the Proctors also, who were two in number, and who supplied the place of the Chancellor in his absence. The Chancellor was invested with jurisdiction over the members of the University, and had a court to which causes belonged in which they were concerned. There was, moreover, a University chest, supplied by means of the fines which were the result of its decisions. Degrees were to be conferred upon certificate of the Masters of the Faculty in which the candidate was proceeding. Statutes were to be passed by the Chancellor in council of Masters Regent and Non-regent, subject to the confirmation of the Archbishop. The Schools of the Friars Preachers (or Dominicans) and of the Minorites (or Franciscans) were recognised in their connection with the University, the Archbishop reserving to himself the right of appointing a Lecturer in Holy Scripture.

Such was the encouraging and hopeful start of the University; the Dean of St. Patrick was advanced to the Doctorate in Canon Law, and was created its first Chancellor; its first Doctors in Theology were two Dominicans and one Franciscan. The Canons of the Cathedral seem to have been its acting members, and filled the offices of a place of education without prejudicing their capitular duties. However, it soon appeared that there was somewhere a hitch, and the work did not make progress. It has been supposed with reason, that under the unhappy circumstances of the time, the University could not make head against the necessary difficulties of a commencement. Another and more definite cause which is assigned for the failure, is the want of funds. The Irish people were poor, and unable to meet the expenses involved in the establishment of a great seat of learning, at a time when other similar institutions already existed. The time had passed when Universities grew up out of the enthusiasm of teachers and the curiosity and eagerness of students; or, if these causes still were in operation, they had been directed and flowed upon seats of learning already existing in other countries. It was the age of national schools, of colleges and endowments; and, though the civil power appeared willing to take its part in foundations of this nature in behalf of the new undertaking, it did not go much further than to enrich it now and then with a stray lectureship, and wealthy prelates or nobles were not forthcoming in that age, capable of conceiving and executing works in the spirit of Ximenes in Spain two centuries afterwards.

Yet down to the very time of Ximenes, and beyond it, continual and praiseworthy efforts were made, on the part both of the Church and of the State, to accomplish a work which was important in proportion to its difficulty. In 1358 the clergy and scholars of Ireland represented to Edward the Third the necessity under which they lay of cultivating theology, canon law, and the other clerical sciences, and the serious impediments in the way of these studies which lay in the expense of travel and the dangers of the sea to those who had no University of their own. In answer to this request, the king seems to have founded a lectureship in theology; and he indirectly encouraged the University schools by issuing his letters patent, giving special protection and safe-conduct to English as well as Irish, of whatever degree, with their servants and attendants, their goods and habiliments, in going, residing, and returning. A few years later, in 1364, Lionel, Duke of Clarence, founded a preachership and lectureship in the Cathedral, to be held by an Augustinian.

A further attempt in behalf of a University was made a century later. In 1465, the Irish Parliament under the presidency of Thomas Geraldine, Earl of Desmond, Vicegerent of George, Duke of Clarence, Lieutenant of the English King, had erected a University at Drogheda, and endowed it with the privileges of the University of Oxford. This attempt, however, in like manner was rendered abortive by the want of funds; but it seems to have suggested a new effort in favour of the elder institution at Dublin, which at this time could scarcely be said to exist. Ten years after the Parliament in

question, the Dominican and other Friars preferred a supplication to Pope Sixtus the Fourth, in which they represent that in Ireland there is no University to which Masters, Doctors of Law, and Scholars may resort, that it is necessary to go to England at a great expense and peril; and consequently they ask for leave to erect a University in the metropolitan city. The Pope granted their request, and, though nothing followed, the attempt is so far satisfactory, as evidencing the perseverance of the Irish clergy in aiming at what they felt to be a a benefit of supreme importance to their country.

Nor was this the last of such attempts, nor were the secular behind the regular clergy in zeal for a University. As late as the reign of Henry the Seventh, in the year 1496, Walter Fitzsimon, Archbishop of Dublin, in provincial Synod, settled an annual contribution to be levied for seven years in order to provide salaries for the Lecturers. And, though we have no record, I believe, of the effect of this measure, yet, when the chapter was reëstablished in the reign of Philip and Mary, the allusion made in the legal instrument to the loss which the youthful members of society had sustained in its suppression, may be taken to show, that certain benefits had resulted from its chairs, though the education which they gave was not of that character which the name of a University demanded.

Times are changed since these attempts were made; and, while the causes no longer exist which operated in their failure, the object towards which they were directed has attained a moment, both in itself and in its various bearings, which could never have been predicted in the fourteenth or the sixteenth century. Ireland is no longer the conquered possession of a foreign king; it is, as in the primitive times, the centre of a great Catholic movement and of a world-wide missionary enterprise.

CATHOLIC LITERATURE IN THE ENGLISH TONGUE.

It is proposed to form a list of works available for the purpose of a Catholic Education; and first, of works which are written by Catholics. The following is intended as a specimen or commencement, and will be made more complete, as opportunity admits, in subsequent numbers.

Though the works are for the most part of a standard character, they are not warranted and recommended by being placed on this catalogue, which is as yet only experimental.

History, Biography, and Travels.

Annals of the Propagation of the Faith. 13 vols. oct., £2 12s. 6d.

Sir Thomas More, his Life and Times, by W. J. Walter. duodec., 5s.

Memoirs of Missionary Priests, and others who have suffered death in England for religion from 1577 to 1684, by R. Challoner, D.D., Bishop of the London district. 2 vols. 32mo., 2s.

History and Antiquities of the Anglo-Saxon Church, by John Lingard, D.D. 2 vols. oct., £1 4s., cloth, lettered.

History of England, from the Roman Invasion to 1688, by John Lingard, D.D., 10 vols., £6, or 12s. per vol., cloth, lettered.

A Catholic History of England;—the Anglo-Saxon period, by W. B. MacCabe. 3 vols, £2 14s.

Church History of England, from 1500 to 1688, by Charles Dodd, with Notes and a Continuation to 1800, by Rev. M. A. Tierney. 6 vols, 12s. each, cloth.

History of Ireland, from its earliest times to its last Chief, by Thomas Moore. 4 vols, 14s.

History of Ireland, by the Abbé Geoghegan. oct.

Ecclesiastical History of Ireland, from the introduction of Christianity to 1829, by Rev. J. Brennan. oct., 7s. 6d., cloth.

Dublin: James Duffy, 7 Wellington Quay. London: Messrs. Burns & Lambert, 63 Paternoster Row.

THE CATHOLIC UNIVERSITY GAZETTE.

No. 24. THURSDAY, NOVEMBER 9, 1854. One Penny.

NOTICES.

In consequence of an earnest wish, which has been expressed in Dublin and in the country, that the expenses of the University course should be reduced below the calculation, on which they were originally determined, it is proposed to limit them, including extras, to forty guineas for the thirty-eight weeks of a student's residence during the ensuing session; of which sum one-half will be paid on his coming into residence, and the other half by the feast of St. Matthias (Feb. 24), 1855.

This arrangement will not preclude gentlemen, who are so desirous, from paying a larger sum, without prejudice to community of academical advantages, social equality, and unity of discipline.

Several scholarships or exhibitions will be offered to competition, according to the number of students; which will have the effect of diminishing the expenses of residence still further to those who obtain them.

Two exhibitions or burses will be offered in November to competition, the one in classics, the other in mathematics. They will be open to all natives of Ireland, who bring a testimonial of good conduct from any approved school or college, or tutor. These exhibitions last for one year, and will be worth thirty-five pounds each.

The Candidates for the Classical Exhibition will be examined in passages in the Greek and Latin Classics, in Greek and Roman History, from the age of Pisistratus to that of Augustus, and the outlines of its chronology, and in ancient Geography; in Greek and Latin grammar, and in Latin and English composition.

The Candidates for the Mathematical Exhibition will be examined orally and on paper in Arithmetic, Algebra, the first six and the eleventh and twelfth books of Euclid, and in Conic Sections.

Gentlemen who are desirous of attending the lectures of the University without residence in the University House, are requested to give in their names without delay to the Vice-Rector, at the Catholic University House, Stephen's Green. They will have admission to the Lectures during the ensuing sesison on the same footing as resident students, on the payment of £10, of which one-half will be paid on admission, and half by St. Matthias's day.

The University Course for the present session will comprehend Lectures in the works of Homer, Herodotus, Xenophon, the Greek Tragedians, Cicero, Livy, Virgil, and Horace; in Euclid and Algebra; in Logic; in Ancient (including Sacred) History; in Ancient Geography; in the French Language and Literature; in the Greek Testament; and in Latin and English Composition.

It is proposed to open at once, in a respectable part of Dublin, a lodging house for Catholic medical students, under the sanction of the Catholic University. The House will not be formally connected with the University, nor will the University be responsible for its inmates. They will in no sense be under its jurisdiction, or subject to its rules, or debarred from their free choice of lectures. The object contemplated is solely that of providing a dwelling, respectable, and reasonable in terms, for gentlemen who are brought to the metropolis for the purposes of professional education. Names of applicants for admission, accompanied by a recommendation from some Catholic practitioner of Dublin, may be sent to the University House, Stephen's Green Terms: £6 for the quarter (of three calendar months).

This evening, November 9, at eight o'clock, an Inaugural Lecture will be delivered by the Rector in the University House on *The Opening of the Schools in Arts.* Tickets may be obtained at Mr. Duffy's, 7 Wellington Quay.

This day week, November 16, the Professor of Holy Scripture will deliver his Inaugural Lecture.

The Examinations for the Classical and Mathematical Exhibitions (each £35 for one year) will take place upon Wednesday, the 29th instant.

Two other Exhibitions, one for proficiency in Classics, the other for proficiency in Mathematics (£25 each for one year), will be given away on competition at the same time.

Candidates are required to send in their names to the Vice-Rector at the University House.

Thomas Scratton, Esq., has been appointed University Secretary. This office has no concern whatever with the University Funds or Collections; pecuniary matters being entirely in the hands of the Bishops and the Committee.

Some delay must unavoidably occur before establishing a University Pulpit. Meanwhile, the following dignitaries and other clergy have already consented to fill it:—

Right Rev. D. Moriarty, D.D.
Right Rev. J. P. Leahy, D.D.

Very Rev. Fr. O'Brien, O.C.
Very Rev. Fr. Faber, D.D., of the Oratory.
Very Rev. M. Kieran, V.G.
Very Rev. P. Leahy, D.D., Vice-Rector.
Very Rev. D. Murphy, V.G.
Very Rev. Fr. Russell, D.D., O.P., Provincial.
Very Rev. Wm. Vaughan, Canon of Clifton.

Rev. George Butler, Limerick.
Rev. James Chadwick, Wooler, Northumberland.
Rev. the Hon. William Clifford, D.D.
Rev. Fr. Dalgairns, of the Oratory.
Rev. Fr. Furlong, Inst. Char.
Rev. Fr. Gaffney, S.J.
Rev. B. Ivers, Birmingham.
Rev. Fr. Kyan, S.J.
Rev. Fr. Lockhart, Inst. Char.
Rev. J. M'Carthy, Mallow.
Rev. D. M'Gettigan, D.D.
Rev. R. G. MacMullen, London.
Rev. R. B. O'Brien, D.D., All Hallows.
Rev. Fr. Michael O'Ferrall, S.J.
Rev. M. O'Sullivan, Birmingham.
Rev. Fr. Petcherine, C.SS.R.
Rev. James Quinn, D.D., Dublin.
Rev. Fr. Rourke, S.J.
Rev. James Taylor, D.D.
Rev. D. Tormey, Navan.

SEDES SAPIENTIÆ, ORA PRO NOBIS.

Education in the Middle Ages.

Though the following portion of the Dissertation in the *Analecta Juris Pontificii*, from which already considerable extracts have been made in the Gazette, directly relates to Seminaries of the clergy, yet it has an intimate bearing on the view to be taken of Universities.

5. *State of Seminaries and other schools in the sixteenth century and since.*

"In the sixteenth century, episcopal schools had almost everywhere perished. The increase of the number of Universities had contributed towards making the schools deserted. Amongst the clergy, some were prepared for the ministry at cathedral, collegiate, and parish schools, while others studied at Universities. The state of discipline showed that both classes of students had need of being solidly trained in piety and virtue, as well as being initiated in the sciences. The nine Cardinals and Prelates nominated in 1538, by Paul the Third, to undertake ecclesiastical reform, noted before everything else, the necessity of restoring cathedral schools in all the dioceses: they also suggested the creation of special commissions to examine candidates for ordination. 'Ideo putamus optimum fore si sanc-

titas sua primo in hac urbe præficeret huic negotio duos aut tres prælatos, viros doctos et probos, qui ordinationibus clericorum præessent. Injungeret etiam episcopis omnibus, adhibitis etiam pœnis censurarum, ut id curarent in suis diœcesibus. Nec permittat Sanctitas Vestra, ut quispiam ordinetur, nisi ab Episcopo suo, vel cum licentia deputatorum in urbe, aut episcopi: insuper ut in ecclesiis suis quisque episcopus magistrum habeat, a quo clerici minores et litteris et moribus instruantur, ut jura præcipiunt'. The publicity of instruction in the Universities, considering the circumstances, gave rise to great inconveniences. The nine consultors demanded the suppression of the philosophical rationalism which prevailed in many Universities; they would rather that the course of theology should be made in private than in public. 'Abusus magnus et perniciosus est in gymnasiis publicis, præsertim in Italia, in quibus multi philosophiæ professores impietatem docent, imo in templis fiunt disputationes impiissimæ: et si quæ sunt piæ, tractantur in eis res divinæ coram populo valde irreverenter: ideo putaremus indicendum episcopis, ubi sunt publica gymnasia, ut per eos admonerentur lectores, qui legunt, ne docerent adolescentes impietatem, sed ostenderent infirmitatem luminis naturalis in questionibus pertinentibus ad Deum, ad mundi novitatem vel æternitatem et similia; eosque ad pietatem dirigerent. Similiter ne permitterent fieri publicas disputationes de hujusmodi quæstionibus, neque etiam de rebus theologicis, quæ certe multum existimationis perdunt apud vulgus, sed privatim de his rebus fiant disputationes, publicæ de aliis quæstionibus physicis. Idemque injungendum esset omnibus aliis episcopis, maxime insignium civitatum, in quibus hujus generis disputationes fieri solent'.*

"The constitution of the Universities, the independence at which these scientific corporations had arrived, exposed them to the inroad of false doctrine. Innovators understood this, and used the greatest and most crafty efforts to insinuate themselves into them, and there to create followers. The weak side of these public schools was that of cultivating the intellect much more than of endeavouring to regulate the heart. The heretics of the sixteenth century understood the art of sending able men to fill the first chairs, and these, under the mask of literature and knowledge, insinuated new errors, and without difficulty gained over the students. We must hear the testimony of the celebrated Michael Thomasius on this subject, whom Pius the Fourth sent to the Council of Trent. 'Nam cum heretici nostrorum negligentiam viderent, et facile per unum magnam puerorum multitudinem corrumpi posse intelligerent, eo tanquam in mercatum quemdam suos mittebant, ut quos possent pueros bonis disciplinis institutos corrumperent, et ad se allicerent. Quod ego virum optimum, ac religiosissimum presbyterum Piccardum Lutitiæ de suggestu cum magno dolore prædicantem, ut tanto malo remedium adhiberetur, implorantem audivi; quod si factum, ut decebat, fuisset, fortasse non in eas calamitates Gallia, quibus nunc eam videmus, incidisset'. To avert a danger so great, the Church was obliged to open Colleges to shelter the students from seduction, and to place these Colleges under the responsibility and immediate eye of the ordinary authority; in a word, it became necessary to restore episcopal schools

"The Universities were not accessible to all the clergy. Poor students being unable to hope to profit by their instruction, gathered what they could from collegiate and parish schools, whilst waiting for the Archdeacon to present them for holy orders. This clearly proves the necessity that there was, in the sixteenth century, of the foundation of schools for the gratuitous education of such clerics as had no means.

"The profound silence of the decree of the Council of Trent on the subject of Universities, is not the least remarkable point of the matter. They are mentioned in other sessions, as for example, in session vii. chap. 13, and session xiv. chap. 5. The second chapter of the twenty-fifth session, 'A quibus nominatim decreta concilii solemniter recipi et doceri debeant', ordains that Universities

* Consilium Delectorum Cardinalium et Prælatorum de emendanda Ecclesia S. D. N. Paulo III. jubente conscriptum et exhibitum anno 1538. Apud Mansi.

should receive their canons and decrees from the Council: it throws the care of this upon all those who have the charge, the visiting, and the reformation of these corporations; it ordains that masters and doctors shall teach and interpret the articles of the Catholic faith, in conformity to the same decrees; and obliges them to this, by instructions at the beginning of every year. These measures tended to avert the dangers which threatened doctrine in Universities. But in the decree of the twenty-third session, so far from wishing seminarists to frequent them, the Council of Trent provides for the creation of inner *cours* or schools for each house: it prescribes that professors obliged to instruct elsewhere, should come there to prepare their lessons. Masters of grammar and theology, instituted by the third Council of Lateran, were the first preceptors in Universities; in the sixteenth century they became the first professors in Seminaries. The Church protected what she had gained, and repaired what she had lost; she wished to blend the science of Universities with the great traditions of primitive clerical schools. 'Ut ergo', says Thomassin, 'æquis passibus litterarum studia pietas sequeretur, instituta sunt a Concilio Tridentino seminaria in singulis episcopatibus propria'. Father Morin had said before him: 'Quod de doctrina deperdiderat ecclesia frequenti academiarum institutione cum usura recuperavit. Utinam in regimine pastorum et morum censura tam felix fuisset!' The Council of Trent repaired by means of Seminaries, the discipline of the ancient episcopal schools. The changes which circumstances had made, gave hopes that to them also would be transferred the studies and the science of Universities.

"One might multiply examples, and prove that the collegiate form had been generally adopted by the establishments of ecclesiastical education founded three centuries since. If, then, one would ascertain what Universities were erected during that period, it will be found that their number was exceedingly limited, and unworthy of being named in comparison. For the most part, such as could be cited, would be in fact Colleges to which the Popes had given the privileges of Universities. Such was the College of Saint Louis, held by the Dominicans at Puebla de los Angles in Mexico, by favour of Clement the Eighth. This College had a great number of students, and there was no general University in the country, and therefore it was that Clement the Eighth gave to its professors and students the privileges of a University. This Bull, which commences 'Sedes Apostolica', is of the 11th of January, 1598. This is the substance of it, given by Guerra: 'In urbe Angelorum Flaxcallensis diœcesis in Indiis Orientalibus collegium S. Ludovici regebatur a fratribus ordinis Prædicatorum. Ingens scholarum multitudo eo conveniebat cum magno earum regionum emolumento. Cum nulla in iis partibus esset generalis Universitas, Clemens collegium hoc in Universitatem instituit, largiens lectoribus, et scholaribus solita Universitatum privilegia'. This cannot be taken as an example of the erection in modern times of a University, properly so called. The same may be said of the College of St. Thomas, founded at Manilla by the Dominicans, to which Innocent the Tenth granted the privileges of Universities. This is the substance according to Guerra, of the Bull 'In supereminenti' of the 21st of November, 1645. 'In insula Manilla, una ex Philippinis Indiarum Occidentalium, Fratres Prædicatores habebant Collegium S. Thomæ, in quo triginta alumni habebantur, docebanturque omnes scientiæ. Ad instantiam regis Philippi, Innocentius illud collegium erigit in Universitatem regendam ab iis, quos deputabit generalis magister'. Gregory the Thirteenth had granted the same privileges to the College of Vilna. It was founded by Mgr. Valère, and contained a great number of students, who distinguished themselves by rapid progress. The Bishops, thinking their progress would be greater if the College possessed the privileges of a University, requested them of the Pope, who granted them, under the Bull, 'Dum attentius', of the 30th of October, 1579. We cannot look upon the colleges of which we have spoken, as properly Universities, such as their historical constitution presents them to us.

"The Council of Trent, foreseeing that

poverty would prevent certain dioceses from complying with the general law, ordains that those of the same province should unite their efforts for one or more Colleges, common to their clergy. The Provincial Council, or the metropolitan assisted by the two oldest suffragans, was charged with the erection and direction of these Provincial Seminaries. Such was the means taken by the Council of Trent to extend the benefits of a collegiate education to the clerks of those dioceses which could not support a Seminary. Universities were then very numerous, and almost every province had one within its territory. Amongst the requests made to the Council of Trent, we frequently notice the proposition of erecting ecclesiastical Colleges near Universities. But the Council, without saying anything of these, prescribes the erection of a provincial Seminary, in case there be no diocesan Seminary. The provincial council of Salzbourg in 1569, was one of the first to make use of this privilege.

"The Seminary of Maynooth in Ireland is but another proof of what we have said. It was founded in 1796, almost at the moment when the General Seminaries which had been founded in Austria and Belgium, to the injury of the episcopal authority, and in violation of the decree of Trent, had succumbed to the courageous remonstrances of the bishops, under the guidance of the immortal Cardinal de Frankenberg. Since the schism of England, it had been impossible to establish an institution for ecclesiastical education in Ireland. It had been supplied by the aid of Seminaries founded upon the continent. In 1796 the Bishops, judging the time favourable, obtained leave from the Holy See to establish a grand College for ecclesiastical education in their own country. The beautiful letter which Cardinal Gerdil, prefect of the Propaganda, wrote upon the best method of instruction in the sacred sciences, is well known. They chose the little village of Maynooth, which was both healthy and pleasant, and in every way suited for the quiet of study. The number of students which at the first was but fifty, soon increased to two hundred; and in 1826 to four hundred. In conformity with the statutes of the Seminary, they were sent by the Bishops in proportion to the extent and need of their dioceses. It was necessary that they should have beforehand made their studies at the lower colleges. The instruction which they receive at Maynooth does not run exclusively upon sacred science; they are, in addition, perfected in the study of languages and literature. Maynooth gives yearly to the dioceses of Ireland a large number of priests.

"The erection of the Seminario Pio which our Holy Father Pope Pius the Ninth has just founded by letters apostolic of the 28th of June last, was dictated in the same spirit. Earnestly wishing to see in all places, and especially in the dioceses of the Pontifical States, an increase in the number of good priests, who should understand how to exercise the very difficult functions of the sacred ministry with prudence and wisdom, his Holiness founds a college intended to prepare them for this especially; he establishes a Seminary common to the dioceses of the Pontifical States for chosen ecclesiastics, who, long trained in sacred science and the sacerdotal virtues, should then place themselves at the disposition of their bishops, to cultivate the field of the Lord. The bull grants nine whole years to learn philosophy, scholastic theology, holy Scripture, the Fathers, canon law, rites, and ecclesiastical history. Professorial chairs are erected within the Seminary, and the students have their special professors. As the decrees of Trent require academical degrees from such as exercise the more arduous functions, the Holy Father provides that the new Seminary shall have the power of granting the degrees of doctor of theology, canon and ecclesiastical law, to such as shall be judged worthy. The admission follows the examination passed before the bishop, and at the time of entrance the student promises to return into his diocese, after he has finished his studies.

"It is not as though the Pontifical States had lost their Universities, for they have eight endowed with an excellent constitution by Leo the Twelfth. Those of Rome and of Bologna, which are primary, are intended to hold at least thirty-eight professorial chairs; the remaining six can have at

the most seventeen. The functions of Chancellor of each University belong by right to the bishop of the diocese. The chairs of theology and canon law hold in them the first places. The Holy Father, however, wishing to increase the number of the better class of priests in these same dioceses, founded a special college quite distinct from the Universities. The institute is a Seminary properly so called, with an endowment and constitution similar to the model of Trent, with Masters and internal *cours*, and granting to it all the privileges of Universities, with respect to the conferring of degrees. Instead of putting it under the jurisdiction of the Universities, the bull which erects it, causes it to depend immediately upon the Pope, and upon the Cardinal Vicar, who represents at Rome the ordinary and diocesan authority. The Congregation of Studies, restored by the bull of Leo the Twelfth, 'Quod divina sapientia', exercises supreme authority over the eight Universities of the Pontifical States, as also over the public and private schools; but the same bull exempts Diocesan Seminaries from it, leaving them entirely under the jurisdiction of the bishops. In conformity with this tradition, the new provincial Seminary in no way depends upon the Congregation of Studies. The fundamental constitution of Seminaries requires their subordination to ordinary and canonical authority; it excludes all affiliation to other establishments of the same kind, forming one whole, without the distinction of provinces and dioceses.

"In these last centuries, special needs have required the erection of clerical schools which have taken the collegiate form, and have gathered ecclesiastics from the whole of a great kingdom; as, for instance, the English, German, and Irish colleges; and others established at Rome, and upon the Continent, since the rise of Protestantism; but since they were founded by favour, and were governed by peculiar laws, which have been framed since the Council of Trent, these Colleges have rarely taken the name of Seminaries, and only in an improper sense has it ever been given them. In opening a house of retirement for piety and study, for select ecclesiastics of the dioceses of the Pontifical States, in order perfectly to train them in sacred science and in the virtues necessary for priests, our Holy Father Pope Pius the Ninth, as the bull erecting it informs us, has been animated by the hope that the number of good priests noted for their holy life and information, shall day by day increase in these same dioceses; that their virtues may be examples to the faithful; that they may wisely and piously exercise the duties of their ministry, those of preacher, professor, or vicar-general; and that they may lend their own bishops useful aid in the task of cultivating the field of the Lord. The Seminario Pio, is the first instance, it seems, of a Seminary common to many dioceses, each of which has its diocesan college. When the Council of Trent permitted the erection of Provincial Seminaries, it did so, under the notion that some dioceses had not the means of complying with the general law. The Ecclesiastical Colleges founded at Rome and at other places on the Continent in the sixteenth century, for Ireland, England, Germany, and other countries, were intended to take the place of diocesan Seminaries, which from the evils of the times, could not be established there. They were institutions which were justified by peculiar circumstances. We, therefore, think we do not err in regarding this recent act of the Holy Father, as the first instance of the creation of a Seminary properly so called, over and above diocesan Seminaries, while yet it presupposed and supported them, in order by an excellent education to prepare a higher class of priests, for the most difficult duties of the ministry.

"'For', says the same bull, 'in these difficult times, the interests of the Church absolutely require the constant increase of the number of really good priests, who, eminent for their virtues, and armed with sound and solid doctrine, shall know how to do the work of their ministry with piety and experience, carefully instruct Christian people, watch carefully to the salvation of souls, bring back to the paths of truth and justice such as have gone astray, courageously defend the cause of God and Holy Church, foil the snares of perfidious men, combat their errors, refute their insanity and teme-

rity, and repel their attacks'. These considerations explain and justify the foundation of the Provincial Seminary; for it is necessary that there should be priests of standing, who have received an excellent education in order to enable them to fulfil the important duties prescribed by the bull. It requires many years of study under the guidance of experienced masters to acquire the great amount of knowledge which these duties presuppose. Moreover, a Diocesan Seminary can only with great difficulty fulfil the conditions of this superior education. The holy canons, which require academical degrees for certain duties, suppose the existence of special institutions where these degrees may be conferred, without exacting that they should necessarily be Universities. On the other hand, the preceding considerations, the example and practice of the Church for the three last centuries, seem to prove that the constitution of Seminaries, with their collegiate regime, their endowment, their professorial chairs within them, and their subordination to ordinary authority, is far preferable, all the circumstances of the times considered, to the classical system of Universities. Perhaps these views may serve as guides to those ecclesiastical provinces which may be looking for the opportunity of erecting a higher class of school for the perfect education in holy virtue and sacred science of a chosen number of their clergy. Of this opportunity we do not pretend to be the judges: we suppose it, and are bringing together principles and examples which may serve as a rule for the establishment of schools of a higher class".

Considering the disorders to which Universities have incidentally given rise in former times, and the jealousy expressed in this extract of their action upon the clergy, it is a remarkable evidence of the confidence placed by the Holy See in the people of Ireland, that it should recommend to them at this day an institution, which it has for centuries rather tolerated as established, than taken the initiative in establishing. The instances of Louvain and Quebec, striking as they are, are less significant, inasmuch as the University of Louvain was only a revival, and the University of Quebec had already existed, or was founded, under the form of a College. In the case of Ireland the nation itself is taken as a sufficient safeguard that its University will be loyal to Catholicism.

And next we may remark, that these cases of Louvain, Quebec, and Dublin, to say nothing of the Seminario Pio, seem to suggest to us that a change of policy is in progress at Rome on the subject of methods of education. We are not then concerned in an isolated, experimental, or accidental attempt, but sharing in a great movement, which has the tokens of success in its deliberateness and its extent.

CATHOLIC LITERATURE IN THE ENGLISH TONGUE.

It is proposed to form a list of works available for the purpose of a Catholic Education; and first, of works which are written by Catholics. The following is intended as a specimen or commencement, and will be made more complete, as opportunity admits, in subsequent numbers.

Though the works are for the most part of a standard character, they are not warranted and recommended by being placed on this catalogue, which is as yet only experimental.

History, Biography, and Travels.

Annals of the Propagation of the Faith. 13 vols. oct., £2 12s. 6d.

Sir Thomas More, his Life and Times, by W. J. Walter. duodec., 5s.

Memoirs of Missionary Priests, and others who have suffered death in England for religion from 1577 to 1684, by R. Challoner, D.D., Bishop of the London district. 2 vols. 32mo., 2s.

History and Antiquities of the Anglo-Saxon Church, by John Lingard, D.D. 2 vols. oct., £1 4s., cloth, lettered.

History of England, from the Roman Invasion to 1688, by John Lingard, D.D., 10 vols., £6, or 12s. per vol., cloth, lettered.

A Catholic History of England;—the Anglo-Saxon period, by W. B. MacCabe. 3 vols, £2 14s.

Church History of England, from 1500 to 1688, by Charles Dodd, with Notes and a Continuation to 1800, by Rev. M. A. Tierney. 6 vols, 12s. each, cloth.

History of Ireland, from its earliest times to its last Chief, by Thomas Moore. 4 vols, 14s.

History of Ireland, by the Abbé Geoghegan. oct.

Ecclesiastical History of Ireland, from the introduction of Christianity to 1829, by Rev. J. Brennan. oct., 7s. 6d., cloth.

History and effects of the Mortmain Acts, by W. F. Finlason. oct., 6s. 6d., cloth.

A Journal of twenty years' captivity, etc., of Mary, Queen of Scots, by W. J. Walter. 2 vols. 18mo, 5s.

Letters on the Spanish Inquisition, by De Maistre. 18mo, 1s. 6d., cloth.

Observations on the Laws in Foreign States relative to Catholic subjects, by John Lingard, D.D. oct., 1s.

Documents to ascertain the sentiments of British Catholics in former ages respecting the power of the Popes, by John Lingard, D.D. oct., 2s.

A true account of the Gunpowder Plot, from Lingard and Dodd, by Rev. M. A. Tierney, F.R.S. F.S.A. oct., 2s. 6d.

History of Arundel, by Rev. M. A. Tierney. 2 vols. oct., £1 12s., cloth.

History of Henry VIII., by J. V. Audin, translated by E. G. K. Brown. oct., 8s. 6d., cloth.

History of Martin Luther, by J. V. Audin, translated by W. B. Turnbull. oct.

History of John Calvin, by J. V. Audin, translated by Rev. J. M'Gill. oct., 10s. 6d.

Wanderings in South America, by Charles Waterton, Esq. 6s.

Journal in France in 1845 and 1843, by T. W. Allies, [then] Rector of Launton. oct., 10s. 6d.

Literary History of the Middle Ages, by Berrington. quarto.

History of Pope Innocent III. and his 'Contemporaries, by Hurter, translated.

Life of Henry II., by Berrington.

Chronicles of Froissard. 2 vols., 8s.

Life of St. Theresa, by Very Rev. J. Dalton. 5s. 6d.

Historical Memoirs of Cardinal Pacca, by himself, Protestant translation. 2 vols. oct.

History of St. Bernard, by Montalembert, translated by C. F. Audley, Esq. Part 1, vol. I. (at press).

Lives of the Fathers, Martyrs, and other principal Saints, by Rev. Alban Butler, 12 vols. oct., £2 2s., cloth. 2 vols. imperial 8vo, £1 10s., cloth. 4 vols. oct., £1 16s. 6d., cloth.

Oratorian Lives of the Saints, translated (in course of publication) hitherto 36 vols., 4s. each.

History of the Life of St. Elizabeth of Hungary, by Montalembert, translated by A. L. Phillipps, Esq., vol. 1, quarto, £1 1s.

Life of St. Anselm, by Möhler, translated by Rev. H. Rymer. duodecimo, 2s. 6d.

Life of St. Dominic, by Father Lacordaire, translated by G. W. Abraham, A.B. duodec., 2s.

History of the Turks in its relation to Christianity, by the author of Loss and Gain. duodecimo, 4s.

Memoirs of the Right Rev. George Hay, Vicar-Apostolic of the lowland district of Scotland, by Rev. J. A. Stothart (in preparation).

History of Ireland, by Jeoffrey Keating, D.D., translated by D. O'Connor, Esq.

History of the Papal States, by John Miley, D.D. 3 vols. oct, 42s.

Missions and Travels over the Rocky Mountains, by Fr. de Smet, S.J. oct., 6s., cloth.

Travels in Tartary, Thibet, and China, by M. Huc, translated. 2 vols. oct., 5s., cloth.

Journal of a Tour in Egypt, Palestine, Syria, and Greece, by J. L. Patterson, M.A. oct., 12s., cloth.

Collections towards illustrating the Biography of the Scotch, English, and Irish members of the Society of Jesus, by George Oliver, D.D. oct., 12s., cloth.

Dublin: James Duffy, 7 Wellington Quay. London: Messrs. Burns & Lambert, 63 Paternoster Row.

THE CATHOLIC UNIVERSITY GAZETTE.

No. 25. THURSDAY, NOVEMBER 16, 1854. Price One Penny. Stamped, to go free by Post, 2d.

NOTICES.

THIS evening, November 16, at eight o'clock, an Inaugural Lecture will be delivered in the University House by the Professor of Holy Scripture.

This day week, November 23, the Professor of Classical Literature will deliver an Inaugural Lecture *on The Utility of Classical Studies.*

Tickets for these Lectures may be obtained at the University House, on sending up the card of the parties applying, on Wednesday and Thursday mornings, between the hours of 10 and 1.

THE Secretary's office is at present at the Medical School, Cecilia Street (end of Crow Street, Dame Street), where he will be found daily between 10 and 2 o'clock.

SEDES SAPIENTIÆ, ORA PRO NOBIS.

On the place held by the Faculty of Arts in the University Course.

IT has been considered that the Inaugural Lecture delivered by the Rector in the University Rooms, last Thursday, will be acceptable to the reader. It ran nearly as follows:—

"It seems but natural, Gentlemen, now that we are opening the Schools in Arts of this new University, that we should direct our attention to the question, what is meant by Arts, and what place they hold, and how they come to hold that place, in a University and in the education which it provides. This would be natural on such an occasion, even though the Faculty of Arts held but a secondary place in the academical system; but it seems to be even imperative on us, considering that the studies which that Faculty embraces are almost the substantial subject-matter and the staple of the mental exercises proper to a University.

"It is indeed not a little remarkable that, in spite of the special historical connexion of University Institutions with the sciences of Theology, Law, and Medicine, a University, after all, should be formally based (as it really is), and should emphatically live in, the Faculty of Arts; but such is the deliberate decision of those who have most deeply and impartially considered the subject. Arts existed before other Faculties; the Masters of Arts were the ruling and directing body; the success and popularity of the Faculties of Law and Medicine were considered to be in no slight measure an encroachment and usurpation, and were met with jealousy and resistance. When colleges arose and became the medium and instrument of University action, they did but confirm the ascendency of the Faculty of Arts; and thus, even down to this day, in those academical corporations which have more than others retained the traces of their medieval origin—I mean the Universities of Oxford and Cambridge—we hear little of Theology, Medicine, or Law, and almost exclusively of Arts.

"Now, considering the reasonable association to which I have already referred, which exists in our minds, between Universities and the three learned professions, here is a phenomenon which has to be contemplated for its own sake, and accounted for, as well as a circumstance enhancing the significance and importance of the act in which we have been lately engaged; and I consider that I shall not be employing our time unprofitably, if I am able to suggest anything which, while it illustrates the fact, is able to explain the difficulty.

"Here I must go back, Gentlemen, a very great way, and ask you to review the course of Civilization since the beginning of history. When we survey the stream of human affairs for the last three thousand years, we find it to run thus:—At first sight there is so much fluctuation, agitation, ebbing, and flowing, that we may despair to discern any law in its movements, taking the earth as its bed, and mankind as its contents; but, on looking more closely and attentively, we shall find in spite of the heterogeneous materials, and the various histories and fortunes, which are found in the race of man during the long period I have mentioned, a certain formation amid the chaos—one and one only—and extending, though not over the whole earth, yet through a very considerable portion of it. Man is a social animal, and can hardly exist without society, and in matter of fact societies have ever existed all over the habitable earth. The greater part of these associations have been political or religious, and have been comparatively limited in extent, and temporary. They have been formed and dissolved by the force of accidents or by inevitable circumstances; and, when we have enumerated them one by one, we have made of them all that can be made. But there is one remarkable association which attracts the attention of the philosopher, not political, or religious, or at least only partially and not essentially such, which began in the earliest times and grew with each succeeding age, till it reached its complete development, and then continued on, vigorous and unwearied, and which still remains as definite and as firm as ever it was. Its bond is a common civilization; and, though there are other civilizations in the world, as there are other societies, yet this civilization, and the society which is its creation and its home, is so distinctive and luminous in its character, so imperial in its extent, so imposing in its duration, and so utterly without rival upon the face of the earth, that the association may fitly assume to itself the title of 'Human Society', and its civilization the abstract term 'Civilization'.

"There are indeed great outlying portions of mankind, which are not, perhaps never have been, included in this Human Society; still they are outlying portions and nothing else, fragmentary, unsociable, solitary, and unmeaning, protesting and revolting against the grand central formation of which I am speaking, but not uniting with each other into a second whole. I am not denying of course the civilization of the Chinese, for instance, though it be not our civilization; but it is a huge, stationary, unattractive, morose civilization. Nor do I deny a civilization to the Hindoos, nor to the ancient Mexicans, nor to the Saracens, nor (in a certain sense) to the Turks; but each of these races has its own civilization, as separate from one another as from ours. I do not see how they can be all brought under one idea. Each stands by itself, as if the other were not; each is local; many of them are temporary; none of them will bear a comparison with the Society and the Civilization which I have described as alone having a claim to those names, and on which I am going to dwell.

"Gentlemen, let me here observe that I am not entering upon the question of races or their history. I have nothing to do with ethnology. I take things as I find them on the surface of history, and am but classing phenomena. Looking, then, at the countries which surround the Mediterranean Sea as a whole, I see them, from time immemorial, the seat of an association of intellect and mind, such, as to deserve to be called the Intellect and the Mind of Human Kind. Starting and advancing from certain centres, till their respective influences intersect and conflict, and then at length intermingle and combine, a common Thought has been generated, and a common Civilization defined and established. Egypt is one such starting point, Syria another, Greece a third, Italy a fourth, North Africa a fifth. As time goes on, and as colonization and conquest work their changes, we see a great association of nations formed, of which the Roman empire is the maturity and the most intelligible expression; an association, however, not political, but mental, based on the same intellectual ideas, and advancing by common intellectual methods. And this association or social commonwealth, with whatever reverses, changes, and momentary dissolutions, con-

tinues down to this day; not indeed, precisely on the same territory, but with such but partial and local disturbances, and on the other hand with so combined and harmonious a movement, and such a visible continuity, that it would be utterly unreasonable to deny that it is throughout all that interval but one and the same.

"In its earliest age it included far more of the eastern world than it has since; in these later times it has taken in its compass a new hemisphere; in the middle ages it lost Africa, Egypt, and Syria, and extended itself to Germany, Scandinavia, and the British Isles. At one time its territory was flooded by strange and barbarous races, but the existing civilization was vigorous enough to vivify what threatened to stifle it, and to assimilate to the old social forms what came to expel them; and thus the civilization of modern times remains what it was of old, not Chinese, or Hindoo, or Mexican, or Saracenic, or of any new description hitherto unknown, but the lineal descendant, or rather the continuation *mutatis mutandis*, of the civilization which began in Palestine and Greece.

"Considering, then, the characteristics of this great civilized Society, which I have already insisted on, I think it has a claim to be considered the representative Society and Civilization of the human race, as its perfect result and limit, in fact;—those portions of the race which do not coalesce with it being left to stand by themselves as anomalies, unaccountable indeed, but for that very reason not interfering with what on the contrary has been turned to account and has grown into a whole. I call it then preëminently and emphatically Human Society, and its intellect the Human Mind, and its decisions the Sense of mankind, and its humanized and cultivated state Civilization in the abstract, and the territory on which it lies the *orbis terrarum*, or the World. For, unless the illustration be fanciful, the object which I am contemplating is like the impression of a seal upon the wax; which rounds off and gives form to the greater portion of the soft material, and presents something definite to the eye, and preoccupies the space against any second figure, so that we overlook and leave out of our thoughts the jagged outline or unmeaning lumps outside of it, intent upon the harmonious circle which fills the imagination within it.

"Now, before going on to speak of the education, and the standards of education, which the Civilized World, as I may now call it, has enjoined and requires, I wish to direct your attention, Gentlemen, to the circumstance that this same *orbis terrarum*, which has been the seat of Civilization, has, on the whole, held the same relation towards that supernatural society and system which our Maker has given us directly from Himself, the Christian Polity. The natural and the divine associations are not indeed exactly coincident, nor ever have been. As the territory of Civilization has varied from itself in different ages, while on the whole it has been the same, so, in like manner, Christianity has fallen partly outside Civilization, and Civilization partly outside Christianity; but, on the whole, the two have occupied one and the same *orbis terrarum*. Often indeed the two have even moved *pari passu*, and at all times there has been found the most intimate connexion between them. Christianity waited till the *orbis terrarum* attained its most perfect form, before it appeared; and it soon coalesced, and has ever since coöperated, and often seemed identical, with the Civilization which is its companion.

"There are analogies, too, which hold between Civilization and Christianity. As Civilization does not cover the whole earth, neither does Christianity; but there is nothing else like the one, and nothing else like the other. Each is the only thing of its kind. Again, there are, as I have already said, large outlying portions of the world in a certain sense cultivated and educated, which, if they could exist together in one, would go far to constitute a second *orbis terrarum*, the home of a second distinct civilization; but each is civilized on its own principle and idea, or at least they are separated from each other, and have not run together, while the Civilization and Society, which I have been describing, is one organized whole. And, in like manner, Christianity coalesces into one vast body, based upon common ideas; yet there are large out-

lying organizations of religion independent of each other and of it. Moreover, it alone, as in the parallel case of Civilization, continues on in the world without interruption from the date of its rise, while other religious bodies, huge, local, and isolated, are rising and falling from age to age on all sides of it.

"There is another remarkable analogy between Christianity and Civilization, and the mention of it will introduce my proper subject, to which what I have hitherto said is merely a preparation. We know that Christianity is built upon definite ideas, principles, doctrines, and writings, which were given at the time of its first introduction, and have never been superseded, and admit of no addition. I am not going to parallel anything which is the work of man, and in the natural order, with what is from heaven, and from that circumstance infallible, and irreversible, and obligatory; but still, after making this reserve, lest I should possibly be misunderstood, I would remark that, in matter of fact, looking at the state of the case historically, Civilization has its common principles, and views, and teaching, and especially its books, which have more or less been given from the earliest times, and are, in fact, in equal esteem and respect, in equal use now, as they were when they were received in the beginning. In a word, the Classics, and the subjects of thought and studies to which they give rise, or, to use the term most to our present purpose, the Arts, have ever, on the whole, been the instruments of education which the civilized *orbis terrarum* has adopted; just as inspired works, and the lives of saints, and the articles of faith, and the catechism, have been the instrument of education in the case of Christianity. And this consideration, you see, Gentlemen (to drop down at once upon the subject of discussion which has brought us together), invests the opening of the schools in Arts with a solemnity and moment of a peculiar kind, for we are but engaged in reiterating an old tradition, and carrying on those august methods of enlarging the mind, and cultivating the intellect, and refining the feelings, in which the process of Civilization has ever consisted.

"In the country which has been the fountain-head of intellectual gifts, in the age which preceded or introduced the first formations of Human Society, in an era scarcely historical, we dimly discern an almost mythical personage, who, putting out of consideration Scripture names, may be called the first Apostle of Civilization. Like an Apostle in another order of things, he was poor and a wanderer, and feeble in the flesh, though he was to do such great things, and to live in the mouths of a hundred generations and a thousand nations. A blind old man, whose wanderings were such, that when he became famous, his birth-place could not be ascertained:—

'Ten famous towns contend for Homer dead.
Through which the living Homer begged his bread'.

"Yet he had a name in his day; and, little guessing in what vast measures his wish would be answered, he asked, with a tender human feeling, as he wandered over the islands of the Ægean and the Asian coasts, that those who had known and loved him, should cherish his memory when he was away. Unlike the proud boast of the Roman poet, if he spoke it in earnest, "Exegi monumentum ære perennius", he did but indulge the hope, that one whose coming had been expected with pleasure might excite regret when he went away, and be rewarded by the sympathy and praise of his friends even in the presence of other minstrels. A set of verses remains, which is ascribed to him, in which he addressed the Delian women in the tone of feeling which I have described. 'Farewell to you all', he says, 'and remember me in time to come, and when any one of men on earth, a stranger from far, shall inquire of you, O, maidens, who is the sweetest of minstrels here about, and in whom do you most delight? then make answer modestly, It is a blind man, and he lives in dusty Chios.'

"The great poet remained unknown for some centuries—that is, unknown to what we call fame. His verses were cherished by his countrymen, they might be the secret delight of thousands, but they were not collected into a volume, nor viewed as a whole, nor

made a subject of criticism. At length an Athenian Prince took upon him the task of gathering together the scattered fragments of a genius which had not aspired to immortality, of reducing them to writing, and of fitting them to be the text book of ancient education. Henceforth the vagrant ballad-singer, as he might be thought, was submitted, to his surprise, to a sort of literary canonization, and was invested with the office of forming the young mind of Greece to noble thoughts and bold deeds. To be read in Homer, soon became the education of a gentleman; and a rule, recognized in her free age, remained as a tradition even in the times of her degradation. Xenophon introduces to us a youth who knew both Iliad and Odyssey by heart; Dio witnesses that they were some of the first books put into the hands of boys; and Horace decided that they taught the science of life better than Stoic or Academic. Alexander the Great nourished his imagination by the scenes of the Iliad. As time went on, other poets were associated with Homer in the work of education, such as Hesiod and the Tragedians. The majestic lessons concerning duty and religion, justice and providence, which occur in Æschylus and Sophocles, belong to a higher school than that of Homer; and the verses of Euripides, even in his lifetime, were so familiar to Athenian lips and so dear to foreign ears, that, as is well known, the captives of Syracuse gained their freedom at the price of reciting them to their conquerors.

"Such poetry may be considered oratory also, since it has so great a power of persuasion; and the alliance between the two gifts had existed from the time that the verses of Orpheus had, according to the fable, made woods and streams, and wild animals, to follow him about. Soon, however, oratory became the subject of a separate art, which was called rhetoric, and of which the Sophists were the chief masters. Moreover, as rhetoric was especially political in its nature, it presupposed or introduced the cultivation of history; and thus the pages of Thucydides became one of the special studies by which Demosthenes rose to be the first orator of Greece.

"But it is needless to trace out further the formation of the course of liberal education; it is sufficient to have given some specimens in illustration of it. The studies, which it was found to involve, were four principal ones, grammar, rhetoric, logic, and mathematics; and the science of mathematics, again, was divided into four, geometry, arithmetic, astronomy, and music; making in all seven, which are known by the name of the seven liberal Arts. And thus a definite school of intellect was formed, founded on ideas and methods of a distinctive character, and (as we should say) of the highest and truest character, as far as they went, and which gradually associated in one, and assimilated, and took possession of, that multitude of nations which I have considered to represent mankind, and to possess the *orbis terrarum*.

"When we pass from Greece to Rome, we are met with the common remark that Rome produced little that was original, but borrowed from Greece. It is true; Terence copied from Menander, Virgil from Homer, Hesiod, and Theocritus, and Cicero professed merely to reproduce the philosophy of Greece. But, granting its truth ever so far, I do but take it as a proof of the sort of instinct which has guided the course of Civilization. The world was to have certain definite intellectual teachers, and no others; Homer and Aristotle, with the poets and philosophers who circle round them, were to be the schoolmasters of all generations, and therefore the Latins, falling into the law on which the world's education was to be carried on, so added to the classical library, as not to reverse or interfere with what had already been determined. And there was the more meaning in this arrangement, when it is considered that Greek was to be forgotten during many centuries, and the tradition of intellectual training to be conveyed through Latin; for thus the world was secured against the consequences of a loss which would have changed the character of its civilization. I think it very remarkable, too, how soon the Latin writers became text books in the boys' schools. Even to this day Shakspeare and Milton are not studied in our course of education; but the poems of Virgil and Horace, as those of Homer and the Greek authors in an ear-

lier age, were in schoolboys' satchels not much more than a hundred years after they were written. I need not go on to show at length that they have preserved their place in the system of education in the *orbis terrarum* (and the Greek writers with them or through them) down to this day. The induction of centuries has often been drawn out. Even in the lowest state of learning the tradition was kept up. St. Gregory the Great, whose era, not to say whose influence, is often considered especially unfavourable to the old literature, was himself well versed it, encouraged purity of Latinity in his court, and is said by the cotemporary historian of his life to have supported the hall of the Apostolic See upon the columns of the seven liberal Arts. In the ninth century, when the dark age was close at hand, we still hear of the cultivation with whatever success (according of course to the opportunities of the times, but I am speaking of the nature of the studies, not of the proficiency of the students), the cultivation of music, dialectics, rhetoric, grammar, mathematics, astronomy, physics, and geometry; of the supremacy of Horace in the schools, 'and the great Virgil, Sallust, and Statius'. In the thirteenth or following centuries of 'Virgil, Lucian, Statius, Ovid, Livy, Sallust, Cicero, and Quintilian', and after the revival of literature in the commencement of the modern era, we find St. Carlo Borromeo enjoining the use of works of Cicero, Ovid, Virgil, and Horace.

"I thus rapidly glance at the series of informations which history gives us on the subject, merely with a view of recalling to your memory, Gentlemen, and impressing upon you the fact, that the literature of Greece, continued into, and enriched by, the literature of Rome, with the sciences which it involves, has been the instrument of education, and the food of civilization, from the first times of the world down to this day; and now we are in a condition to explain the difficulty which at first sight arises on this subject, as I noticed when I began, upon our turning to consider the studies proper to a University. That difficulty consisted in the notorious fact, that, Universities introduced certain new sciences into the course of education, which threw the Seven Liberal Arts into the shade. Philosophy, scholastic theology, law, and medicine, it is true, were creations of the middle age, and were developed by means of Universities; but there is nothing to show that these sciences were ever intended to supersede that more real and proper cultivation of the mind which is effected by the study of the liberal Arts; and, when certain of these sciences went out of their province, and did attempt to prejudice the traditional course of education, the encroachment was in matter of fact resisted. There were those in that age, as John of Salisbury, who vigorously protested against the extravagances and usurpations which ever attend the introduction of any great good whatever, and which attended the rise of the peculiar sciences of which Universities were the seat; and, though there were times when the old traditions seemed to be on the point of failing, somehow it has happened that they have never failed; for the instinct of Civilization and the common sense of Society prevailed, and the danger passed away, and the studies which seemed to be failing gained their ancient place, and were acknowledged, as before, to be the best instruments of mental cultivation, and the best guarantees for intellectual progress.

"And this experience of the past we may apply to the circumstances in which we find ourselves at present; for, as there was a movement against the classics in the middle age, so has there been now. The truth of the Baconian method for the purposes for which it was created, and its inestimable services and inexhaustible applications in the matters of our material well-being, have dazzled the imaginations of men, somewhat in the same way as certain new sciences carried them away in the age of Abelard; and since that method does such wonders in its own province, it is not unfrequently supposed that it can do as much in any other province also. Now, Bacon himself never would have so argued; he would not have needed to be reminded that to advance the useful arts is one thing, and to cultivate the mind another. The simple question to be considered is, how best to strengthen, refine, and enrich the intellectual powers; the perusal of the poets, historians, and

philosophers of Greece and Rome will accomplish this purpose, as long experience has shown; but that the study of the experimental sciences will do the like, is proved to us by no experience whatever. Far indeed am I from denying the fascinating influence on the student, as well as the practical benefit to the world at large, of the sciences of chemistry, electricity, and geology; but the question is not what department of study contains the more wonderful facts, or promises the more brilliant discoveries, and which is in the higher and which in an inferior rank; but simply which provides the most robust and invigorating discipline for the unformed mind. And I conceive it is as little disrespectful to Lord Bacon to prefer the classics in this point of view to the sciences which have grown out of his philosophy, as it would be disrespectful to St. Thomas in the middle ages to have hindered the study of the Summa from doing prejudice to the Faculty of Arts. Accordingly, I anticipate, that, as in the middle ages both the teaching and the government of the University remained in the Faculty of Arts, in spite of the genius which created or illustrated Theology and Law, so now too, whatever be the splendour of the modern philosophy, the marvellousness of its disclosures, the utility of its acquisitions, and the talent of its masters, still it will not avail in the event to detrude classical literature and the studies connected with it, from the place they have held in all ages in the course of education.

"Such, then, is the course of reflection obviously suggested by the act in which we have been so lately engaged, and which we are now celebrating. In the nineteenth century, in a country which looks out upon a new world, and anticipates a coming age, we have been engaged in opening the schools dedicated to the studies of polite literature and liberal science, or what are called the Arts, as a first step towards the establishment on Catholic ground of a Catholic University. And while we thus recur to Greece and Athens with pleasure and affection, and recognise in that famous land the source and the school of intellectual culture, it would be strange indeed if we forgot to look further south also, and there to bow before a more glorious luminary, and a more sacred oracle of truth, and the source of another sort of knowledge, high and supernatural, which is seated in Palestine. Jerusalem is the fountain-head of religious knowledge, as Athens is of secular. In the ancient world, we see two centres of illumination, acting independently of each other, each with its own movement, and at first apparently without any promise of convergence. Greek civilization goes over the world by the conquests of Alexandria, and penetrates into the west by means of the loss of liberty of its native seat. Religion, on the other hand, is driven from its own aboriginal home to the north and west by reason of the sins of the people who were in charge of it, in a long course of judgments, and plagues, and persecutions. Each by itself pursues its career and fulfils its mission; neither of them recognises, nor is recognised by the other. At length the Temple of Jerusalem is rooted up by the armies of Titus, and the effete schools of Athens are stifled by the edict of Justinian. So end the ancient Voices of religion and learning; but they are silenced, only to revive more gloriously and perfectly elsewhere. Hitherto they came from separate sources, and performed separate works. Each leaves an heir and successor in the west, and that heir and successor is one and the same. The grace stored in Jerusalem, and the gifts which radiate from Athens, are made over and concentrated in Rome. This is true as a matter of history. Rome has inherited both sacred and profane learning; she has perpetuated and dispensed the traditions of Moses and David in the supernatural order, and of Homer and Aristotle in the natural. To separate these distinct teachings, human and divine, which meet in Rome, is to retrograde; it is to rebuild the Jewish Temple, and to plant anew the groves of Academus.

On this large subject, however, on which I might say much, time does not allow me to enter. To show how sacred learning and profane are dependent on each other, correlative and mutually complementary, how faith operates by means of reason, and reason is directed and corrected by faith, is

really the subject of a distinct lecture. I would conclude then with merely congratulating you, Gentlemen, on the great undertaking which we have so auspiciously commenced. Whatever be its fortunes, whatever its difficulties, whatever its delays, I cannot doubt at all that the encouragement which it has already received, and the measure of success which it has been allotted, are but a presage and an anticipation of a gradual advance to its completion, in such times and manner as Providence shall appoint. For myself, I have never had any misgiving about it, because I had never known anything of it before the time when the Holy See had definitely decided upon its prosecution. It is my happiness to have no cognizance of the anxieties and perplexities of venerable and holy prelates, or the discussions of experienced and prudent men, which preceded its definitive recognition on the part of the highest ecclesiastical authority. It is my happiness to have no experience of the time when good Catholics despaired of its success, distrusted its expediency, or even felt an obligation to oppose it. It has been my happiness, that I have never been in controversy with persons in this country external to the Catholic Church, nor have been forced into any direct collision with institutions or measures, which rest on a foundation which is not Catholic. No one can suspect me of any disrespect towards those, whose principles or whose policy I disapprove; nor am I conscious of any other aim than that of working in my own place, without going out of my way to offend others. If I have taken share in the undertaking which has now brought us together, it has been because I believed it was a great work, great in its conception, great in its promise, and great in the authority from which it proceeds. I felt it to be so great, that I did not dare to incur the responsibility of refusing to take part in it.

How far indeed, and how long, I am to be connected with it, is another matter altogether. It is enough for one man to lay only one stone of so noble and grand an edifice; it is enough, more than enough for me, if I do so much as merely begin what others may more hopefully continue. One only among the sons of men has carried out a perfect work, and satisfied and exhausted the mission on which He came. One alone has with His last breath said 'Consummatum est'. But all who set about their work in faith and hope and love, with a resolute heart and a devoted will, are able, weak though they be, to do what, though incomplete, is imperishable. Even their failures become successes, as being necessary steps in a course, and as terms (so to say) in a long series, which will at length fulfil the object which they propose. They will in their humble degree unite themselves in spirit with those real heroes of Holy Writ and ecclesiastical history, Moses, Elias, and David, Basil, Athanasius, and Chrysostom, Gregory the Seventh, St. Thomas of Canterbury, and many others, who did most when they fancied themselves least prosperous, and died without being permitted to see the fruit of their labours.

"One only, of God's messengers to man,
Finished the work of grace which He began.
E'en Moses wearied upon Nebo's height,
Tho' loth to quit the fight
With the doomed foe, and leave the sunbright land
For Josue's armed hand.

"And David wrought in turn a strenuous part,
Zeal for God's House consuming him in heart;
But yet he might not build, but only bring
Gifts from the eternal King;
And these another reared, his peaceful son,
Till the full work was done.

"List, Christian warrior, thou whose soul is fain
To loose thy Mother from her present chain;
Christ will avenge His Bride; yea, even now,
Begins the work, and thou
Must spend in it thy strength, yet, ere He save,
Thy lot shall be the grave".

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THE CATHOLIC UNIVERSITY GAZETTE.

No. 26. THURSDAY, NOVEMBER 23, 1854. Price One Penny. Stamped, to go free by Post, 2d.

NOTICES.

In consequence of an earnest wish, which has been expressed in Dublin and in the country, that the expenses of the University course should be reduced below the calculation, on which they were originally determined, it is proposed to limit them, including extras, to forty guineas for the thirty-eight weeks of a student's residence during the ensuing session; of which sum one-half will be paid on his coming into residence, and the other half by the feast of St. Matthias (Feb. 24), 1855.

This arrangement will not preclude gentlemen, who are so desirous, from paying a larger sum, without prejudice to community of academical advantages, social equality, and unity of discipline.

Gentlemen who are desirous of attending the lectures of the University without residence in the University House, are requested to give in their names without delay to the Vice-Rector, at the Catholic University House, Stephen's Green. They will have admission to the Lectures during the ensuing sesison on the same footing as resident students, on the payment of £10, of which one-half will be paid on admission, and half by St. Matthias's day.

Two exhibitions or burses will be offered in November to competition, the one in classics, the other in mathematics. They will be open to all natives of Ireland, who bring a testimonial of good conduct from any approved school or college, or tutor. These exhibitions last for one year, and will be worth thirty-five pounds each.

Two other Exhibitions, one for proficiency in Classics, the other for proficiency in Mathematics (£25 each for one year), will be given away on competition at the same time.

Candidates are required to send in their names to the Vice-Rector at the University House.

The Candidates for the Classical Exhibition will be examined in passages in the Greek and Latin Classics, in Greek and Roman History, from the age of Pisistratus to that of Augustus, and the outlines of its chronology, and in ancient Geography; in Greek and Latin grammar, and in Latin and English composition.

The Candidates for the Mathematical Exhibition will be examined orally and on paper in Arithmetic, Algebra, the first six and the eleventh and twelfth books of Euclid, and in Conic Sections.

It is proposed to open at once, in a respectable part of Dublin, a lodging house for Catholic medical students, under the sanction of the Catholic University. Till the Medical Schools are set up, the House will not be formally connected with the University, nor will the University be responsible for its inmates. They will in no sense be under its jurisdiction, or subject to its rules, or debarred from their free choice of lectures. The object contemplated is solely that of providing a dwelling, respectable, and reasonable in terms, for gentlemen who are brought to the metropolis for the purposes of professional education. Names of applicants for admission, accompanied by a recommendation from some Catholic practitioner of Dublin, may be sent to the University House, Stephen's Green. Terms: £6 for the quarter (of three calendar months).

This evening, November 23, at eight o'clock, an Inaugural Lecture will be de-

livered in the University House by the Professor of Classical Literature (Mr. Ornsby), on *The Utility of Classical Studies.*

The Inaugural Lectures on subsequent Thursdays will stand as follows:—

November 30, the Lecturer on the French Language and Literature (Mr. Renouf), on *The Literary History of France.*

Dec. 7, the Lecturer on Poetry (Mr. M'Carthy), on *The Subject of Poetry.*

Dec. 14, the Lecturer on the Italian and Spanish Language and Literature (Signor Marani), on *The Origin and Rise of the Italian Language and Literature.*

Dec. 21, the Lecturer on the Philosophy of History (Mr. Allies).

Tickets for these Lectures may be obtained at the Secretary's Office, on sending up the card of the parties applying, on Wednesday and Thursday mornings, between the hours of 10 and 2.

The Secretary's Office is at present at the Medical School, Cecilia Street (end of Crow Street, Dame Street), where he will be found daily between 10 and 2 o'clock.

SEDES SAPIENTIÆ, ORA PRO NOBIS.

Abelard, as representing the strength and weakness of University Schools.

We can have few more apposite illustrations of at once the strength and weakness of, what may be called, the University principle, of what it can do and what it cannot, of its power to collect students, and its impotence to preserve and edify them, than the history of the celebrated Abelard. His name is closely associated with the commencement of the University of Paris, and in his popularity and in his reverses, in the criticisms of John of Salisbury on his method, and the protest of St. Bernard against his teaching, we read, as in a pattern specimen, what a University professes in its essence, and needs for its integrity. It is not to be supposed, that I am prepared to show this here, as it might be shown; but it is a subject so pertinent to the general object of these Essays, that it may be useful to devote even a few pages to it.

The oracles of Divine Truth, as time goes on, do but repeat the one message from above which they have ever uttered, since the tongues of fire attested the coming of the Paraclete; still, as time goes on, they utter it with greater force and precision, under diverse forms, with fuller luminousness, and a richer ministration of thought, statement, and argument. They meet the varying wants, and encounter the special resistance of each successive age; and, though prescient of coming errors and their remedy long before, they cautiously reserve their new enunciation of the old Truth, till it is imperatively demanded. And, as it happens in kings' cabinets, that surmises arise, and rumours spread, of what is said in council, and is in course of preparation, and secrets perhaps get wind, true in substance or in direction, though distorted in detail; so too, before the Church speaks, one or other of her forward children speaks for her, and, while he anticipates to a certain point what she is about to say or enjoin, he states it incorrectly, makes it error instead of truth, and risks his own faith in the process. Indeed, this is actually one source, or rather concomitant, of heresy, that it is the misshapen, huge, and grotesque foreshadow of true statements which are to come. Speaking under correction, I would apply this remark to the heresy of Tertullian or of Sabellius, which may be considered a reaction from existing errors, with an attempt, presumptuous, and therefore unsuccessful, to meet them with those divinely-appointed corrections which the Church alone can apply, and which she will actually apply, when the proper moment comes. The Gnostics boasted of their intellectual proficiency before the time of St. Irenæus, St. Athanasius, and St. Augustin; yet, when these doctors made their appearance, I suppose they were examples of a knowledge truer and deeper than theirs. Apollinaris anticipated the work of St. Cyril and the Ephesine Council, and became a heresiarch in consequence; and, to come down to the present times, we may conceive writers, who have impatiently fallen away

from the Church, because she would not adopt their views, would have found, had they but trusted her, and waited, that she knew how to profit by them, though she never could borrow her enunciations from them; that their writings contained, what may be called, truth *in the ore*, truth which they themselves had not the gift to disengage from its foreign concomitants, and safely use, which she alone could use, which she would use in her destined hour, and which were their scandal simply because she did not use it faster. Now, applying this principle to the subject before us, I observe, that, supposing Abelard to be the first master of scholastic philosophy, as many seem to hold, we shall have no difficulty still, in condemning the author, while we honour the work. To him is only the glory of spoiling by his own selfwill what would have been done well and surely under the teaching and guidance of Infallible Authority.

Nothing is more certain, than that some ideas are consistent with one another, and others inconsistent; and, again, that every truth must be consistent with every other truth;—hence, that all truths of whatever kind form into one large body of Truth, by virtue of the consistency between one truth and another, which is the connecting link running through them all. The science which discovers this connection, is logic: and, as it discovers the connection when the truths are given, so, having one truth given and the connecting principle, it is able to go on to ascertain the other. Though all this is obvious, it was realized and acted on in the middle age with a distinctness unknown before; all subjects of knowledge were viewed as parts of one vast system, each with its own place in it, and from knowing one, another was inferred. Not indeed always rightly inferred, because the art might be less perfect than the science, the instrument than the theory and aim; but I am speaking of the principle of the scholastic method, of which Saints and Doctors were the teachers; such I conceive it to be, and Abelard was the ill-fated logician who had a principal share in bringing it into operation.

Others will consider the great St. Anselm and the school of Bec, as the proper source of Scholasticism; I am not going to discuss the question; any how, Abelard, and not St. Anselm, was the Professor at the University of Paris, and of Universities I am speaking; any how, Abelard illustrates the strength and the weakness of the principle of advertising and communicating knowledge for its own sake, which I have called the University principle, whether he is, or is not, the first of scholastic philosophers or scholastic theologians. And, though I could not speak of him at all without mentioning the subject of his teaching, yet, after all, it is of him, and of his teaching, that I am going to speak, whatever that might be which he actually taught.

Since Charlemagne's time the schools of Paris had continued, with various fortunes, faithful, as far as the age admitted, to the old learning, as other schools elsewhere, when, in the eleventh century, the famous school of Bec began to develop the powers of logic in forming a new philosophy. As the inductive method rose in Bacon, so did the logical in the medieval schoolmen; and Aristotle, the most comprehensive intellect of Antiquity, as the one who had conceived the sublime idea of mapping the whole field of knowledge, and subjecting all things to one profound analysis, became the presiding master in their lecture halls. It was at the end of the eleventh century that William of Champeaux founded the celebrated Abbey of St. Victor under the shadow of St. Geneviève, and by the dialectic methods which he introduced into his teaching, has a claim to have commenced the formation of the University out of the Schools of Paris. For one at least, out of the two characteristics of a University, he prepared the way; for, though the schools were not public till after his day, so as to admit laymen as well as clerks, and foreigners as well as natives of the place, yet the logical principle of constructing all sciences into one system, implied of course the recognition of all the sciences that are comprehended in it. Of this William of Champeaux or de Campellis Abelard was the pupil; he had studied the dialectic art elsewhere, before he offered himself to his instructions: and. in the course of two years, when as yet he had

only reached the age of twenty-two, he made such progress, as to be capable of quarrelling with his master, and setting up a school for himself.

This school of Abelard was first situated in the royal castle of Melun; then at Corbeil, which was nearer to Paris, and where he attracted to himself a considerable number of hearers. His labours had an injurious effect upon his health; and at length he withdrew for two years to his native Britanny. Whether other causes coöperated in this withdrawal, I think, is not known; but, at the end of the two years, we find him returning to Paris, and renewing his attendance on the lectures of William, who was by this time a monk. Rhetoric was the subject of the lectures he now heard; and after awhile the pupil repeated with greater force and success his former treatment of his teacher. He held a public disputation with him, got the victory, and reduced him to silence. The school of William was deserted, and its master himself became an instance of the vicissitudes incident to that gladiatorial wisdom (as I may style it) which was then eclipsing the old Benedictine method of the Seven Arts. After a time, Abelard found his reputation sufficient to warrant him in setting up a school himself on Mount St. Geneviève; whence he waged incessant war against the unwearied logician who by this time had rallied his forces to repel the young and ungrateful adventurer who had raised his hand against him.

Great things are done by devotion to one idea; there is one class of geniuses, who would never be what they are, could they perceive two. The calm philosophical mind, which contemplates parts without denying the whole, and the whole without confusing the parts, is notoriously indisposed to action; whereas single and simple views arrest the mind, and hurry it on to carry them out. Still, men of one idea and nothing more must be to a certain extent narrowminded; and it is not wonderful that Abelard's devotion to the new philosophy made him undervalue the Seven Arts out of which it had grown. He found it impossible so to honour what was now to be added, as not to dishonour what existed before. He would not suffer the Arts to have their own use, since he had found a new instrument for a new purpose. So he opposed the reading of the Classics. It is little to the purpose that the monks had been opposed to them before him; it was the duty of men, who abjured the gifts of this world on the principle of mortification, to deny themselves literature just as they would deny themselves particular friendships or scientific music. The doctrine which Abelard introduced and represents was founded on a different basis. He did not recognise in the poets of antiquity any other merit than that of furnishing an assemblage of elegant phrases and figures; and accordingly he asks why they should not be banished from the city of God, since Plato banished them from his own commonwealth. The *animus* of this language is clear, when we turn to the pages of John of Salisbury and Peter of Blois, who were champions of the ancient learning. We find them complaining that the careful "getting up", as we now call it, "of books", was growing out of fashion. Youths once studied critically the text of poets or philosophers; they got them by heart; they analysed their arguments; they noted down their fallacies; they were closely examined in the matters which had been brought before them in lecture; they composed. But now, another teaching was coming in; students were promised truth in a nutshell; they intended to get possession of the sum-total of philosophy in less than two or three years; and facts were apprehended, not in their substance and details, by means of living and, as it were, personal documents, but in dead abstracts and tables. Such were the reclamations to which the new Logic gave occasion.

These, however, are lesser matters; we have a graver quarrel with Abelard than that of his undervaluing the Classics. As I have said, my main object here is not what he taught, but why and how, and how he lived. Now it is certain, his activity was stimulated by nothing very high, but by something very earthly and sordid. I grant there is nothing morally wrong in the desire to rise in the world, though Ambition and it are twin sisters. I should not blame

Abelard merely for wishing to distinguish himself at the University; but when he makes the ecclesiastical state the instrument of his ambition, mixes up spiritual matters with temporal, and aims at a bishopric through the medium of his logic, he joins together things incompatible, and cannot complain of being censured. It is he himself, who tells us, unless my memory plays me false, that the circumstance of William of Champeaux being promoted to the see of Chalons, was an incentive to him to pursue the same path with an eye to the same reward. Accordingly, we next hear of his attending the theological lectures of a certain master of William's, named Anselm, an old man, whose school was situated at Laon. This person had a great reputation in his day; John of Salisbury, speaking of him in the next generation, calls him the doctor of doctors: he had been attended by students from Italy and Germany; but the age had advanced since he was in his prime, and Abelard was disappointed in a teacher, who had been good enough for William. He left Anselm, and began to lecture on the prophet Ezekiel on his own resources.

Now came the time of his great popularity, which was more than his head could bear; which dizzied him, took him off his legs, and whirled him to his destruction. I enumerated in a former number of the Gazette the three qualities of true wisdom, which a University, absolutely and nakedly considered, apart from the safeguards which constitute its integrity, is sure to compromise. Wisdom, says the inspired writer, is *deorsum*, is *pudica*, is *pacifica*. We have already seen enough of Abelard's career to understand that his wisdom, instead of being "pacifica", was ambitious and contentious. The Apostle speaks of the tongue both as a blessing and as a curse. It may be the beginning of a fire, he says, a "Universitas iniquitatis"; and alas! such did it become in the mouth of the gifted Abelard. His eloquence was wonderful; he dazzled his contemporaries, says Fulco, "ingenii claritate, suavitate eloquii, linguæ facilitate, scientiæ sabbilitate." People came to him from all quarters, from Rome, in spite of mountains and robbers; from England in spite of the sea; from Flanders and Germany; from Normandy, and the remote districts of France; from Angers and Poitiers; from Navarre by the Pyrenees, and from Spain, besides the students of Paris itself; and among those, who sought his instructions now or afterwards, were the great luminaries of the schools after him. Such were Peter of Poitiers, Peter Lombard, John of Salisbury, Arnold of Brescia, Ivo, and Geoffrey of Auxerre. It was too much for a weak head and heart, weak in spite of intellectual power; for vanity will possess the head, and worldliness the heart, of the man, however gifted, whose wisdom is not an effluence of the Eternal Light.

True wisdom is not only "pacifica", it is "pudica". Alas for Abelard! a second disgrace, deeper than ambition, is his portion now. The strong man,—the Samson of the schools in the wildness of his course, the Solomon in the fascination of his genius,—shivers and falls before the temptation which overcame that mighty pair, the most excelling in body and in mind.

> Desire of wine, and all delicious drinks,
> Which many a famous warrior overturns,
> Thou could'st repress; nor did the dancing ruby,
> Sparkling outpour'd, the flavour or the smell,
> Or taste that cheers the heart of gods and men,
> Allure thee from the cool crystalline stream.
> But what avail'd this temperance, not complete,
> Against another object more enticing?
> What boots it at one gate to make defence,
> And at another to let in the foe,
> Effeminately vanquished?

In a time when Colleges were unknown, and the young scholar was commonly thrown upon the dubious hospitality of a great city, Abelard might even be thought careful of his honour, that he went to lodge with an old ecclesiastic, had not his host's niece Eloisa lived with him. A more subtle snare was laid for him than beset the heroic champion or the all-accomplished monarch of Israel; for sensuality came upon him under the guise of intellect, and it was the high mental endowments of Eloisa, who became his pupil, speaking in her eyes, and thrilling on her tongue, which were the intoxication and the delirium of Abelard.

. . . He is judged, he is punished;—but he is not reclaimed. True wisdom is not only "pacifica", not only "pudica"; it is "deorsum" too. It is a revelation from above; it knows heresy as little as it knows strife or licence. But Abelard, who had run the career of earthly wisdom in two of its phases, now is destined to represent its third.

It is at the famous Abbey of St. Denis that we find him languidly rising from his dream of sin, and the suffering that followed. The bad dream is cleared away; clerks come to him, and the Abbot, begging him to lecture still, for love now, as for gain before. Once more his school is thronged by the curious and the studious; and at length a rumour spreads, that Abelard is exploring the way to some novel view on the subject of the Most Holy Trinity. Wherefore is hardly clear, but about the same time the monks drive him away from the place of refuge he had gained. He betakes himself to a certain cell, and his pupils follow him. "I betook myself to a certain cell", he says, "wishing to give myself to the schools, as was my custom. Thither so great a multitude of scholars flocked, that there was neither room to house them, nor fruits of the earth to feed them". Such was the enthusiasm of the student, such the attraction of the teacher, when knowledge was advertised freely, and its market opened.

Next he is in Champagne, in a delightful solitude near Nogent in the diocese of Troyes. Here the same phenomenon presents itself, which is so frequent in his history. "When the scholars knew it", he says, "they began to crowd thither from all parts; and, leaving other cities and strongholds, they were content to dwell in the wilderness. For spacious houses they framed for themselves small tabernacles, and for delicate food they put up with wild herbs. Secretly did they whisper among themselves: 'Behold, the whole world is gone out after him!' When, however, my Oratory could not hold over a moderate portion of them, then they were forced to enlarge it, and to build it up with wood and stone". He called the place his Paraclete, because it had been his consolation.

I do not know why I need follow his life further. I have said enough to illustrate the course of one, who may be called the founder, or at least the first great name, of the Parisian Schools. After the events I have mentioned he is found in Lower Britanny; then, being about forty-eight years of age, in the Abbey of St. Gildas; then with St. Geneviève again. He had to sustain the fiery eloquence of a Saint, directed against him; he had to present himself before two Councils; he had to burn the book which had given offence to pious ears. His last two years were spent at Clugni on his way to Rome. The home of the weary, the hospital of the sick, the school of the erring, the tribunal of the penitent, is the city of St. Peter. He did not reach it; but he is said to have retracted what had given scandal in his writings, and to have made an edifying end. He died at the age of sixty-two, in the year of grace 1142.

In reviewing his career, the career of so great an intellect so miserably thrown away, we are reminded of the famous words of the dying scholar and jurist, which are a lesson to us all: "Heu, vitam perdidi, operosè nihil agendo". A happier lot be ours!

It is much to be regretted that the present confined purpose of this publication hinders it from presenting to the reader, from the columns of a Dublin newspaper, the most successful Lecture of Dr. Leahy's on last Thursday evening. That purpose, as contained in its first Number, is that of describing "the nature, the character, the work, the peculiarities of a University; the aims with which it is established; the wants", etc., etc.

CATHOLIC LITERATURE IN THE ENGLISH TONGUE.

It is proposed to form a list of works available for the purpose of a Catholic Education; and first, of works which are written by Catholics. The following is intended as a specimen or commencement, and will be made more complete, as opportunity admits, in subsequent numbers.

Though the works are for the most part of a standard character, they are not warranted and recommended by being placed on this catalogue, which is as yet only experimental.

History, Biography, and Travels.

Annals of the Propagation of the Faith. 13 vols. oct., £2 12s. 6d.

Sir Thomas More, his Life and Times, by W. J. Walter. duodec., 5s.

Memoirs of Missionary Priests, and others who have suffered death in England for religion from 1577 to 1684, by R. Challoner, D.D., Bishop of the London district. 2 vols. 32mo., 2s.

History and Antiquities of the Anglo-Saxon Church, by John Lingard, D.D. 2 vols. oct., £1 4s., cloth, lettered.

History of England, from the Roman Invasion to 1688, by John Lingard, D.D., 10 vols., £6, or 12s. per vol., cloth, lettered.

A Catholic History of England;—the Anglo-Saxon period, by W. B. MacCabe. 3 vols, £2 14s.

Church History of England, from 1500 to 1688, by Charles Dodd, with Notes and a Continuation to 1800, by Rev. M. A. Tierney. 6 vols, 12s. each, cloth.

History of Ireland, from its earliest times to its last Chief, by Thomas Moore. 4 vols, 14s.

History of Ireland, by the Abbé Geoghegan. oct.

Ecclesiastical History of Ireland, from the introduction of Christianity to 1829, by Rev. J. Brennan. oct., 7s. 6d., cloth.

History and effects of the Mortmain Acts, by W. F. Finlason. oct., 6s. 6d., cloth.

A Journal of twenty years' captivity, etc., of Mary, Queen of Scots, by W. J. Walter. 2 vols. 18mo. 5s.

Letters on the Spanish Inquisition, by De Maistre. 18mo, 1s. 6d., cloth.

Observations on the Laws in Foreign States relative to Catholic subjects, by John Lingard, D.D. oct., 1s.

Documents to ascertain the sentiments of British Catholics in former ages respecting the power of the Popes, by John Lingard, D.D. oct., 2s.

A true account of the Gunpowder Plot, fro Lingard and Dodd, by Rev. M. A. Tierney, F.R.S. F.S.A. oct., 2s. 6d.

History of Arundel, by Rev. M. A. Tierney. 2 vols. oct., £1 12s., cloth.

History of Henry VIII., by J. V. Audin, translated by E. G. K. Brown. oct., 8s. 6d., cloth.

History of Martin Luther, by J. V. Audin, translated by W. B. Turnbull. oct.

History of John Calvin, by J. V. Audin, translated by Rev. J. M'Gill. oct., 10s. 6d.

Wanderings in South America, by Charles Waterton, Esq. 6s.

Journal in France in 1845 and 1843, by T. W. Allies, [then] Rector of Launton. oct., 10s. 6d.

Literary History of the Middle Ages, by Berrington. quarto.

History of Pope Innocent III. and his Contemporaries, by Hurter, translated.

Life of Henry II., by Berrington.

Chronicles of Froissard. 2 vols., 8s.

Life of St. Theresa, by Very Rev. J. Dalton. 5s. 6d.

Historical Memoirs of Cardinal Pacca, by himself, Protestant translation. 2 vols. oct.

History of St. Bernard, by Montalembert, translated by C. F. Audley, Esq. Part 1, vol. I. (at press).

Lives of the Fathers, Martyrs, and other principal Saints, by Rev. Alban Butler, 12 vols. oct., £2 2s., cloth. 2 vols. imperial 8vo, £1 10s., cloth. 4 vols. oct., £1 16s. 6d., cloth.

History of the Life of St. Elizabeth of Hungary, by Montalembert, translated by A. L. Phillipps, Esq., vol. 1, quarto, £1 1s.

Oratorian Lives of the Saints, translated (in course of publication) hitherto 36 vols., 4s. each.

Life of St. Anselm, by Möhler, translated by Rev. H. Rymer. duodecimo, 2s. 6d.

Life of St. Dominic, by Father Lacordaire, translated by G. W. Abraham, A.B. duodec., 2s.

History of the Turks in its relation to Christianity, by the author of Loss and Gain. duodecimo, 4s.

Memoirs of the Right Rev. George Hay, Vicar-Apostolic of the lowland district of Scotland, by Rev. J. A. Stothart (in preparation).

History of Ireland, by Jeoffrey Keating, D.D., translated by D. O'Connor, Esq.

History of the Papal States, by John Miley, D.D. 3 vols. oct., 42s.

Missions and Travels over the Rocky Mountains, by Fr. de Smet, S.J. oct., 6s., cloth.

Travels in Tartary, Thibet, and China, by M. Huc, translated. 2 vols. oct., 5s., cloth.

Journal of a Tour in Egypt, Palestine, Syria, and Greece, by J. L. Patterson, M.A. oct., 12s., cloth.

Collections towards illustrating the Biography of the Scotch, English, and Irish members of the Society of Jesus, by George Oliver, D.D. oct., 12s., cloth.

Fine Arts.

Volume III. of Essays on Various Subjects, by Cardinal Wiseman. 3 vols., oct.

Lives of the Dominican Artists, by Marchese, translated by Rev. C. P. Meehan. 2 vols. oct., 10s.

History of Painting, by Lanzi, Protestant translation. 3 vols. oct., 3s. 6d. each.

Lives of Painters, Sculptors, and Architects, by Vasari, Protestant translation. 5 vols. oct., 3s. 6d. each.

The Æsthetic and Miscellaneous Works of Frederic Von Schegel (Protestant translation). duod.

Present State of Ecclesiastical Architecture in England, by A. W. Pugin. oct., 9s., cloth.

True Principles of Pointed Architecture, by A. W. Pugin. quarto, 16s., and Apology, 12s.

Treatise on Chancel Screens and Rood Lofts, by A. W. Pugin. quarto, 15s.

Glossary of Ecclesiastical Ornament and Costume, by A. W. Pugin. quarto, £7 7s.

Floriated Ornaments, by A. W. Pugin. quarto, £3 3s.

Contrasts, setting forth the present decay of pure taste, by A. W. Pugin. quarto, £1 10s., cloth.

Illustrations of the Bible from select MSS. of the middle ages, by J. O. Westwood. oct., £1 11s. 6d.

Christian Art, by M. A. Rio. Protestant translation, 9s.

Manual of Gothic Architecture, by F. A. Paley. oct., 6s. 6d.

The Foreign Tour of Brown, Jones, and Robinson, by Richard Doyle.

Philosophy.

Twelve Lectures on the Connection between Science and Revealed Religion, by Cardinal Wiseman, 2 vols. oct., 10s., cloth.

System of Theology, by Leibnitz, translated, edited, and illustrated by the Rev. Dr. Russell. oct., 10s. 6d.

Genius of Christianity, by Chateaubriand, translated by Rev. E. O'Donnell. oct., 6s. 6d.

Fundamental Philosophy, by Balmez, translated, edited by O. A. Brownson, LL.D. (in preparation).

The Pope, by De Maistre, translated by Rev. Æ. M'D. Dawson. oct., 5s.

Protestantism and Catholicity, compared in their effects on the Civilization of Europe, by Balmez, translated. oct.

Conferences of Father Lacordaire, translated by H. Langdon. oct., 15s., or in 7 parts, 2s. each.

Considerations on the Eucharist, by Mgr. Gerbet, Bp. of Perpignan, translated. duodec., 4s. 6d., cloth.

Philosophy of History, by F. Von Schlegel, translated by J. B. Robertson, Esq. oct., 3s. 6d., cloth.

Discourses on University Education, by J. H. Newman, D.D. oct., 6s. 6d.

Essays in Natural History, by Charles Waterton, Esq. 1st and 2d series, 14s. 6d.

Dublin: Printed by JOHN F. FOWLER, 3 Crow Street, and published by JAMES DUFFY, 7 Wellington Quay. Thursday, November 23, 1854.

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THE CATHOLIC UNIVERSITY GAZETTE.

No. 27. THURSDAY, NOVEMBER 30, 1854. Price One Penny, Stamped, to go free by Post, 2d.

NOTICES.

In consequence of an earnest wish, which has been expressed in Dublin and in the country, that the expenses of the University course should be reduced below the calculation, on which they were originally determined, it is proposed to limit them, including extras, to forty guineas for the thirty-eight weeks of a student's residence during the ensuing session; of which sum one-half will be paid on his coming into residence, and the other half by the feast of St. Matthias (Feb. 24), 1855.

This arrangement will not preclude gentlemen, who are so desirous, from paying a larger sum, without prejudice to community of academical advantages, social equality, and unity of discipline.

Gentlemen who are desirous of attending the lectures of the University without residence in the University House, are requested to give in their names without delay to the Vice-Rector, at the Catholic University House, Stephen's Green. They will have admission to the Lectures during the ensuing sesison on the same footing as resident students, on the payment of £10, of which one-half will be paid on admission, and half by St. Matthias's day.

It is proposed to open at once, in a respectable part of Dublin, a lodging house for Catholic medical students, under the sanction of the Catholic University. Till the Medical Schools are set up, the House will not be formally connected with the University, nor will the University be responsible for its inmates. They will in no sense be under its jurisdiction, or subject to its rules, or debarred from their free choice of lectures. The object contemplated is solely that of providing a dwelling, respectable, and reasonable in terms, for gentlemen who are brought to the metropolis for the purposes of professional education. Names of applicants for admission, accompanied by a recommendation from some Catholic practitioner of Dublin, may be sent to the University House, Stephen's Green. Terms: £6 for the quarter (of three calendar months).

This evening, November 30, at eight o'clock, an Inaugural Lecture will be delivered in the University House by the Lecturer on the French Language and Literature (Mr. Renouf), on *The Literary History of France.*

The Inaugural Lectures on subsequent Thursdays will stand as follows:—

Dec. 7, the Lecturer on Poetry (Mr. M'Carthy), on *The Subject of Poetry.*

Dec. 14, the Lecturer on the Italian and Spanish Language and Literature (Signor Marani), on *The Origin and Rise of the Italian Language and Literature.*

Dec. 21, the Lecturer on the Philosophy of History (Mr. Allies).

Tickets for these Lectures may be obtained at the Secretary's Office, on sending up the card of the parties applying, on Wednesday and Thursday mornings, between the hours of 10 and 2.

The Secretary's Office is at present at the Medical School, Cecilia Street (end of Crow Street, Dame Street), where he will be found daily between 10 and 2 o'clock.

Mr. Myles O'Reilly has placed in the hands of the Rector a relic of St. Stanislas in a handsome reliquary, to be given to the University in whatever way he judges to be best adapted to promote devotion to the Saint among its younger members.

Mr. Donegan of Dame Street has pre-

sented the House of Students attached to the University Building with a handsome chalice, for the use of the chapel.

The Rector and Professors of the University of Louvain, Dr. de Ram, Dr. Beelen, and Dr. Ubaghs, have shown their sympathy towards our University by sending to its library their respective works on various academical, theological, philosophical, and historical subjects.

Mr. Robert Wilberforce, the late Archdeacon of the East Riding of Yorkshire, has presented the ecclesiastical department of the University Library with some valuable and voluminous works.

Mr. O'Gorman has also presented some works on interesting Irish subjects.

SEDES SAPIENTIÆ, ORA PRO NOBIS.

Colleges the correction of the deficiencies of the University principle.

Colleges, and Colleges for the advancement of science, were not altogether a medieval idea. To say nothing else, it is obvious to refer to the Museum of the Ptolemies at Alexandria, of which I spoke some months ago. The Saracens too founded Colleges for learned education at Cordova, Granada, and Malaga; and these obtained a great reputation. Yet it is an idea, which has been brought out, and familiarized to history, and recognized in political institutions, during the era of Universities, with a fulness which almost allows us to claim it as belonging to the new civilization. By a College, I suppose, is meant, not merely a body of men living together in one dwelling, but belonging to one establishment. In its very notion, the word suggests to us position, authority, and stability; and again, these attributes presuppose a foundation; and that foundation consists either in public recognition, or in the possession of revenues, or in some similar advantage. If two or three individuals live together, the community is not at once called a College; but a charter, or an endowment, some legal *status*, or some ecclesiastical privilege, is necessary to erect it into the Collegiate form. However, it does, I suppose, imply a community or *convitto* too; and, if so, it must be of a certain definite size: for, as soon as it exceeds in point of numbers, non-residence may be expected to follow. It is then a household, and offers an abode to its members, and requires or involves the same virtuous and paternal discipline which is proper to a family and home. Moreover, as no family can subsist without a maintenance, and as children are dependent on their homes, so it is not unnatural that an endowment, which is, as I have said, suggested by the very idea of a College, should ordinarily be necessary for its actual carrying out. Still more necessary are buildings, and buildings of a prominent character; for, whereas every family must have its dwelling, a family which has a recognised and official existence, must live in a sort of public building, which satisfies the eye, and is the enduring habitation of an enduring body.

This view of a College, which I have not been attempting to prove but to delineate, suggests to us the objects which a College is adapted to fulfil in a University. It is all, and does all, which is implied in the name of home. Youths, who have left the paternal roof, and travelled some hundred miles for the acquisition of knowledge, find an "altera Troja" and "simulata Pergama" at the end of their journey and in their place of temporary sojourn. Home is for the young, who know nothing of the world, and would be forlorn and sad, if thrown upon it. It is the refuge of helpless boyhood, which would be famished and pine away, if it were not maintained by others. It is the providential shelter of the weak and inexperienced, who have to learn as yet to cope with the temptations which lie outside of it. It is the place of training for those who are not only ignorant, but have not yet learned how to learn, and who have to be taught, by careful individual trial, how to set about profiting by the lessons of a teacher. And it is the school of elementary studies, not of advanced; for such studies alone at best can boys apprehend and master. Moreover, it is the

shrine of our best affections, the bosom of our fondest recollections, a spell upon our after life, a stay for world-weary mind and soul, wherever we are, till the end comes. Such are the attributes or offices of home, and like to these, in one or other sense and measure, are the attributes and offices of a College in a University.

We may consider, historically speaking, that Colleges were but continuations, *mutatis mutandis*, of the schools which preceded the rise of Universities. These schools indeed were monastic or at least clerical, and observed a religious or an ecclesiastical rule; so far they were not simple Colleges, still they were devoted to study, and, at least sometimes, admitted laymen. They had two courses of instruction going on at once, attended by the inner classes and the outer; of which the latter were filled by what would now be called *externs*. Thus even in that early day the school of Rheims educated a certain number of noble youths; and the same arrangement is reported of Bec also.

And in matter of fact these monastic schools remained within the limits of the University, when it was set up, as they had been before, only of course more exclusively religious; for, as soon as the reception of laymen was contemplated as a part of the academical idea, the monasteries seemed to be relieved of the necessity of receiving lay students within their walls. At first, those bodies only would be found in the University which were already there; but in process of time nearly every religious fraternity found it its interest to provide a College for its own subjects, and to have representatives in the Academical body. Thus in Paris, as soon as the Dominicans and Franciscans had thrown themselves into the new system, and had determined that their vocation did not hinder them from taking degrees, the Cistercians, under the headship of an Englishman, founded a College near St. Victor's; and the Premonstrants followed their example. The Carmelites, being at first at a distance from St. Geneviève, were planted by a king of France close under her hill. The Benedictines were stationed in the famous Abbey of St. German, near the University Pratum; the monks of Clugni and of Marmontier had their respective houses also, and the former provided lecturers within their walls for the students. And in Oxford, in like manner, the Benedictines founded Durham Hall for their monks of the North of England, and Gloucester Hall for their monks of the South, on the respective sites of the present Trinity and Worcester Colleges. The Carmelites, to speak without book, were at Beaumont, the site of Henry the First's palace; and St. John's and Wadham Colleges are also on the sites of monastic establishments. Besides these, there were in Oxford houses of Dominicans, Franciscans, Cistercians, and Augustinians.

These several foundations, indeed, are of very different eras; but, looking at the course of the history as a whole, we shall find that this class of scholastic houses preceded the rest. And if the new changes had stopped there, lay education would have suffered, not gained, by the rise of Universities; for it had the effect of multiplying, indeed, monastic halls, but of shutting their doors against all but monks more rigidly than before. The solitary strangers, who came up to Paris or Oxford from a far country, must have been stimulated by a most uncommon thirst for knowledge, to persevere in spite of the discouragements by which they were surrounded. Some attempt indeed was made by the Professors to meet so obvious and so oppressive an evil. The former scholastic type had recognised one master, and one only, in a school, who professed in consequence the whole course of instruction without any assistant Tutors. The tradition of this system continued; and led in many instances to the formation of halls, inns, courts, or hostels, as they were variously called. That is, the Professor of the school kept house, and boarded his pupils. Thus we read of Torald schools in Oxford in the reign of Henry the Third, which had belonged previously to one Master Richard Bacum, who had fitted up a large tenement, partly for lodging house, partly for lecture rooms. In like manner, early in the twelfth century, Theobald had as many as from sixty to a hundred scholars under his tuition, for whom he would necessarily be more or less answerable. A similar custom was pointed

out in Athens, in an early number of the Gazette, where it was the occasion of a great deal of rivalry and canvassing between the Professorial housekeepers, each being set upon obtaining as many lodgers as possible. And apparently a similar inconvenience had to be checked at Paris in the thirteenth century, though, whatever might be the incidental inconvenience, the custom itself, under the circumstances of the day, was as advantageous to the cause of study, as it was obvious.

But still lodging keepers must be paid, and how could poor scholars find the means of fulfilling this hard condition? And the length of time required for a complete University course hindered an evasion of its difficulties by such shifts and expedients, as serve for passing a trying crisis or weathering a threatening season. The whole course, from the termination of the grammatical studies to the licentiate, extended originally through twenty years; though afterwards it was reduced to ten. If the six years of the course in Arts is to be considered independent of this long space, the residence at the University is no longer a sojourn at the seat of learning, but becomes a naturalization, yet without a home.

The University itself had little or no funds, to meet the difficulty withal. At Oxford, it had no buildings of its own, but rented such as were indispensable for academical purposes, and these were of a miserable description. It had little or no ground belonging to it, and no endowments. It had not the means of being an Alma Mater to the young men who came thither for education. Some verses are quoted by Antony à Wood, apropos of the poor scholar, which describe both his enthusiastic love of study and the trial to which it was put. The following is a portion of them:—

> Parva domus, res ipsa minor, contraxit utrumque
> Immensus tractusque diu sub Pallade fervor,
> Et logices jucundus amor . . . .
> Pauperies est tota domas, desuevit ad illos
> Ubertas venisse lares; nec visitat ægram
> Copia Parnassum; sublimior advolat aulas,
> His ignota casis.

Accordingly, one of the earliest movements in the University, almost as early as the entrance into it of the monastic bodies, was that of providing maintenance for poor scholars. The authors of such charity hardly aimed at giving more than the bare necessaries of life,—food, lodging, and clothing,—so as to make a life of study possible: comfort or animal satisfaction can hardly be said to have entered into the scope of their benefactions; and we shall gain a lively impression of the sufferings of the unaided student, by having a sketch presented to us of his rude and hardy life even when a member of a College. From an account which has been preserved in one of the Colleges of Cambridge, we are able to extract the following *horarium* of a student's day. He got up between four and five; from five to six he assisted at Mass, and heard an exhortation. He then studied or attended the schools till ten, which was the dinner hour. The meal, which seems also to have been a breakfast, was not sumptuous; it consisted of beef, in small messes for four persons, and a pottage made of its gravy and oatmeal. From dinner to five p.m., he either studied, or gave instruction to others, when he went to supper, which was the principal meal of the day, though scarcely more plentiful than dinner. Afterwards, problems were discussed and other studies pursued, till nine or ten; and then half an hour was devoted to walking or running about, that they might not go to bed with cold feet;—the expedient of hearth or stove for the purpose was out of the question.

However, poor as was the fare, the collegiate life was a blessing in many other ways far more important than meat and drink; and it was the object of pious benefactions for centuries. Hence the munificence of Robert Capet, as early as 1050, even before the canons of St. Geneviève and the monks of St. Victor had commenced the University of Paris. His foundation was sufficient for as many as one hundred poor clerks. Another was St. Catherine in the Valley, founded by St. Louis, in consequence of a vow, which his grandfather, Philip Augustus, had died before executing. Another and later was the College Bonorum Puerorum, which is assigned to the year

1245. Such too, in its original intention, was the Harcurianum, or Harcourt College, the famous College of Navarre, the more famous Sorbonne, and the Montague College.

These Colleges, as was natural, were often provincial, or diocesan, being founded by benefactors of a particular locality for their own people. Sometimes too they were connected with one or other of the Nations of the University; as, I think, was the Harcurianum just mentioned, founded for the Normans; the Dacian for the Danes; and the Swedish; to which may be added the Burses provided for the Italians, the Lombards, the Germans, and the Scotch. In Bologna there was the greater College of St. Clement for the Spaniards, and the Collegio Sondi for the Hungarians. As to Diocesan or Provincial Colleges, such was Laon College, for poor scholars of the Diocese of Laon; the College of Bayeux, for scholars of the dioceses of Mons and Angers; the Colleges of Narbonne, of Arras, of Lisieux, and various others. Such too in Oxford at present are Queen's College, founded in favour of north countrymen, and Jesus College for the Welsh. Such are the fellowships, founded in various Colleges, for natives of particular counties; and such the fellowships or scholarships for founder's kin. In Paris, in like manner, Cardinal de Dormans founded a College for more than twenty students, with a preference in favour of his own family. A Society of a peculiar kind was founded in the very beginning of the thirteenth century. Baldwin, Count of Flanders, at that time Emperor of Constantinople, is said to have established a Greek College with a view to train up the youth of Constantinople in devotion to the Holy See.

When I said that there were graver reasons than the need of maintenance, for establishing Colleges and Burses for poor scholars, it may be easily understood that I alluded to the moral evils, of which a University, without homes and guardians for the young, would infallibly be the occasion and the scene. These are so intelligible, and so much a matter of history, and so often illustrated whether from the medieval or the modern German Universities, that they need not occupy our attention here. Whatever licentiousness of conduct there is at Oxford and Cambridge now, where the Collegiate system is in force, does but suggest to us how fatal must be the strength of those impulses to disorder and riot when unrestrained, which are so imperfectly controlled even when submitted to an anxious discipline. Leaving this head of the subject, I think it better to turn to the consideration of an important innovation on the character and drift of academical foundations, which took place in the fifteenth century, when political changes in the nations of Europe brought with them corresponding changes in their Universities.

I have alluded to these changes some weeks ago, in introducing the subject of the ancient University of Ireland. I said that the multiplication of Universities, the growth of nationalism, the increasing appreciation of peace and of the conveniences of life, the separation of languages, the Collegiate system itself, and similar and cognate causes, tended to give these institutions a local, political, and, I may now add, aristocratic character. At first Universities were almost democracies: Colleges tended to break their anarchical spirit, introduced ranks and gave the example of laws, and trained up a set of students, who, as being morally and intellectually superior to other members of the academical body, became the depositaries of academical power and influence. Moreover, learning was no longer thought unworthy of a gentleman; and, though the nobles of an earlier period had not disdained to send their sons to Lanfranc or Vacarius, yet now it became a matter of custom, that young men of rank should have a University education. Thus, even in the charter of the 29th of Edward the Third, we read that "to the University a multitude of nobles, gentry, strangers, and others continually flock"; and towards the end of the century, we find Henry of Monmouth, afterwards the Fifth, as a young man, a sojourner at Queen's College, Oxford. But it was in the next century, of which Henry has made glorious the first years, that Colleges were provided, not for the poor, but for the noble. Many Colleges too, which had been originally for the poor, opened their gates to the rich, not as fellows or foundation-students,

but as simple lodgers, or what are now called independent members, such as monasteries might have received in a former age. This was especially the case with the College of Navarre at Paris; and the change has continued remarkably impressed upon Oxford and Cambridge even down to this day, with this additional peculiarity, that, while the influence of aristocracy upon those Universities is not less than it was, the influence of other political classes has been introduced into the academic cloisters also. Never has learned institution been more directly political and national than the University of Oxford. Some of its Colleges represent the talent of the nation, others its rank and fashion, others its wealth; others have been the organs of the government of the day; while others, and the majority, represent one or other division, chiefly local, of the country party. That all this has rather destroyed, than subserved, the University itself, which Colleges originally were instituted to complete, I will not take upon myself to deny; but good comes out of many things which are in the way to evil, and the antagonism of the Collegiate to the University principle was not worked out, till Colleges had first served the University, and that, not only by completing it in those points where the University was weak, but even corroborating it in those in which it was strong. The whole nation, brought into the University by means of the Colleges, gave the University itself a vigour and a stability which the abundant influx of foreigners had not been able to secure.

As in the twelfth and thirteenth centuries French, German, and Italian students had flocked to the University of Oxford, and made its name famous in distant lands, so in the fifteenth, all ranks and classes of the nation furnished it with pupils, and what was wanting in their number or variety, compared with the former era, was compensated by their splendour or political importance. At that time nobles moved only in state, and surrounded themselves with retainers and servants with an ostentation which has now quite gone out of fashion. A writer, whom I have formerly used, informs us, that, before the wars of the Roses, and when the aristocracy were more powerful than the king, each noble family sent up at least one son to Oxford with an ample retinue of followers. Nor were the towns in that age, less closely united to the University than the upper class, by reason of the numbers that belonged to the clergy, the popular character of that institution, and its intimate connection, as now, with the seat of learning. Thus town and country, high and low, north and south, had a common stake in the academical institutions, and took a personal interest in the academical proceedings. The degree possessed a sort of indelible *character*, which all classes understood; and the people at large were more or less partakers of a cultivation which the aristocracy were beginning to enjoy. And, though railroad travelling certainly did not then exist, communication between the students and their homes occurred with a frequency which could not be when they came from abroad, and Oxford became in a peculiar way a national and political centre. Not only in vacations and term was there a stated ebbing and flowing of the academical youth, but messengers posted to and fro between Oxford and all parts of the country in all seasons of the year. So intimate was this connection, that Oxford became a sort of selected arena for the conflicts of the various interests of the nation, and a serious University strife was received far and wide as the presage of civil war.

> "Chronica si penses, cum pugnant Oxonienses,
> Post paucos menses, volat ira per Angligenses".

One may admire the position of a University, as a national centre, without any desire of renewing in this day, or in this country, the particular mode in which that position was in former times shown in England. Such an united action of the Collegiate and of the national principle, far from being prejudicial, was simply favourable to the principle of a University. It was a later age which sacrificed the University to the College. We must look to the last two or three centuries if we would witness the ascendency of the College idea in the English Universities, to the extreme prejudice, not indeed of its own peculiar usefulness (for that

it has retained), but of the University itself. The author,* who gives us the above account of Oxford, and who is neither Catholic on the one hand, nor innovator on the existing state of things on the other, warming yet saddening at his own picture, ends by observing: "Those days never can return; for the plain reason that then men learned and taught by the living word, but now by the dead paper".

What has been here drawn out from the history of Oxford, admits of ample illustration from the parallel history of Paris. We find Chancellor Gerson on one occasion remonstrating in the name of his University with the French king. "Shall the University", he says, "being what she is, shut her eyes and be silent? What would all France say, whose population she is ever exhorting, by means of her members, to patience and good obedience to the king and rulers? Does not she represent the universal realm, nay, the whole world? She is the vigorous seminary of the whole body politic, whence issue men of every kind of excellence. Therefore in behalf of the whole of France, of all states of men, of all her friends, who cannot be present here, she ought to expostulate and cry: 'Long live the king'".

There is one other historical peculiarity attached to Colleges, to which I will briefly allude before concluding. If Colleges, with their endowments and local interests, provincial or county, are necessarily, when compared with Universities, of a national character, it follows that the education which they will administer, will also be national, and adapted to all ranks and classes of the community. And if so, then again it follows, that they will be far more given to the study of the Arts than to the learned professions, or to any special class of pursuits at all; and such in matter of fact has ever been the case. They have inherited under changed circumstances the position of the monastic teaching founded by Charlemagne, and have continued its primitive tradition through, and in spite of, the noble intellectual developments, to which Universities have given occasion. The historical link between the Monasteries and the Colleges have been the Nations, as some words of Antony à Wood about the latter suggest, and as the very name of "Nation" makes probable; and indeed the Colleges were hardly more than the Nations formally established and endowed, with Provosts and Wardens in the place of Proctors.

Bulæus has some remarks on the subject of Colleges, which illustrate the points I have last insisted on, and several others which have already come before us. He says: "The College system had no slight influence in restoring Latin composition. Indeed letters were publicly professed in Colleges, and that, not only by persons on the foundation, but by others also who lived within the walls, though external to the body, and who were admitted to the schools of the Masters and to the classes in a fixed order and by regulated steps. On the contrary, we find that all the ancient Colleges were established for the education and instruction of poor scholars, members of the foundation; but in the fifteenth century other ranks were gradually introduced also. By this means the lecturer was stimulated by the largeness of the classes, and the pupil by emulation, while the opportunities of a truant life were removed. Accordingly laws were frequently promulgated and statutes passed, with a view of bringing the Martinets and wandering scholars within the walls of the Colleges. We do not know exactly when this practice began; it is generally thought that the College of Navarre, which was reformed in the year 1464, was the first to open its gates to these public professors of letters. It is certain, that in former ages the teachers of grammar and rhetoric had schools of their own, or hired houses and hostels, where they received pupils; but in this century teachers of grammar, or of rhetoric, or of philosophy, began to teach within the Colleges". He adds that in the time of Louis the Eleventh, the Professors who lectured on literature, rhetoric, and philosophy in the town, were generally left by the students for those who had taken up their abodes in the Colleges.

* Huber. Additional matter on the subject of Universities and Colleges will be found in Dr. Pusey's Collegiate and Professorial Teaching, and Mr. Buckingham's Bible in the Middle Ages.

This is rather an enumeration of some characteristics of Colleges, than a sufficient sketch of their relation to the University; but it may suggest points of inquiry to those who would know more. I will but add, that at Paris there seem to have been as many as fifty Colleges; at Oxford at present there are from twenty to twenty-four; as many, I believe, were at Salamanca; at Cambridge not so many; at Toulouse, eight. As to Louvain, I have been told that if a bird's eye view be taken of the city, the larger and finer buildings which strike the beholder throughout it, will be found at one time to have belonged to the University.

CATHOLIC LITERATURE IN THE ENGLISH TONGUE.

It is proposed to form a list of works available for the purpose of a Catholic Education; and first, of works which are written by Catholics. The following is intended as a specimen or commencement, and will be made more complete, as opportunity admits, in subsequent numbers.

Though the works are for the most part of a standard character, they are not warranted and recommended by being placed on this catalogue, which is as yet only experimental.

Poetry and Polite Literature.

Third Volume of Essays and Articles, by Cardinal Wiseman. 3 vols. oct., £2 2s.

Works of Gerald Griffin, edited, with a Life, by his Brother.

Poets and Dramatists of Ireland, by D. F. McCarthy. 1 vol. 18mo, 1s.

Book of Irish Ballads, by D. F. McCarthy. 1 vol. 18mo, 1s.

Ballads, Poems, and Lyrics, by D. F. McCarthy. 1 vol. crown oct., 7s. 6d.

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Loss and Gain. Duffy. duod., 4s.

Catholic Florist, a Guide to the Cultivation of Flowers for the Altar, with a Preface by the Very Rev. F. Oakely. 5s.

Kate Geary, or Irish Life in London. A Tale of 1849, by Miss Mason. sm. oct., 5s.

Sunday in London, by J. M. Capes. Longmans.

Lyra Catholica, a translation of the Hymns in the Breviary and Missal, by Rev. E. Caswall. 18mo, 4s. 6d.

Marco Visconti, by T. Grossi. Protestant translation. 5s.

The Pilgrim, or Truth and Beauty in Catholic Lands. 2s. 6d.

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Outline of Ecclesiastical and Civil History, by Rev. Edmund Winstanley. 2 vols, 10s. 6d. each.

Manual of British and Irish History, by the Rev. Thomas Flanagan. oct., 10s. 6d., cloth.

History of the Church, by J. J. Döllinger, D.D., translated by E. Cox, D.D. 4 vols. oct., £1 14s., cloth, lettered.

History of Pope Innocent III., by Hurter, translated from the German (in preparation).

Antiquities, Law, Documents, Usages, etc.

Mores Catholici, or Ages of Faith. 3 vols. oct., £3 18s., cloth, or vols. 2 and 3 separately, £1 6s. each.

Compitum, or Meeting of the Ways at the Catholic Church. 6 vols., cloth. First 3 at 6s. each; last 3 at 5s. each.

Commentaries upon Universal and Public Law, by G. Bowyer, Esq., M.P.

Dublin: Printed by John F. Fowler, 3 Crow Street, and published by James Duffy, 7 Wellington Quay. Thursday, November 30, 1854.
Agents for London: Messrs. Burns & Lambert, 63 Paternoster Row.

THE CATHOLIC UNIVERSITY GAZETTE.

No. 28. THURSDAY, DECEMBER 7, 1854. {Price One Penny. Stamped, to go free by Post, 2d.

NOTICES.

In consequence of an earnest wish, which has been expressed in Dublin and in the country, that the expenses of the University course should be reduced below the calculation, on which they were originally determined, it is proposed to limit them, including extras, to forty guineas for the thirty-eight weeks of a student's residence during the ensuing session; of which sum one-half will be paid on his coming into residence, and the other half by the feast of St. Matthias (Feb. 24), 1855.

This arrangement will not preclude gentlemen, who are so desirous, from paying a larger sum, without prejudice to community of academical advantages, social equality, and unity of discipline.

Gentlemen who are desirous of attending the lectures of the University without residence in the University House, are requested to give in their names without delay to the Vice-Rector, at the Catholic University House, Stephen's Green. They will have admission to the Lectures during the ensuing sesison on the same footing as resident students, on the payment of £10, of which one-half will be paid on admission, and half by St. Matthias's day.

Externs of the University are of two descriptions. (1) It is at the option of any one to become free of the public lectures on the payment of £10 a session, without being a member of the University, that is, without being under the care of the Tutors, or being submitted to any of the examinations, or being eligible for its honours, or aiming at its degrees. Over such persons the University of course has no jurisdiction, and knows nothing of them out of lecture hours, and only requires that their conduct should not compromise or embarrass the authorities of the University. (2) Those, however, who are desirous of really joining themselves to the academic body, and standing on a footing with residents, are required to unite themselves to some particular licensed establishment in the University, as, for instance, the University House in Stephen's Green, or the Rector's House in Harcourt Street; in which case, they will be altogether under the jurisdiction of the Dean of that particular establishment, and will be considered as simply members of it, accidentally lodging out in such lodgings (*e. g.* their own home) as the aforesaid Dean shall sanction.

It is proposed to open at once, in a respectable part of Dublin, a lodging house for Catholic medical students, under the sanction of the Catholic University. Till the Medical Schools are set up, the House will not be formally connected with the University, nor will the University be responsible for its inmates. They will in no sense be under its jurisdiction, or subject to its rules, or debarred from their free choice of lectures. The object contemplated is solely that of providing a dwelling, respectable, and reasonable in terms, for gentlemen who are brought to the metropolis for the purposes of professional education. Names of applicants for admission, accompanied by a recommendation from some Catholic practitioner of Dublin, may be sent to the University House, Stephen's Green. Terms: £6 for the quarter (of three calendar months).

This evening, December 7, at eight o'clock, an Inaugural Lecture will be delivered in the University House by the Lecturer on Poetry (Mr. M'Carthy), being an Inquiry into *The nature and meaning of Poetry.*

The Inaugural Lectures on subsequent Thursdays will stand as follows:—

Dec. 14, the Lecturer on the Italian and Spanish Language and Literature (Signor Marani), on *The Origin and Rise of the Italian Language and Literature.*

Dec. 21, the Lecturer on the Philosophy of History (Mr. Allies), on *The Object and Idea of the Philosophy of History.*

Tickets for these Lectures may be obtained at the Secretary's Office, on sending up the card of the parties applying, on Wednesday and Thursday mornings, between the hours of 10 and 2.

The Secretary's Office is at present at the Medical School, Cecilia Street (end of Crow Street, Dame Street), where he will be found daily between 10 and 2 o'clock.

SEDES SAPIENTIÆ, ORA PRO NOBIS.

Spanish Universities in the Fifteenth Century.

I HAVE already inserted a brief notice of the present number and pretensions of the Universities of Spain. The reader perhaps will not be sorry to have his memory refreshed as to their condition, at the time of the revival of learning, four centuries ago. Mr. Prescott's History of Ferdinand and Isabella is ready to our hand, and supplies us with the necessary information without our having the trouble of bringing together its various particulars for ourselves. Moreover, as it seems to confirm various points in the history of Universities, on which I have before now insisted, there is a reason for availing ourselves of his researches, over and above their intrinsic merit. I have ventured to put together passages from various parts of the work, and slightly to abridge them.

"Previously to the introduction of printing", he says, "collections of books were necessarily very small and thinly scattered, owing to the extreme cost of manuscripts. The most copious library which the learned Saez could find any account of in the middle of the fifteenth century, was owned by the counts of Benavente, and contained not more than 120 volumes. Many of these were duplicates; of Livy alone there were eight copies. The cathedral churches in Spain rented their books every year by auction to the highest bidders, whence they derived a considerable revenue. It would appear from a copy of Gratian's Canons, preserved in the Celestine Monastery at Paris, that the copyist was engaged twenty-one months in transcribing that manuscript; at this rate, the production of four thousand copies by one hand would require eight thousand years, a work now easily performed in less than four months. Two thousand volumes may be procured now at a price which in those days would hardly have sufficed to purchase fifty.

"Isabella inherited the taste of her father, John the Second, for the collecting of books. She endowed the convent of San Juan de los Reyes, at the time of its foundation, 1477, with a library, consisting principally of manuscripts. The archives of Simancas contain catalogues of part of two separate collections belonging to her, whose broken remains have contributed to swell the magnificent library of the Escurial. Most of them are in manuscript, and the worn and battered condition of some of them proves, that they were not merely kept for show. The larger collection comprised about two hundred and one articles, or distinct works; of these about a third was taken up with theology; one fifth, civil law and the municipal code of Spain; one fourth, ancient classics, modern literature, and romances of chivalry; one tenth, history; the residue is devoted to ethics, medicine, etc. Nothing could have been more opportune for the enlightened purpose of Isabella than the introduction of the art of printing into Spain, at the commencement of her reign. She saw, from the first moment, all the advantages which it promised for diffusing and perpetuating the discoveries of science. She encouraged its establishment by large privileges to those who exercised it, whether natives or foreigners, and by causing many of the works composed by her subjects to be printed at her own charge. More printing presses were

probably at work in Spain in the infancy of the art, than at the present day.

"She requested the learned Peter Martyr* to repair to the court, and open a school there for the instruction of the young nobility. In the month of September following, we have a letter dated from Saragossa, in which he thus speaks of his success: 'My house, all day long, swarms with noble youths, who, reclaimed from ignoble pursuits to those of letters, are now convinced that these, so far from being a hindrance, are rather a help in the profession of arms'. Another Italian scholar, Lucio Marineo Siculo, coöperated with Martyr in the introduction of a more liberal scholarship among the Castilian nobles. He was induced to visit Spain in 1486, and soon took his place among the professors of Salamanca, where he filled the chairs of poetry and grammar with great applause for twelve years. Under the auspices of these and other eminent scholars, both native and foreign, the young nobility of Castile applied with generous ardour to the cultivation of science; the large correspondence both of Martyr and Marineo includes the most considerable persons of the Castilian court; the numerous dedications to these persons of contemporary publications attest their munificent patronage of literary enterprise; and many of the highest rank entered on such severe literary labour as few, from the mere love of letters, are found willing to encounter.

"Don Gutierre de Toledo, son of the Duke of Alva, and a cousin of the king, taught in the University of Salamanca. At the same place, Don Pedro Fernandez de Velasco, son of the Count of Haro, who subsequently succeeded his father in the hereditary dignity of grand constable of Castile, read lectures on Pliny and Ovid. Don Alfonso de Manrique, son of the count of Parades, was professor of Greek in the University of Alcala. All ages seemed to catch the generous enthusiasm; and the Marquis of Denia, although turned of sixty, made amends for the sins of his youth, by learning the elements of the Latin tongue at this late period. No Spaniard was accounted noble, who held science in indifference. From a very early period, a courtly stamp was impressed on the poetic literature of Spain; a similar character was now imparted to its erudition, and men of the most illustrious birth seemed eager to lead the way in the difficult career of science, which was thrown open to the nation. In this brilliant exhibition, those of the other sex must not be omitted, who contributed by their intellectual endowments to the general illumination of the period. The Queen's instructor in the Latin language was a lady named Dona Beatriz de Galindo, called, from her peculiar attainments, *la Latina*. Another lady, Dona Lucia de Meldrano, publicly lectured on the Latin classics in the University of Salamanca. And another, Dona Francisca de Lebrija, daughter of the historian of that name, filled the chair of rhetoric with applause at Alcala.

"While the study of the ancient tongues came thus into fashion with persons of both sexes and of the highest rank, it was widely and most thoroughly cultivated by professed scholars. Men of letters, some of whom have been already noticed, were invited into Spain from Italy, the theatre at that time, on which, from obvious local advantages, classical discovery was pursued with greatest

* The author, whom I am using, speaks thus of this Peter Martyr in his History of the Conquest of Mexico, vol. II., p. 85: "Pietro Martiri de Angleria belonged to an ancient family of Arona in the north of Italy. In 1487 he was induced by the Count of Tendilla, the Spanish ambassador at Rome, to return with him to Castile. He was graciously received by Queen Isabella, always desirous to draw around her enlightened foreigners, who might exercise a salutary influence on the rough and warlike nobility of Castile. In 1525 he died, at the age of seventy. His character combined qualities not often found in the same individual; an ardent love of letters, with a practical sagacity which can only result from familiarity with men and affairs. Though passing his days in the gay and dazzling society of the capital, he preserved the simple tastes and dignified temper of a philosopher. Though deeply imbued with the learning of antiquity, and a scholar at heart, he had none of the feelings of the recluse, but took the most lively interest in the events that were passing around him".

ardour and success. To this country it was usual also for Spanish students to repair, in order to complete their discipline in classical literature, especially the Greek, as first taught on sound principles of criticism by the learned exiles from Constantinople. The most remarkable of the Spanish scholars who made this literary pilgrimage to Italy was Antonio de Lebrija. After ten years passed at Bologna and other seminaries of repute, he returned in 1473 to his native land, richly laden with the stores of various erudition. He was invited to fill the Latin chair at Seville, whence he was successively transferred to Salamanca and Alcalá, both of which places he long continued to enlighten by his oral instruction and publications. Another name, worthy of commemoration, is that of Arias Barbosa, a learned Portuguese, who, after passing some years, like Lebrija, in the schools of Italy, where he studied the ancient tongues under the guidance of Politiano, was induced to establish his residence in Spain. The scope of the present work precludes the possibility of a copious examination of the pioneers of ancient learning, to whom Spain owes so large a debt of gratitude. Among them, are particularly deserving of attention the brothers John and Francis Vergara, professors at Alcalá; Nūnez de Guzman, professor for many years at Salamanca and Alcalá, and author of the Latin version of the famous Polyglot; Olivario; and Vives, whose fame rather belongs to Europe than his own country, who, when twenty-six years old, drew from Erasmus the encomium, that 'there was scarcely any one of the age whom he could venture to compare with him in philosophy, eloquence, and liberal learning'. But the most unequivocal testimony to the deep and various scholarship of the period is afforded by that stupendous literary work of Cardinal Ximenes, the Polyglot Bible, whose versions in the Greek, Latin, and Oriental tongues were collated, with a single exception, by Spanish scholars. Erasmus says that 'liberal studies were brought, in the course of a few years, in Spain to so flourishing a condition, as might not only excite the admiration, but serve as a model to the most cultivated nations of Europe'.

"The Spanish Universities were the theatre on which this classical erudition was more especially displayed. Previous to Isabella's reign, there were but few schools in the kingdom; not one indeed of any note, except in Salamanca; and this did not escape the blight which fell on every generous study. But, under the cheering patronage of the present government, they were soon filled, and widely multiplied. Academies of repute were to be found in Seville, Toledo, Salamanca, Granada, and Alcalá; and learned teachers were drawn from abroad by the most liberal emoluments. At the head of these establishments stood 'the illustrious city of Salamanca', as Marineo fondly terms it, 'mother of all liberal arts and virtues, alike renowned for noble cavaliers and learned men'. Such was its reputation, that foreigners, as well as natives, were attracted to its schools, and at one time, according to the authority of the same professor, seven thousand students were assembled within its walls. A letter from Peter Martyr to his patron the count of Tendilla, gives a whimsical picture of the literary enthusiasm of this place. The throng was so great to hear his introductory lecture on one of the Satires of Juvenal, that every avenue to the hall was blockaded, and the professor was borne in on the shoulders of the students. He was escorted back in triumph to his lodgings, to use his own language, 'like a victor in the Olympic games', after the conclusion of the exercise. Professorships in every department of science then studied, as well as of polite letters, were established at the new University, the 'new Athens', as Martyr somewhere styles it. Before the close of Isabella's reign, however, its glories were rivalled, if not eclipsed, by those of Alcalá, which combined higher advantages for ecclesiastical with civil education, and which, under the splendid patronage of Cardinal Ximenes, executed the famous Polyglot version of the Scriptures, the most stupendous literary enterprise of that age.

"As far back as 1497, Ximenes had conceived the idea of establishing a University in the ancient town of Alcala, where the salubrity of the air, and the sober, tranquil complexion of the scenery, on the beutiful

borders of the Henares, seemed well suited to academic study and meditation. He even went so far as to obtain plans at this time for his buildings, from a celebrated architect. Other engagements, however, postponed the commencement of the work till 1500, when the Cardinal himself laid the corner-stone of the principal college, with a solemn ceremonial, and invocation of the blessing of Heaven on his designs. From that hour, amidst all the engrossing cares of church and state, he might be frequently seen on the ground, with the rule in his hand, taking the admeasurement of the buildings, and stimulating the industry of the workmen by seasonable rewards.

"The plans were too extensive, however, to admit of being speedily accomplished. Besides the principal college of San Ildephonso, named in honour of the patron saint of Toledo, there were nine others, together with an hospital for the reception of invalids at the University. These edifices were built in the most substantial manner; and such parts as admitted of it, as the libraries, refectories, and chapels, were finished with elegance and even splendour. The city of Alcalá underwent many important and expensive alterations, in order to render it more worthy of being the seat of a great and flourishing University. The stagnant water was carried off by drains, the streets were paved, old buildings removed, and new and spacious avenues thrown open.

"At the expiration of eight years, the Cardinal had the satisfaction of seeing the whole of his vast design completed, and every apartment of the spacious pile carefully furnished with all that was requisite for the comfort and accommodation of the student. It was indeed a noble enterprise, more particularly when viewed as the work of a private individual. As such it raised the deepest admiration in Francis the First, when he visited the spot a few years after the Cardinal's death. "Your Ximenes", said he, "has executed more than I should have dared to conceive; he has done with his single hand, what in France it has cost a line of kings to accomplish.

"The erection of the buildings, however, did not terminate the labours of the Primate, who now assumed the task of digesting a scheme of instruction and discipline for his infant seminary. In doing this, he sought light wherever it was to be found, and borrowed many useful hints from the venerable University of Paris. His system was of the most enlightened kind, being directed to call all the powers of the student into action, and not to leave him a mere passive recipient in the hands of his teachers. Besides daily recitations and lectures, he was required to take part in public examinations and discussions, so conducted as to prove effectually his talent aud acquisition. In these gladiatorial displays Ximenes took the deepest interest, and often encouraged the generous emulation of the scholar by attending in person.

"Two provisions may be noticed as characteristic of the man. One, that the salary of a professor should be regulated by the number of his disciples; another, that every Professor should be reëligible at the expiration of every four years. It was impossible that any servant of Ximenes should sleep at his post.

"Liberal foundations were made for indigent students, especially in divinity. But the comprehensive mind of Ximenes embraced nearly the whole circle of sciences taught in other Universities. Indeed, out of the forty-two chairs, twelve only were dedicated to divinity and the canon law; whilst four were appropriated to medicine; one to anatomy; one to surgery; eight to the arts, as they were called, embracing logic, physics, and metaphysics; one to ethics; one to mathematics; four to the ancient languages; four to rhetoric; and six to grammar.

"Having completed his arrangements, the Cardinal sought the most competent agents for carrying his plans into execution; and this indifferently from abroad and at home. His mind was too lofty for narrow local prejudices; and the tree of knowledge, he knew, bore fruit in every clime. Lampillas, indeed, in his usual patriotic vein, stoutly maintains that the chairs of the University were all supplied by native Spaniards; but Alvaro Gomez, who flourished two centuries earlier, and personally

knew the Professors, is the better authority. The Cardinal took especial care, that the emoluments should be sufficient to tempt talent from obscurity, and from quarters, however remote, where it was to be found. In this he was perfectly successful, and we find the University catalogue at this time inscribed with the names of the most distinguished scholars in their various departments, many of whom we are enabled to appreciate by the enduring memorials of erudition which they have bequeathed to us.

"In July, 1508, the Cardinal received the welcome intelligence that his academy was opened for the admission of pupils; and in the following month the first lecture, being on Aristotle's Ethics, was publicly delivered. Students soon flocked to the new University, attracted by the reputation of its Professors, its ample apparatus, its thorough system of instruction, and, above all, its splendid patronage, and the high character of its founder. We have no information of their number in Ximenes's life time; but it must have been very considerable, since no less than seven thousand came out to receive Francis the First, on his visit to the University, within twenty years after it was opened.

"It was on occasion of Ferdinand's visit to Alcalá, that the rector of San Ildefonso, the head of the University, came out to receive the king, preceded by his usual train of attendants, with their maces, or wands of office. The royal guard, at this exhibition, called out to them to lay aside their insignia, as unbecoming any subject in the presence of his sovereign. 'Not so', said Ferdinand, who had the good sense to perceive that majesty could not be degraded by its homage to letters, 'not so; this is the seat of the Muses, and those who are initiated in their mysteries have the best right to reign here.'

"In the midst of his pressing duties, Ximenes found time for the execution of another work, which would alone have been sufficient to render his name immortal in the republic of letters. This was his famous Bible, or Complutensian Polyglot, as usually termed, from the place where it was printed, Alcalá or Complutum, so called, says Marineo, from the abundant fruitfulness of its soil. It was on the plan, first conceived by Origen, of exhibiting in one view the Scriptures in their various ancient languages. It was a work of surpassing difficulty, demanding an extensive and critical acquaintance with the most ancient, and consequently the rarest manuscripts. The character and station of the Cardinal afforded him, it is true, uncommon facilities. The precious collection of the Vatican was literally thrown open to him, especially under Leo the Tenth, whose munificent spirit delighted in the undertaking. He obtained copies, in like manner, of whatever was of value in the other libraries of Italy, and indeed of Europe generally; and Spain supplied him with editions of the Old Testament of great antiquity, which had been treasured up by the banished Israelites. Some idea may be formed of the lavish expenditure in this way, from the fact that four thousand crowns of gold were paid for seven foreign manuscripts, which, however, came too late to be of use in the compilation.

"The conduct of the work was entrusted to nine scholars, well skilled in the ancient tongues, as most of them had evinced by works of critical acuteness and erudition. After the labours of the day, these learned sages were accustomed to meet, in order to settle the doubts and difficulties which had arisen in the course of their researches, and, in short, to compare the results of their observations. Ximenes, who, however limited his attainments in general literature, was an excellent biblical critic, frequently presided, and took a prominent part in these deliberations. 'Lose no time, my friends', he would say, 'in the prosecution of our glorious work; lest, in the casualties of life, you should leave your patron, or I have to lament the loss of those whose services are of more price in my eyes than wealth and worldly honours'.

"The difficulties of the undertaking were sensibly increased by those of the printing. The art was then in its infancy, and there were no types in Spain, if indeed in any part of Europe, in the Oriental character. Ximenes, however, careful to have the whole executed under his own eye, imported artists from Germany, and had types cast in the

various languages required, in his foundries at Alcalá.

"The work, when completed, occupied six volumes folio; it was not brought to an end till 1517, fifteen years after its commencement, and a few weeks only before the death of its illustrious projector. Alvaro Gomez relates, that he had often heard John Broccario, the son of the printer, say, that, when the last sheet was struck off, he, then a child, was dressed in his best attire, and sent with a copy to the Cardinal. The latter, as he took it, raised his eyes to heaven, and devoutly offered up his thanks, for being spared to the completion of this good work. Then, turning to his friends who were present, he said, that 'of all the acts which distinguished his administration, there was none, however arduous, better entitled to their congratulation than this'.

"Such were the gigantic projects which amused the leisure hours of this great prelate. Though gigantic, they were neither beyond his strength to execute, nor beyond the demands of his age and country. They were not like those works which, forced into being by whim or transitory impulse, perish with the breath that made them; but, taking deep root, were cherished and invigorated by the national sentiment, so as to bear rich fruit for posterity. This was particularly the case with the institution at Alcalá. It soon became the subject of royal and private benefaction. Its founder bequeathed it, at his death, a clear revenue of fourteen thousand ducats. By the middle of the seventeenth century, this had increased to forty-two, and the colleges had multiplied from ten to thirty-five.

"The rising reputation of the new academy, which attracted students from every quarter of the Peninsula to its halls, threatened to eclipse the glories of the ancient seminary at Salamanca, and occasioned bitter jealousies between them. The field of letters, however, was wide enough for both, especially as the one was more immediately devoted to theological preparation, to the exclusion of civil jurisprudence, which formed a prominent branch of instruction at the other. In this state of things, their rivalry, far from being productive of mischief, might be regarded as salutary, by quickening literary ardour, too prone to languish without the spur of competition. Side by side, the sister Universities went forward, dividing the public patronage and estimation. As long as the good era of letters lasted in Spain, the academy of Ximenes, under the influence of its admirable discipline, maintained a reputation inferior to none other in the Peninsula, and continued to send forth its sons to occupy the most exalted posts in church and state, and shed the light of genius and science over their own and future ages".

CATHOLIC LITERATURE IN THE ENGLISH TONGUE.

It is proposed to form a list of works available for the purpose of a Catholic Education; and first, of works which are written by Catholics. The following is intended as a specimen or commencement, and will be made more complete, as opportunity admits, in subsequent numbers.

Though the works are for the most part of a standard character, they are not warranted and recommended by being placed on this catalogue, which is as yet only experimental.

Biblical, Dogmatical, Polemical, and Religious.

Heroic Virtue, by Pope Benedict XIV., translated. 3 vols., 12s.

Lectures on Principal Doctrines, by Cardinal Wiseman. duodec., 4s. 6d.

The Real Presence, 4s. 6d., and Reply to Turton, 4s. 6d., by Cardinal Wiseman.

Volume II. of Essays and Articles, by Cardinal Wiseman. 3 vols., £2 2s.

Introduction to the Sacred Scriptures, by the Most Rev. Dr. Dixon. 2 vols. oct., £1 1s.

The Four Gospels, translated by the Most Rev. F. Kenrick, D.D. oct., 10s. 6d.

The Acts of the Apostles, the Epistles, and Apocalypse, translated by the Most Rev. F. Kenrick, D.D. oct., 12s. 6d.

Primacy of the Apostolic See, by the Most Rev. F. Kenrick, D.D. 8s. 6d.

Validity of English Orders, by Right Rev. P. R. Kenrick, D.D. 2s.

End of Controversy, by Right Rev. Joseph Milner, D.D. duodec., 3s.

Evidences of Catholicity, by Right Rev. J. M. Spalding, D.D. duodec., 5s. 6d.

Essays and Reviews, by O. A. Brownson, LL.D., chiefly on Theology, Politics, and Socialism. oct., 7s. 6d.

Faith of Catholics, by Barington and Kirk, enlarged by Rev. J. Waterworth. 3 vols. oct., £1 11s. 6d.

The Four Gospels, translated by J. Lingard, D.D., with notes. oct., 7s. 6d.

Symbolism, by Moehler, translated by J. B. Robertson. 2 vols. oct., 14s.

Treatises and Tracts, by F. C. Husenbeth, D.D.

Treatise on Indulgences, by Bouvier, translated by Very Rev. F. Oakely. duodec., 5s. 6d.

Variations of Protestantism, by Bossuet, translated. 2 vols. oct., 5s.

Various works of St. Theresa, by Very Rev. J. Dalton. 5 vols.

Travels of an Irish Gentleman in search of a Religion, by T. Moore, edited by James Burke. oct., 5s.

Lectures on the Difficulties of Anglicans, by J. H. Newman, D.D. oct., 12s.

Lectures on the Present Position of Catholicism in England, by J. H. Newman, D.D. oct., 12s.

Paganism in Education, by M. l'Abbé Gaume, translated by Robert Hill. 3s.

Jesus, the Son of Mary, by J. B. Morris. 2 vols. oct.

Essay on Canonization, by Very Fr. Faber, D.D. 3s.

Devotion to the Heart of Jesus, by Rev. Fr. Dalgairns. duodec.

Evidences and Doctrines of the Catholic Church, by the Most Rev. John MacHale, D.D. oct., 6s.

Works of Right Rev. Dr. England. 5 vols. oct., £2 16s.

Catholic Morality, by Manzoni, translated. 2s.

Canons and Decrees of the Council of Trent, translated by Rev. J. Waterworth. oct., 10s. 6d.

Catechism of the Council of Trent, translated by J. Donovan, D.D. 2 vols. oct., £1 1s.

Unity of the Episcopate, by E. Healy Thompson. oct., 4s. 6d.

Life of our Lord Jesus Christ, translated.

Remarks on Anglican Theories of Unity, by E. Healy Thompson. oct., 2s. 6d.

A Search into Matters of Religion, by F. Walsingham, reprint. oct., 8s.

Errata of the Protestant Bible, by Ward, with additions by Lingard and Milner. oct., 4s.

Essays in the Irish Annual Miscellany, by Patrick Murray, D.D. 4 vols. oct., £1 4s.

Variations of the Protestant Church, by Bossuet, translated. 2 vols., 5s.

Commentaries upon Universal and Public Law, by G. Bowyer, Esq., M.P.

History, Biography, and Travels.

Annals of the Propagation of the Faith. 13 vols. oct., £2 12s. 6d.

Sir Thomas More, his Life and Times, by W. J. Walter. duodec., 5s.

Memoirs of Missionary Priests, and others who have suffered death in England for religion from 1577 to 1684, by R. Challoner, D.D., Bishop of the London district. 2 vols. 32mo., 2s.

Ecclesiastical History of Ireland, by Rev. John Lanigan, D.D., 4 vols., oct.

The Life and History of Reginald Pole, Cardinal Archbishop of Canterbury, by Rev. Mr. Philips. London, 1767.

Church History of England, from 1500 to 1688, by Charles Dodd, with Notes and a Continuation to 1800, by Rev. M. A. Tierney. 6 vols, 12s. each, cloth.

Dublin: Printed by JOHN F. FOWLER, 3 Crow Street, and published by JAMES DUFFY, 7 Wellington Quay. Thursday, December 7, 1854.
Agents for London: MESSRS. BURNS & LAMBERT, 63 Paternoster Row.

THE CATHOLIC UNIVERSITY GAZETTE.

No. 29. THURSDAY, DECEMBER 14, 1854. {Price One Penny. Stamped, to go free by Post, 2d.

NOTICES.

In consequence of an earnest wish, which has been expressed in Dublin and in the country, that the expenses of the University course should be reduced below the calculation, on which they were originally determined, it is proposed to limit them, including extras, to forty guineas for the thirty-eight weeks of a student's residence during the ensuing session; of which sum one-half will be paid on his coming into residence, and the other half by the feast of St. Matthias (Feb. 24), 1855.

This arrangement will not preclude gentlemen, who are so desirous, from paying a larger sum, without prejudice to community of academical advantages, social equality, and unity of discipline.

Gentlemen who are desirous of attending the lectures of the University without residence in the University House, are requested to give in their names without delay to the Vice-Rector, at the Catholic University House, Stephen's Green. They will have admission to the Lectures during the ensuing session on the same footing as resident students, on the payment of £10, of which one-half will be paid on admission, and half by St. Matthias's day.

Externs of the University are of two descriptions. (1) It is at the option of any one to become free of the public lectures on the payment of £10 a session, without being a member of the University, that is, without being under the care of the Tutors, or being submitted to any of the examinations, or being eligible for its honours, or aiming at its degrees. Over such persons the University of course has no jurisdiction, and knows nothing of them out of lecture hours, and only requires that their conduct should not compromise or embarrass the authorities of the University. (2) Those, however, who are desirous of really joining themselves to the academic body, and standing on a footing with residents, are required to unite themselves to some particular licensed establishment in the University, as, for instance, the University House in Stephen's Green, or the Rector's House in Harcourt Street; in which case, they will be altogether under the jurisdiction of the Dean of that particular establishment, and will be considered as simply members of it, accidentally lodging out in such lodgings (*e. g.* their own home) as the aforesaid Dean shall sanction.

It is proposed to open at once, in a respectable part of Dublin, a lodging house for Catholic medical students, under the sanction of the Catholic University. Till the Medical Schools are set up, the House will not be formally connected with the University, nor will the University be responsible for its inmates. They will in no sense be under its jurisdiction, or subject to its rules, or debarred from their free choice of lectures. The object contemplated is solely that of providing a dwelling, respectable, and reasonable in terms, for gentlemen who are brought to the metropolis for the purposes of professional education. Names of applicants for admission, accompanied by a recommendation from some Catholic practitioner of Dublin, may be sent to the University House, Stephen's Green. Terms: £6 for the quarter (of three calendar months).

This evening, December 14, at eight o'clock, an Inaugural Lecture will be delivered in the University House by the Lecturer on the Italian and Spanish Languages and Literature (Signor Marani) on

The Origin and Rise of the Italian Language and Literature.

Dec. 21, the last day of Term, the Lecturer on the Philosophy of History (Mr. Allies) will lecture on *The Object and Idea* of his Science.

Tickets for these Lectures may be obtained at the Secretary's Office, on sending up the card of the parties applying, on Wednesday and Thursday mornings, between the hours of 10 and 2.

The Secretary's Office is at present at the Medical School, Cecilia Street (end of Crow Street, Dame Street), where he will be found daily between 10 and 2 o'clock.

The Autum Term will end on December 21, and the Winter Term will commence on Saturday, January 13, the Octave of the Feast of the Epiphany.

The following is the scheme of the Examination at present proposed for those Gentlemen, who present themselves as Candidates for a Scholar's Degree, having passed two years already under the superintendence of responsible masters or tutors.

The candidate will chose at his option, *three* out of the following *four* subjects of examination:—

1. The text of one Greek book; *e. g*
   - (1). Xenophon, Anabasis.
   - (2). Herodotus, two books.
   - (3) Thucydides, one book.
   - (4) Homer, four books.
   - (5) Euripides, four plays.
   - (6). Sophocles, two plays.
   - (7). Æschylus, Agamemnon.
   - (8). Xenophon, Memorabilia, etc., etc.

2. The text of one Latin book;
   - (1). Livy, five books.
   - (2). Tacitus, Germania and Agricola.
   - (3). Cæsar de Bello Gallico.
   - (4). Cicero, Select Orations (half).
   - (5). Cicero, Orationes Verrinæ.
   - (6). Cicero, Tuscul. Quæst.
   - (7). Cicero, de Officiis.
   - (8). Cicero, de Naturâ Deor.
   - (9). Virgil, Æneid, six books.
   - (10). Virgil, Bucolics and Georgics.
   - (11). Horace, Odes.
   - (12). Horace, Epistles.
   - (13). Ovid, Fasti.

3. One science (which, if the candidate chooses, may be the *matter* of the work which serves for his Latin or Greek book, as above).

(1). Philosophy:—
e. g. Xenophon's Memorabilia; Cicero's Offices; Cicero's Tusculan Questions; Cicero's de Finibus; Card. Wiseman's Scientific Lecturer; Dr. Dixon on Scripture; Fénélon on the existence of God; Clarke on the attributes; one of the Bridgewater Treatises.

(2). Criticism:—
e. g. Horace's Art of Poetry; Cicero's de Oratore or Orator; Burke on the Sublime and Beautiful; André Sur le Beau; Lowth de Poesi Hebræorum; Copleston's or Keble's Prelections.

(3). History:—
e. g. Portion of Livy; of Herodotus; of Thucydides; Schmitz's Greece or Rome; Fredet's Ancient History; Prideaux's Connection; Montesquieu's Greatness and Decline, &c.; Bossuet's Universal History; two vols. of Moore's Ireland; two vols. of Lingard's England; Schlegel's Philosophy of History.

(4). Geography:—
e. g. Arrowsmith's Grammar of Ancient Geography; Adam's Summary of Geography and History; Paul and Arnold's Handbook of Ancient Geography.

(5). Chronology:—
e. g. F. Clinton's Fasti Hellenici.

(6). Mathematics:—
e. g. Conic Sections, or Mechanics, or Doctrine of Curves, etc.

(7). Logic:—
e. g. Murray's Compendium of Logic, by Wheeler.
(8). Modern Science:—
e. g. Arnott's Physics; Whewell's History of the Inductive Sciences; Whewell's Philosophy of the Inductive Sciences; Herschell's Outlines of Astronomy; etc.

4. One modern language and literature.

Besides these three subjects of examination, every Candidate must be prepared with an exact knowledge of the matters contained in some longer Catechism and in the four Gospels, and with a general knowledge of ancient history, geography, chronology, and the principles of composition, as already at the Entrance Examination.

Instances of Examination Lists to be given in by Candidates for the Scholar's Degree, in accordance with the above scheme.

1. Xenophon's Anabasis—Cicero's Offices (for text and matter).
2. Xenophon's Memorabilia (for text and matter)—Horace's Odes.
3. Herodotus, two books—Ovid's Fasti (for text and matter).
4. Herodotus two books (for text and matter)—Virgil's Æneid, six books.
5. Homer, four books—Horace's Epistles—Horace's Art of Poetry (for matter).
6. Euripides, four plays—Tacitus, Germany and Agricola—French Language and Literature.
7. Horace's Epistles—Conic Sections—French Language and Literature.
8. Cicero's Offices—Differentials—German Language and Literature.
9. Bucolics and Georgics—Lowth de Poesi Hebræorum—Italian Language and Literature.
10. Cicero de Finibus—Melchior Canus de locis Theol.—French Language and Literature.
11. Cicero de Naturâ Deorum—Vincent of Lerins, Commonitorium—Italian Language and Literature.
12. Æschylus, Agamemnon—Cicero's Verrine Orations—Dixon on Scripture.
13. Thucydides, book i.—Cicero, Select Orations—Bossuet's Universal History.
14. Æschylus, Choephoræ—Virgil's Æneid, six books—Prideaux's Connection.

It will be observed, from these examples, that the list can be adapted to the classical student, the ecclesiastic, or those who are intended for engineering, for business, etc.

SEDES SAPIENTIÆ, ORA PRO NOBIS.

Abuses of the Collegiate System.

If what has been said in former numbers of the Gazette upon the relation of a University to its Colleges, be in the main correct, the difference between the two institutions, and the use of each, is very clear. A University embodies the principle of progress, and a College that of stability; the one is the sail, and the other the ballast; each is insufficient in itself for the pursuit, extension, and inculcation of knowledge; each is useful to the other. A University is the scene of enthusiasm, of pleasurable exertion, of brilliant display, of winning influence, of diffusive and potent sympathy; and a College is the scene of order, of obedience, of modest and persevering diligence, of conscientious fulfilment of duty, of mutual private services, and deep and lasting attachments. The University is for the world, and the College is for the nation. The University is for the Professor, and the College for the Tutor; the University is for the philosophical discourse, the eloquent sermon, or the well-contested disputation; and the College for the catechetical lecture. The University is for theology, law, and medicine, for natural history, for physical science, and for the sciences generally and their promulgation; the College is for the formation of character, intellectual and moral, for the cultivation of the mind, for the improvement of the individual, for the study of literature, for the classics, and those rudimental sciences

which strengthen and sharpen the intellect. The University being the element of advance, will fail to make good its ground as it goes; the College, from its conservative tendencies, will be sure to go back, because it does not go forward. It would seem as if an University, seated and living in Colleges, would be a perfect institution, as possessing excellences of opposite kinds.

But such a union, such salutary balance and mutual complement of opposite advantages, is of difficult and rare attainment. At least the present day rather gives us instances of the two antagonistic evils, of naked Universities and naked Colleges, than of their alliance and its benefits. The great seats of learning in Germany, to say nothing of those in Scotland, show us the need of Colleges to complete the University; the English, on the contrary, show us the need of a University to give life to an assemblage of Colleges. The evil of a University, standing by itself, as in Germany, is often insisted on and may readily be apprehended; and therefore, leaving that part of the subject alone, I will say a few words on the state of things in England, where the action of the University is suspended, and the Colleges have supreme and sovereign authority.

At the Reformation, the State not only made itself the head of the Anglican Church, but resolved to suppress, or nearly so, its legal existence. It not only ignored the idea of a central authority in Christendom; but it went very far towards ignoring the existence of a Church in England itself. I believe I am right in saying that the Church of England, as such, scarcely has a legal *status*. Its Bishops indeed are Peers of Parliament, its chapters have charters, its Rectors are corporations sole, its ministers are officers of the law, its fabrics have special rights, its courts have a civil position and functions, its Prayer book is (as has been observed) an Act of Parliament; but, as far as I know, there is no corporation of the United Church of England and Ireland, though that title itself be a legal one. The Protestant Church, as such, holds no property, and exercises no functions. It is an aggregate of many thousand corporations professing one object, and moulded on a common rule. The nearest approach to corporate power lay in its Convocations, which were at least three in number, not one,—those of Canterbury, of York, and of Dublin; and these have been virtually long obsolete. The Protestant Church would be an *imperium in imperio*, considering the immense wealth, power, and influence of its constituent members, were it itself a corporation.

The same spirit which destroyed the legal incorporation of the religious principle, was the jealous enemy also of the incorporation of the intellectual; and the civil power could as little bear a University as it bore a Church. Accordingly, Oxford and Cambridge shared the fate of the Hierarchy; the component parts of those Universities were preserved, but they themselves were superseded; and there would be as great difficulties in Protestant England, in restoring its Universities to their proper place, as in restoring its Church. It is true, that the Colleges themselves are important political bodies, independent of the civil power; but at the same time they are national bodies; they represent not the human mind, but sections of the political community; and the civil power is itself nothing else than an expression of national power in one or other of its aspects; whereas a University is an intellectual power, as such, just as the Church is a religious power. Intellect, as well as faith and conscience, are authorities simply independent of state and nation; state and nation are but different aspects of one and the same power: and thus the state and nation will bear chapters and colleges, as they bear city companies and municipalities, but not a Church, not a University. On the other hand, considering the especially popular character of the English constitution, and how congenial it is to its provisions to have organs of public opinion, it is not wonderful that the Collegiate system has not merely remained in these later centuries, but has been cherished and advanced.

I am not denying the political value of the Colleges as counterpoises to the government of the day. The greatest weight has actually been given to their acts and decisions in this point of view. Oxford has been made the stage on which political questions have been

tried, and political parties have carried on their contests. This was particularly instanced at the time of that famous Session of Parliament, in which Catholic Emancipation was granted. The king then on the throne is known to have been averse to the measure; and it was felt that the adhesion to it on the part of the University would exert a material influence on his feelings. In the summer of 1828, Sir Robert Peel consulted those who were most intimately in his confidence in Oxford, as to the effect which would be produced upon its members by a ministerial project in favour of Catholics. His friends belonged to a section of the University, who lived very much in their own circle; and who, as resting both on academical distinction and connection with the great world, did not know, and did not represent, the sentiments of the Colleges. Accordingly, drifting with the tide of London opinion themselves, which the necessities of the state and the convenience of the Government, and Parliamentary agitation, had for some time made more and more favourable to Emancipation, those respectable persons returned for answer, that the important act might be passed any day, and that men would go to bed and rise again, without being at all the wiser or more anxious for what had taken place. The Minister committed himself to this opinion; and, in consequence, confident of a successful issue of the experiment, he took a bold, and as it turned out, an unlucky step. Member for the University, as he was, and elected in preference to a celebrated person, on the very ground of his opposition to the Catholic claims, he resolved on resigning his seat, and presenting himself for reëlection with an avowed change of opinions. He did this under the conviction that his triumphant appeal to the votes of the academical constituency, on which he reckoned, would be the best evidence to his Master that the feeling of the country had undergone that revolution which had already, openly or secretly, taken place among statesmen. And hence the extraordinary vehemence of the contest which followed; the country party, whom the Colleges represented, being confident of swaying the determination of the king and ejecting the renegade minister from office, if they managed to eject him from the representation.

Political importance is of course the protection of those who possess it. They who can do so much for or against a Minister, can do as much for themselves; and in consequence, the Colleges of Oxford and Cambridge are perhaps the best protected interests in the whole country. They have endured the most formidable attacks, without succumbing. It was against the wall of Magdalen College, as it has been expressed, that James the Second ran his head. That College received the brunt of the monarch's attack, and in the strength of the nation repelled it. Twenty years ago, when Reform was afloat, when boroughs were disfranchised, corporations reformed, sees united, dioceses rearranged, chapters remodelled, church property redistributed, and every parsonage perplexed with parliamentary papers of inquiry and tables of returns, the Colleges alone escaped. A determined attack was made upon them by the Ministry of the day, and great apprehensions were excited in the minds of their members. However, calm, perhaps selfish, calculators at Oxford said: "Nothing can touch us; the Establishment will go, but not the Colleges"; and certainly after one or two sessions, after strong speeches in Parliament from Secretaries of State and experimentalists in Education, and committees, gatherings, and manifestoes on the part of the members of Colleges, it was owned by friends of Government, that its attempt upon them was a mistake and a failure, and the sooner Government gave it up, the better for Government.

There is no political power in England like a College in the Universities; it is not a mere local body, as a corporation or London company; it has allies in every part of the country. When the mind is most impressible, when the affections are warmest, when associations are made for life, when the character is most ingenuous and the sentiment of reverence is most powerful, the future landowner, or statesman, or lawyer, or clergyman comes up to a College in the Universities. There he forms friendships, there he spends his happiest days; and, whatever

is his career there, brilliant or ordinary, virtuous or vicious, in after years, when he looks back on the past, he finds himself bound by ties of gratitude and regret to the memories of his College life. He has received favours from the Fellows, he has dined with the Warden or Provost; he has unconsciously imbibed to the full the beauty and the music of the *locale*. The routine of duties and observances, the preachings and the examinations and the lectures, the dresses and the ceremonies, the officials whom he feared, the buildings or gardens that he admired, rest on his mind and his heart, and their shade becomes a sort of shrine to which he makes continual silent offerings of attachment and devotion. It is a second home, not so tender, but more noble and majestic and authoritative. Through his life he more or less keeps up a connection with it and its successive sojourners. He has a brother or intimate friend on the foundation, or he is training up his son to be a member of it. When then he hears that a blow is levelled at the Colleges, and that they are in commotion, that his own College, Head and Fellows, have met together, and put forward a declaration calling on its members to come up and rally round it and defend it, a chord is struck within him, more thrilling than any other; he burns with *esprit de corps* and generous indignation; and he is driven up to the scene of his early education to vote, to sign, to protest, to do just what he is told to do, from confidence in the truth of the representation made to him, and from sympathy with the appeal. He appears on the scene of action ready for battle on the appointed day, and there he meets others like himself, brought up by the same summons; he gazes on old faces, revives old friendships, awakens old reminiscences, and goes back to the country with the freshness of youth upon him. Thus, wherever you look, to the North or South of England, to the East or West, you find the interest of the Colleges dominant; they extend their roots all over the country, and can scarcely be overturned, certainly not suddenly overturned, without a revolution.

The consequences on the Colleges themselves are not satisfactory. They are withdrawn in an especial way from the action and the influence of public opinion, than which there is no greater stimulant to right action, as things are, nor a more effective security against dereliction of duty. The Colleges, left to themselves, in the course of last century became shamefully indolent and inactive. They were in no sense any longer places of education; they were mere clubs, and sinecures, and almshouses, where the inmates did little but enjoy themselves. They did next to nothing for the youth confided to them; let them follow their own ways and enjoy their own liberty, and often in their own persons set them a very bad example of using it. Visitor they practically had none; and there was but one power which could have exerted authority over them, and most naturally and suitably too; I mean the University; but the University could do nothing. The University had no jurisdiction over the Colleges; it was but a name or a privilege; it was not a body or a power. This seems to me the critical evil in the present state of the English Universities, not that the Colleges are strong, but that the University has no practical or real jurisdiction over them. Over the members of Colleges it has jurisdiction, but even then, not as such, but because they are its own members also; over the Head of the College, over the fellows, over the corporate body, over its property, over its officers, over its acts and regulations within its own precincts, it has no practical jurisdiction at all. The Tutor indeed is a University office by the Statutes, but the College has made it its own.

The only mode of affecting the Colleges is by the gradual stress of persevering efforts, by incessant agitation, and by improving the tone and enlightening the minds of their members: by indirect means altogether. At the beginning of this century, when matters were at the worst at Oxford, some zealous persons attempted to bring the University to bear upon the Colleges. The degrees were at that time taken upon no *bona fide* examination. The youth, who had passed his three or four years at the place, and wished to graduate, chose his examiners, and invited them at the same time to dinner,

when the ceremony was over. Now the degree is a University, not a College distinction; and the admirable persons, to whom I have alluded, made an effort to restore to the University the power and the practice of insisting on a real examination into the proficiency of every one of its members who was a candidate for it. Could there be a case in which the right of the University was more clear? It gave something, and, one might surely think, had a right to lay down the conditions of giving it. Yet it could not in fact exact of its members, what was so imperative on it and so natural. The Colleges had first to be persuaded to concede, what the University was so reasonable in requiring. What took place in detail, has never perhaps been published to the world: so much, however, is notorious, that for thirty years one College, by virtue of ancient rights, braved the University, and demanded and obtained degrees for its junior members without examination. At length, seeing the rest of the University outstripping them in reputation, and beginning to partake of the light which was shed around them, its members consented to do for themselves what the University could not do for them, though it had attempted it in spite of them.

The University has thus gradually progressed ever since that time; not indeed towards the recovery of that power of jurisdiction, which properly belongs to it, but in separate and particular measures of improvement. One was attempted nearly thirty years ago, by an eminent person, still alive, and known in this place, and was thwarted by parties who are long dead, and may be handled without pain to any one. There are at Oxford several Societies or Houses, which have practically the rank and rights of Colleges, though they have not the legal *status* or the property. Some of these at that date supported themselves by taking members, who, either would not be received, or had actually been sent away, by the Colleges. The existence then of these Societies mainly depended on the sufferance within the University of incompetent, idle, or riotous young men. As they had no endowments, they asked high terms for admission, and of course could not fail in obtaining them from those, whose object it was to be in some Society or other, with a view to academical advantages, and could not secure a place in any other body. Nothing would have been more fatal to such establishments than any successful effort to purify the University of unworthy members. Now, in the gradual advance of reforms, it was attempted by the person I speak of (and I wish a Catholic were able to feel as much satisfaction in other of his proceedings), to introduce an examination of all members on their matriculation. But the independence and the interests of the Colleges and other Houses were at once touched by such a proposition; and a vigorous opposition was set on foot, in particular by one Society, which abounded in gownsmen of the suspicious character above described. Of course he might as well shut up his Hall at once, and take lodgings in High Street, as consent to a measure which would simply cut off the supply from which it was filled. The private interest prevailed over the public; had the question fairly come before the members of the Colleges generally, it might perhaps have been carried in the affirmative; but it had to be decided first in the board of Heads of Houses, who were high-pressure specimens of those Collegiate vices of which I have been speaking. An oligarchy of twenty-four men, perpetual, sovereign, absolutely sheltered from public opinion, and purely irresponsible in their proceedings; standing aloof from the Academical body itself, and intensely scornful towards its judgments, too well entrenched to be frightened, and too well appointed to be susceptible either of flattery or of irritation, they were a prodigy in the England of the nineteenth century.

> Omnis enim per se Divûm natura necesse 'st
> Immortali ævo summâ cum pace fruatur,
> Semota ab nostris rebus, sejunctaque longe;
> Nam privata dolore omni, privata periclis,
> Ipsa suis pollens opibus, nil indiga nostri,
> Nec bene promeritis capitur, nec tangitur irâ.

These authorities naturally were unwilling to handle a question which concerned so nearly some of themselves; and to this day, though separate Colleges properly in-

sist on the fitting qualifications in the case of those who are to be admitted to their Lectures, the University itself is not allowed to exercise its reasonable right of examining its members before it matriculates them. It may here be added, that this time-honoured usurpation, which every thoughtful person felt could not be much longer endured, has, amid the jubilations and thanksgivings of all parties, and with scarcely a sigh or murmur in any quarter whatever, expired under the Act passed in the last Session of Parliament, 18 Vict.

As to that Act, however, its history is but a fresh exemplification of what has above been drawn out. It did not dare to touch the real seat of existing evils, by restoring or giving jurisdiction to the University over the Colleges, much as it professed to effect in the way of radical reform. And in the passage of the Bill through the House of Commons, unless I am mistaken, Ministers found it impossible to get beyond that part of it which related to University alterations. As soon as it went on to legislate for the Colleges, the opposition was too strong for them, and the whole subject was postponed by Parliament, and made over for the consideration of a small Commission, with so many checks and limitations upon its proceedings, that it is easy to see that, whatever comes of them, the University will not be less enslaved by the Collegiate interest than it is at present.

CATHOLIC LITERATURE IN THE ENGLISH TONGUE.

It is proposed to form a list of works available for the purpose of a Catholic Education; and first, of works which are written by Catholics. The following is intended as a specimen or commencement, and will be made more complete, as opportunity admits, in subsequent numbers.

Though the works are for the most part of a standard character, they are not warranted and recommended by being placed on this catalogue, which is as yet only experimental.

Poetry and Polite Literature.

Third Volume of Essays and Articles, by Cardinal Wiseman. 3 vols. oct., £2 2s.

Works of Gerald Griffin, edited, with a Life, by his Brother.

Poets and Dramatists of Ireland, by D. F. McCarthy. 1 vol. 18mo, 1s.

Book of Irish Ballads, by D. F. McCarthy. 1 vol. 18mo, 1s.

Ballads, Poems, and Lyrics, by D. F. McCarthy. 1 vol. crown oct., 7s. 6d.

Dramas from Calderon, translated by D. F. McCarthy. 2 vols. oct., 12s.

The Betrothed, by Manzoni, Protestant translation. 2 vols.

Tales, Grantley Manor, and Lady Bird, by the Lady Georgiana Fullerton. each 3 vols.

The Jew of Verona, a tale of the Italian revolution of 1846–7, translated.

Tales for the Young, by Von Schmid, Canon of Augsburg, translated. 3 vols.

Geraldine, a Tale of Conscience, by E. C. A. small oct., 5s.

Loss and Gain. Duffy. duod., 4s.

Catholic Florist, a Guide to the Cultivation of Flowers for the Altar, with a Preface by the Very Rev. F. Oakely. 5s.

Kate Geary, or Irish Life in London. A Tale of 1849, by Miss Mason. sm. oct., 5s.

Sunday in London, by J. M. Capes. Longmans.

Lyra Catholica, a translation of the Hymns in the Breviary and Missal, by Rev. E. Caswall. 18mo, 4s. 6d.

Marco Visconti, by T. Grossi. Protestant translation. 5s.

The Pilgrim, or Truth and Beauty in Catholic Lands. 2s. 6d.

Mount St. Lawrence. A Tale. 2 vols. oct., 12s.

Æsthetic and Miscellaneous Works of Frederick Von Schlegel (Protestant translation). duod.

Dublin: Printed by JOHN F. FOWLER, 3 Crow Street, and published by JAMES DUFFY, 7 Wellington Quay. Thursday, December 14, 1854.
Agents for London: MESSRS. BURNS & LAMBERT, 63 Paternoster Row.

THE CATHOLIC UNIVERSITY GAZETTE.

No. 30. THURSDAY, DECEMBER 21, 1854. {Price One Penny. {Stamped, to go free by Post, 2d.

NOTICES.

In consequence of an earnest wish, which has been expressed in Dublin and in the country, that the expenses of the University course should be reduced below the calculation, on which they were originally determined, it is proposed to limit them, including extras, to forty guineas for the thirty-eight weeks of a student's residence during the ensuing session; of which sum one-half will be paid on his coming into residence, and the other half by the feast of St. Matthias (Feb. 24), 1855.

This arrangement will not preclude gentlemen, who are so desirous, from paying a larger sum, without prejudice to community of academical advantages, social equality, and unity of discipline.

Gentlemen who are desirous of attending the lectures of the University without residence in the University House, are requested to give in their names without delay to the Vice-Rector, at the Catholic University House, Stephen's Green. They will have admission to the Lectures during the ensuing session on the same footing as resident students, on the payment of £10, of which one-half will be paid on admission, and half by St. Matthias's day.

Externs of the University are of two descriptions. (1) It is at the option of any one to become free of the public lectures on the payment of £10 a session, without being a member of the University, that is, without being under the care of the Tutors, or being submitted to any of the examinations, or being eligible for its honours, or aiming at its degrees. Over such persons the University of course has no jurisdiction, and knows nothing of them out of lecture hours, and only requires that their conduct should not compromise or embarrass the authorities of the University. (2) Those, however, who are desirous of really joining themselves to the academic body, and standing on a footing with residents, are required to unite themselves to some particular licensed establishment in the University, as, for instance, the University House in Stephen's Green, or the Rector's House in Harcourt Street; in which case, they will be altogether under the jurisdiction of the Dean of that particular establishment, and will be considered as simply members of it, accidentally lodging out in such lodgings (*e. g.* their own home) as the aforesaid Dean shall sanction.

This evening, December 21, at eight o'clock, an Inaugural Lecture will be delivered at the University House by the Lecturer on the Philosophy of History (Mr. Allies).

Tickets for these Lectures may be obtained at the Secretary's Office, on sending up the card of the parties applying, on Wednesday and Thursday mornings, between the hours of 10 and 2.

The Secretary's Office is at present at the Medical School, Cecilia Street (end of Crow Street, Dame Street), where he will be found daily between 10 and 2 o'clock.

The Schools have closed for the Christmas holidays: the next Term begins on the Octave of the Epiphany, the lectures re-commencing on Monday, January 15; and continues till April 1, Palm Sunday.

The Courses of Lectures for the ensuing Term are as follows: — Gentlemen, not members of the University, are admitted to them on payment of £5 the Half Session; or to *any one* of the Courses, immediately bearing upon the Faculties of Theology and

Arts, without payment, on signifying their wish in writing to the Secretary at the Medical School. They will be admitted to any of the Lectures on Archæology and Poetry by shilling tickets.

Morning Lectures, from January 13 *to April* 1, *between the hours of* 10 *and* 1.

1. The Professor of Mathematics (Mr. Butler) will lecture every morning, on the elementary branches of Mathematics.

2. The Professor of Classical Literature (Mr. Ornsby) will lecture on three days in the week. *Subjects:* Herodotus, Horace's Odes, and Cicero's Offices.

3. The Lecturer in Ancient History (Mr. Stewart) will lecture every morning. *Subjects:* Ancient History, the Alcestis of Euripides, and Grammar and Composition.

4. The Lecturers in French and Italian (M. Renouf and Signor Marani) will likewise form classes in their respective languages.

Evening Lectures.

1. The Professor of Scripture (Dr. Leahy) will deliver Lectures on Wednesdays, at 8 p.m., from January 14 to April 1, on *the Inspiration, Canon, Interpretation, and Uses of Scripture.*

2. The Professor of Classical Literature (Mr. Ornsby) will deliver Lectures on Mondays and Thursdays, at 8 p.m., from February 18 to April 1, on *Seneca and the Roman School of Stoic Philosophy.*

3. The Professor of Archæology and Irish History (Mr. Curry) will deliver Lectures on Tuesdays, at 8 p.m., from January 28 to March 26, on *The Irish Language and its Literature.*

4. The Lecturer in Poetry (Mr. M'Carthy) will deliver Lectures on Fridays, at 8 p.m., from January 14 to April 1, on *Spanish Poetry.*

5. The Lecturer in Geography (Mr. Robertson) will deliver Lectures on Tuesdays and Thursdays, at 9 p.m., from Feb. 25 to April 1, on *The Geography of the first ages of mankind.*

6. The Lecturer on French Literature (M. Renouf) will deliver Lectures on Mondays and Thursdays, at 8 p.m., from Jan. 14 to February 11, on *The first age of French Literature.*

7. The Lecturer in Italian Literature (Signor Marani) will deliver Lectures on every other Wednesday, at 9 p.m., from January 14 to April 1, on *Dante's Inferno.*

Clergy and Laity who have entered their names on the books of the University.

BISHOPS.

The Most Rev. Dr. Hughes, of New York.
The Rt. Rev. Dr. M'Nally, of Clogher.
The Rt. Rev. Dr. Walsh, of Ossory.
The Rt. Rev. Dr. Murphy, of Cloyne.
The Rt. Rev. Mgr. Malou, of Bruges.
The Rt. Rev. Dr. Errington, of Plymouth.

The Very Rev. Fr. Curtis, S.J.
The Rt. Rev. C. Newsham, D.D., Ushaw.
Alexander Sherlock, Esq.
Thos. Sherlock, Esq.
Mr. Sergeant O'Brien, M.P.
Professor Windischmann, Munich.
Professor Phillipps, Munich.
Rev. George Oliver, D.D., Exeter.
Daniel Griffin, Esq., M.D., Limerick.
Robert Berkeley, Esq., jun., Spetchley, Worcestershire.
W. C. A. Maclaurin, M.A., late Dean of Moray and Ross.
Wm. Duke, Esq., M.A., Oxon.
Rev. J. G. Wenham, M.A., Oxon.
C. J. Laprimaudaye, Esq., M.A., Oxon.
N. Goldsmid, Esq., M.A., Oxon.
James Burke, Esq., Barrister-at-Law.
J. H. Pollen, Esq., M.A., Oxon.
Very Rev. Fr. Modena, O.P., Rome.
Rev. Fr. Sellua, O.P., Rome.

The following is the scheme of the Examination at present proposed for those Gentlemen, who present themselves as Candidates for a Scholar's Degree, having passed two years already under the superintendence of responsible masters or tutors.

The candidate will chose at his option, *three* out of the following *four* subjects of examination:—

1. The text of one Greek book; *e. g*
   (1). Xenophon, Anabasis.
   (2). Herodotus, two books.
   (3). Thucydides, one book.
   (4). Homer, four books.
   (5). Euripides, four plays.
   (6). Sophocles, two plays.
   (7). Æschylus, Agamemnon.
   (8). Xenophon, Memorabilia, etc., etc.

2. The text of one Latin book;
   (1). Livy, five books.
   (2). Tacitus, Germania and Agricola.
   (3). Cæsar de Bello Gallico.
   (4). Cicero, Select Orations (half).
   (5). Cicero, Orationes Verrinæ.
   (6). Cicero, Tuscul. Quæst.
   (7). Cicero, de Officiis.
   (8). Cicero, de Naturâ Deor.
   (9). Virgil, Æneid, six books.
   (10). Virgil, Bucolics and Georgics.
   (11). Horace, Odes.
   (12). Horace, Epistles.
   (13). Ovid, Fasti.

3. One science (which, if the candidate chooses, may be the *matter* of the work which serves for his Latin or Greek book, as above).
   (1). Philosophy:—
   e. g. Xenophon's Memorabilia; Cicero's Offices; Cicero's Tusculan Questions; Cicero's de Finibus; Card. Wiseman's Scientific Lecturer; Dr. Dixon on Scripture; Fénélon on the existence of God; Clarke on the attributes; one of the Bridgewater Treatises.
   (2). Criticism:—
   e. g. Horace's Art of Poetry; Cicero's de Oratore or Orator; Burke on the Sublime and Beautiful; André Sur le Beau; Lowth de Poesi Hebræorum; Copleston's or Keble's Prelections.
   (3). History:—
   e. g. Portion of Livy; of Herodotus; of Thucydides; Schmitz's Greece or Rome; Fredet's Ancient History; Prideaux's Connection; Montesquieu's Greatness and Decline, &c.; Bossuet's Universal History; two vols. of Moore's Ireland; two vols. of Lingard's England; Schlegel's Philosophy of History.
   (4). Geography:—
   e. g. Arrowsmith's Grammar of Ancient Geography; Adam's Summary of Geography and History; Paul and Arnold's Handbook of Ancient Geography.
   (5). Chronology:—
   e. g. F. Clinton's Fasti Hellenici.
   (6). Mathematics:—
   e. g. Conic Sections, or Mechanics, or Doctrine of Curves, etc.
   (7). Logic:—
   e. g. Murray's Compendium of Logic, by Wheeler.
   (8). Modern Science:—
   e. g. Arnott's Physics; Whewell's History of the Inductive Sciences; Whewell's Philosophy of the Inductive Sciences; Herschell's Outlines of Astronomy; etc.

4. One modern language and literature.

Besides these three subjects of examination, every Candidate must be prepared with an exact knowledge of the matters contained in some longer Catechism and in the four Gospels, and with a general knowledge of ancient history, geography, chronology, and the principles of composition, as already at the Entrance Examination.

Instances of Examination Lists to be given in by Candidates for the Scholar's Degree, in accordance with the above scheme.

1. Xenophon's Anabasis—Cicero's Offices (for text and matter).

2. Xenophon's Memorabilia (for text and matter)—Horace's Odes.

3. Herodotus, two books—Ovid's Fasti (for text and matter).

4. Herodotus two books (for text and matter)—Virgil's Æneid, six books.

5. Homer, four books—Horace's Epistles—Horace's Art of Poetry (for matter).

6. Euripides, four plays—Tacitus, Germany and Agricola—French Language and Literature.

7. Horace's Epistles—Conic Sections—French Language and Literature.

8. Cicero's Offices—Differentials—German Language and Literature.

9. Bucolics and Georgics—Lowth de Poesi Hebræorum—Italian Language and Literature.

10. Cicero de Finibus—Melchior Canus de locis Theol.—French Language and Literature.

11. Cicero de Naturâ Deorum—Vincent of Lerins, Commonitorium—Italian Language and Literature.

12. Æschylus, Agamemnon—Cicero's Verrine Orations—Dixon on Scripture.

13. Thucydides, book i.—Cicero, Select Orations—Bossuet's Universal History.

14. Æschylus, Choephoræ—Virgil's Æneid, six books—Prideaux's Connection.

It will be observed, from these examples, that the list can be adapted to the classical student, the ecclesiastic, or those who are intended for engineering, for business, etc.

Mr. Duffy, of Wellington Quay, has presented the University with a splendidly bound folio Missal.

Mr. H. Wilberforce has presented the Bollandist Life of St. Theresa, and other books.

It is proposed to make some alteration in the size of the *Gazette* with the beginning of the year. As it will be stamped, additional expense by post will not be incurred, the penny going to the stamp, which went before to the postage.

SEDES SAPIENTIÆ, ORA PRO NOBIS.

On the nascent infidelity of the day.

No. 1.

THOUGH it cannot be denied that at the present day, in consequence of the close juxtaposition and intercourse of men of all religions, there is a considerable danger of the subtle, silent, unconscious perversion and corruption of Catholic intellects, who as yet profess, and sincerely profess, their submission to the authority of Revelation, still that danger is far inferior to what it was in one portion of the middle ages. Nay, contrasting the two periods together, we may even say, that in this very point they differ, that, in the medieval, since Catholicism was then the sole religion recognised in Christendom, unbelief necessarily made its advances under the language and the guise of faith; whereas in the present, when universal toleration prevails, and it is open to assail revealed truth, whether Scripture or tradition, the Fathers, or the consent of the faithful, unbelief in consequence throws off the mask, and takes up a position over against us in citadels of its own, and confronts us in the broad light and with a direct assault. And I have no hesitation in saying (apart of course from moral and ecclesiastical considerations, and under correction of the commands and policy of the Church), that I prefer to live in a time, when the fight is in the day, not in the twilight; and think it a gain to be speared by a foe rather than to be stabbed by a friend.

I do not then repine at all at the open development of unbelief in Germany, if unbelief is to be, and its growing audacity in England; not as if I were satisfied with the state of things, considered positively, but because, in the unavoidable alternative of avowed unbelief and secret, I prefer the former to the latter. I hold that unbelief is in some shape unavoidable in an age of intellect, and in a world like this, considering that faith requires an act of the will, and presupposes the due exercise of religious advantages. You may persist in calling Europe Catholic, though it is not; you may

enforce an outward acceptance of Catholic dogma, and an outward obedience to Catholic precept: and your enactments may be, so far, not only pious in themselves, but even merciful towards the teachers of false doctrine, as well as just towards their victims; but this is all that you can do; you cannot bespeak conclusions which you are leaving free to the human will; there will be, in spite of you, unbelief and immorality to the end of the world, and you must be prepared for immorality more odious, and unbelief more astute, more subtle, more bitter, and more resentful, in proportion as it is obliged to dissemble.

It is one great advantage of an age, in which unbelief speaks out, that faith can speak out too; that, if falsehood assails truth, truth can assail falsehood. In such an age it is possible to found a University more emphatically Catholic than could be set up in the middle age, because it can entrench itself carefully, and define its own profession severely, and display its colours unequivocally, by occasion of that very unbelief which so shamefully vaunts itself. And a kindred advantage to this is the confidence which in such an age we can place in all who are around us, so that we need look for no foes but those which are in the enemy's camp.

The medieval schools were the *arena* of as critical a struggle between truth and error as Christianity has ever endured; and the philosophy, which bears their name, carried its supremacy by means of a succession of victories in the cause of the Church. Scarcely had Universities risen into popularity, when they were found to be infected with the most subtle and fatal forms of unbelief, and the heresies of the East germinated in the West of Europe and in Catholic lecture rooms with a mysterious vigour upon which history throws no light. The questions agitated were as deep as any in theology; the being and essence of the Almighty were the main subjects of the disputation, and Aristotle was introduced to the ecclesiastical youth as a teacher of Pantheism. Saracenic expositions of the great philosopher were in vogue; and, when a fresh treatise was imported from Constantinople, the curious and impatient student threw himself upon it, regardless of the Church's warnings, and reckless of the effect upon his own mind. The acutest intellects became sceptics and misbelievers; and the head of the Holy Roman Empire, the Cæsar Frederick the Second, to say nothing of our miserable king John, had the reputation of meditating a profession of Mahometanism. It is said that in the community at large men had a vague suspicion and mistrust of each other's belief in Revelation. A secret society was discovered in the Universities of Lombardy, Tuscany, and France, organized for the propagation of infidel opinions; it was bound together by oaths, and sent its missionaries among the people in the disguise of pedlars and vagrants.

The success of such efforts was attested in the south of France by the great extension of the Albigenses, and the prevalence of Manichean doctrine. The University of Paris was obliged to limit the number of its doctors in theology to as few as eight, from misgivings about the orthodoxy of its divines. The narrative of Simon of Tournay, struck dead for crying out after lecture, "Ah! good Jesus, I could disprove Thee, did I please, as easily as I have proved", whatever be its authenticity, at least may be taken as a representation of the frightful peril to which Christianity was exposed. Amaury of Chartres was the author of a school of Pantheism, and has given his name to a sect; Abelard, whose history I have lately had occasion to dwell upon, Roscelin, Gilbert, and David de Deniant, Tanquelin, and Eon,* and others who might be named, show the extraordinary influence of anti-Catholic doctrines on high and low. Ten ecclesiastics and several of the populace of Paris were condemned for maintaining that our Lord's reign was past, that the Holy Ghost was to be incarnate, or for parallel heresies.

Frederic the Second established a University at Naples with a view to the propagation of the infidelity which was so dear to

* Balmez, Prot. et Cathol. But the greater number of the above facts are taken from a paper in the *British Critic* and the *Life of St. Richard*, by Fr. Dalgairns.

him. It gave birth to the great St. Thomas, the champion of revealed truth. So intimate was the intermixture, so close the grapple between faith and unbelief. It was the conspiracy of traitors, it was a civil strife, of which the medieval seats of learning were the scene.

In this day, on the contrary, truth and error lie over against each other with a valley between them, and David goes forward in the sight of all men, and from his own camp, to engage with the Philistine. Such is the providential overruling of that principle of toleration, which was conceived in the spirit of unbelief, in order to the destruction of Catholicity. The sway of the Church is contracted; but she gains in intensity what she loses in extent. She has now a direct command and a reliable influence over her own institutions, which was wanting in the middle ages. A University is her possession in these times as well as her creation; nor has she the need, which once was so urgent, to expel heresies from her pale, which have now their own centres of attraction elsewhere, and spontaneously take their departure. Secular advantages no longer present an inducement to hypocrisy, and her members in consequence have the consolation of being able to be sure of each other. How much better is it, for us at least, whatever it may be for themselves, to take a case before our eyes, that those persons who have left the Church to become ministers in the Protestant Establishment, should be in their proper place, as they are, than that they should have per force continued in her communion! I repeat it, I would rather fight with unbelief as we find it in the nineteenth century, than as it existed in the twelfth and thirteenth.

I look out then into the enemy's camp, and I try to trace the outlines of the hostile movements and the preparations for assault, which are there in agitation against us. The arming and the manœuvring, the earth-works and the mines, go on incessantly; and one cannot of course tell, without the gift of prophecy, which of their projects will be carried into effect and attain its purpose, and which will eventually fail or be abandoned. Threatening demonstrations may come to nothing; and those who are to be our most formidable foes, may elude our observation before their attack. All these uncertainties, we know, are the lot of the soldier in the field: and they are parallel to those which befall the warriors of the Temple. Fully feeling the force of such considerations, and under their correction, nevertheless I make my anticipations according to the signs of the times; and this must be my *proviso*, when I proceed to describe a form of infidelity which I see coming into existence and activity over against us, in the intellectual citadels of England.

It must not be supposed that I attribute, what I am going to delineate as a definite system of doctrine, to any given individual or individuals; nor is it necessary to my purpose to suppose that any one man as yet consciously holds, or sees the drift, of that portion of the theory to which he has given assent. I am to describe a set of opinions, which is the true form and explanation of many floating views, and the converging point of a multitude of separate and independent minds; and, as of old Arius or Nestorius not only was spoken of in his own person, but was viewed as the abstract and typical teacher of the heresy which he introduced, and thus his name denoted a heretic more complete and explicit, though not more formal, than the heresiarch himself, so here too, in like manner, I shall introduce a doctrine in its fully developed proportions, which at present every one to whom it is imputed will at once begin to disown, and I shall point to teachers whom no one will be able to descry. Still, it is not less true, that I may be speaking of tendencies and elements which exist; and he may come in person at last, who comes at first to us merely in his spirit and his power. My introductory remarks have been so much extended, that I shall not be able to do more than to open the subject to-day.

The teacher then, whom I speak of, will discourse thus in his secret heart:—He will begin, as many so far have done before him, by laying it down as a position which approves itself to the reason, immediately that

it is fairly examined,—which is of so axiomatical a character as to have a claim to be treated as a first principle, and is firm and steady enough to bear a large superstructure upon it,—that religion is not the subject-matter of a science. "You may have opinions in religion, you may have theories, you may have arguments, you may have probabilities; you may have anything but demonstration, and therefore you cannot have science. In mechanics you advance from sure premisses to sure conclusions; in optics you form your undeniable facts into system, arrive at general principles, and then again infallibly apply them: here you have science. On the other hand, there is no real science of the weather, because you cannot get hold of facts and truths on which it depends; there is no science of the coming and going of epidemics; no science of the breaking out and the cessation of wars; no science of popular likings and dislikings, or of the fashions. It is not that these subject-matters are themselves incapable of science, but that, under existing circumstances, *we* are incapable of subjecting them to science. And so, in like manner", says the philosopher in question, "without denying that in the matter of religion some things are true and some things false, still we certainly are not in a position to determine the one or the other. And, as it would be absurd to dogmatise about the weather, and say that 1855 will be a wet season or a dry season, or that the Russian war will be at an end, or will not be at an end, in the year 1860, so it is absurd for men in our present state, to teach anything positively about the next world, that there is a heaven, or a hell, or a last judgment, or that the soul is immortal, or that there is a God. It is not that you have not a right to your own opinion, as you have a right to place implicit trust in your own banker, or in your own physician; but undeniably such persuasions are not knowledge, they are not scientific, they cannot become public property, they are consistent with your allowing your friend to entertain the opposite opinion; and, if you are tempted to be violent in the defence of your own view of the matter, then it is well to reflect whether sensitiveness on the subject of your banker or your doctor, when he is handled sceptically by another, does not argue a secret misgiving about him, in spite of your confident profession, an absence of clear, unruffled certainty in his skill and honesty, in your own mind".

Such is our philosopher's primary position. He does not prove it; he does but distinctly state it; but he thinks it self-evident when it is distinctly stated. And there he leaves it.

Taking his πρῶτον ψεῦδος henceforth for granted, he will proceed as follows:—"Well, then, if religion is just one of those subjects about which we can know nothing, what can be so absurd as to spend time upon it? what so absurd as to quarrel with others about it? Let us keep to our own religious opinion, and be content; yet upon no subject whatever has the intellect of man been fastened so intensely as upon religion. And the misery is, that, if once we allow it to engage our attention, we are in a circle from which we never shall be able to extricate ourselves. Our mistake reproduces and corroborates itself. A small insect, a wasp or a fly, is unable to make its way through the pane of glass; and his very failure is the occasion of greater violence in his struggle than before. He is as heroically obstinate in his resolution to succeed, as the assailant or defender of some critical battle-field; he is unflagging and fierce in an effort which cannot lead to anything beyond itself. When, then, in like manner, you have once resolved that certain religious doctrines shall be infallibly true, and that all men ought to perceive their truth, you have engaged in an undertaking which, though continued on to eternity, will never reach its aim; and, since you are convinced it ought to do so, the more you have failed hitherto, the more violently and pertinaciously will you attempt in time to come. And further still, since you are not the only man in the world who is in this error, but one of ten thousand, all holding the general principle that religion is scientific, and yet all differing as to the truths and facts and conclusions of this science, it follows that the misery of social disputation and disunion is added to the

misery of a hopeless investigation, and life is not only wasted in fruitless speculation, but embittered by bigoted sectarianism.

"Such is the state in which the world has laid, it will be said, ever since the introduction of Christianity. Christianity has been the bane of true knowledge, for it has turned the intellect away from what it can know, and occupied it in what it cannot. Differences of opinion become vehement and fertile, in proportion to the difficulty of deciding them; and the unfruitfulness of theology has been, in matter of fact, the very reason, not for seeking better food, but for feeding on nothing else. Truth has been sought in the wrong direction, and the attainable has been put aside for the visionary".

Now, it is not my business here to refute these arguments, but merely to state them. As to their refutation, it is sufficient for me to repeat what I have already said, that they are founded upon a mere assumption. *Supposing*, indeed, religious truth cannot be ascertained, *then*, of course, it is not only idle, but mischievous to attempt to do so; *then*, of course, argument does but increase the mistake of attempting it. But it has not yet been shown by our philosophers to be self-evident, that religious truth *is* really incapable of attainment.

However, where men really are persuaded of all this, what will follow? A feeling, not merely of contempt, but of absolute hatred, towards the Catholic theologian and the dogmatic teacher. The patriot abhors and loathes the partizans who have degraded and injured his country; and the citizen of the world, the advocate of the human race, feels bitter indignation at those whom he holds to have been its misleaders and tyrants for two thousand years. "The world has lost two thousand years. It is pretty much where it was in the days of Augustus. This is what has come of priests". There are those who are actuated by a benevolent liberalism, and condescend to say that Catholics are not worse than other maintainers of dogmatic theology. There are those, again, who are good enough to grant that the Catholic Church fostered knowledge and science up to the days of Galileo, and that she has only retrograded for the last several centuries. But the new teacher, whom I am contemplating in that nebula out of which he will be concentrated, echoes the words of the early persecutor of Christians, that they are the "enemies of the human race". "But for Athanasius, but for Augustine, but for Thomas, the world would have had its Bacons and its Newtons, its Lavoisiers, its Cuviers, its Watts, and its Adam Smiths, centuries upon centuries ago. And now, when at length the true philosophy has struggled into existence, and is making its way, what is left for its champion but to make an eager desperate attack upon Christian theology, the scabbard flung away, and no quarter given? and what will be the issue, but the triumph of the stronger,—the overthrow of an old error and an odious tyranny, and a reign of the beautiful Truth?" Thus he thinks, and he sits dreaming over the inspiring thought, and longs for that approaching, that inevitable day.

There let us leave him for the present, dreaming and longing, in his impotent hatred of a Power which Julian and Frederic, Shaftesbury and Voltaire, and a thousand other great sovereigns and subtle thinkers, have assailed in vain.

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THE CATHOLIC UNIVERSITY GAZETTE.

No. 31. THURSDAY, DECEMBER 28, 1854. {Price One Penny. Stamped, to go free by Post, 2d.

NOTICES.

In consequence of an earnest wish, which has been expressed in Dublin and in the country, that the expenses of the University course should be reduced below the calculation, on which they were originally determined, it is proposed to limit them, including extras, to forty guineas for the thirty-eight weeks of a student's residence during the ensuing session; of which sum one-half will be paid on his coming into residence, and the other half by the feast of St. Matthias (Feb. 24), 1855.

This arrangement will not preclude gentlemen, who are so desirous, from paying a larger sum, without prejudice to community of academical advantages, social equality, and unity of discipline.

Gentlemen who are desirous of attending the lectures of the University without residence in the University House, are requested to give in their names without delay to the Vice-Rector, at the Catholic University House, Stephen's Green. They will have admission to the Lectures during the ensuing session on the same footing as resident students, on the payment of £10, of which one-half will be paid on admission, and half by St. Matthias's day.

Externs of the University are of two descriptions. (1) It is at the option of any one to become free of the public lectures on the payment of £10 a session, without being a member of the University, that is, without being under the care of the Tutors, or being submitted to any of the examinations, or being eligible for its honours, or aiming at its degrees. Over such persons the University of course has no jurisdiction, and knows nothing of them out of lecture hours, and only requires that their conduct should not compromise or embarrass the authorities of the University. (2) Those, however, who are desirous of really joining themselves to the academic body, and standing on a footing with residents, are required to unite themselves to some particular licensed establishment in the University, as, for instance, the University House in Stephen's Green, or the Rector's House in Harcourt Street; in which case, they will be altogether under the jurisdiction of the Dean of that particular establishment, and will be considered as simply members of it, accidentally lodging out in such lodgings (*e. g.* their own home) as the aforesaid Dean shall sanction.

It is proposed, when a sufficient number of Candidates is obtained, to give, upon *concursus*, a maintenance at the University for either the Scholar's or the A.B. Course, as it may be hereafter determined, to one poor Irish student, who brings from his Bishop the necessary testimonials. Particulars will be given in due time.

The Secretary's Office is at present at the Medical School, Cecilia Street (end of Crow Street, Dame Street), where he will be found daily between 10 and 2 o'clock.

Next Term will commence on Saturday, January 13, the Octave of the Epiphany.

The Courses of Lectures for the ensuing Term are as follows: — Gentlemen, not members of the University, are admitted to them on payment of £5 the Half Session; or to *any one* of the Courses, immediately bearing upon the Faculties of Theology and Arts, without payment, on signifying their wish in writing to the Secretary at the Medical School. They will be admitted to any of the Lectures on Archæology and Poetry by shilling tickets.

Morning Lectures, from January 13 *to April* 1, *between the hours of* 10 *and* 1.

1. The Professor of Mathematics (Mr. Butler) will lecture every morning, on the elementary branches of Mathematics.

2. The Professor of Classical Literature (Mr. Ornsby) will lecture on three days in the week. *Subjects:* Herodotus, Horace's Odes, and Cicero's Offices.

3. The Lecturer in Ancient History (Mr. Stewart) will lecture every morning. *Subjects:* Ancient History, the Alcestis of Euripides, and Grammar and Composition.

4. The Lecturers in French and Italian (M. Renouf and Signor Marani) will likewise form classes in their respective languages.

Evening Lectures.

1. The Professor of Scripture (Dr. Leahy) will deliver Lectures on Wednesdays, at 8 p.m., from January 14 to April 1, on *the Inspiration, Canon, Interpretation, and Uses of Scripture.*

2. The Professor of Classical Literature (Mr. Ornsby) will deliver Lectures on Mondays and Thursdays, at 8 p.m., from February 18 to April 1, on *Seneca and the Roman School of Stoic Philosophy.*

3. The Professor of Archæology and Irish History (Mr. Curry) will deliver Lectures on Tuesdays, at 8 p.m., from January 28 to March 26, on *The Irish Language and its Literature.*

4. The Lecturer in Poetry (Mr. M'Carthy) will deliver Lectures on Fridays, at 8 p.m., from January 14 to April 1, on *Spanish Poetry.*

5. The Lecturer in Geography (Mr. Robertson) will deliver Lectures on Tuesdays and Thursdays, at 9 p.m., from Feb. 25 to April 1, on *The Geography of the first ages of mankind.*

6. The Lecturer on French Literature (M. Renouf) will deliver Lectures on Mondays and Thursdays, at 8 p.m., from Jan. 14 to February 11, on *The first age of French Literature.*

7. The Lecturer in Italian Literature (Signor Marani) will deliver Lectures on every other Wednesday, at 9 p.m., from January 14 to April 1, on *Dante's Inferno.*

EVENING LECTURES.

		8, P.M.	9, P.M.
January	15, *Monday* . .	French.	
	16, *Tuesday.*		
	17, *Wednesday*	Scripture.	Italian.
	18, *Thursday* .	French.	
	19, *Friday* . . .	Poetry.	
	22, *M.*	French.	
	23, *T.*		
	24, *W.*	Scripture.	
	25, *Th.*	French.	
	26, *F.*	Poetry.	
	29, *M.*	French.	
	30, *T.*	Irish.	
	31, *W.*	Scripture.	Italian.
February	1, *Th.*	French.	
	2, *F.*	Poetry.	
	5, *M.*	French.	
	6, *T.*	Irish.	
	7, *W.*	Scripture.	
	8, *Th.*	French.	
	9, *F.*	Poetry.	
	12, *M.*		
	13, *T.*	Irish.	
	14, *W.*	Scripture.	Italian.
	15, *Th.*		
	16, *F.*	Poetry.	
	19, *M.*	Classical Literature.	
	20, *T.*	Irish.	
	21, *W.*	Scripture.	
	22, *Th.*	Class. Lit.	
	23, *F.*	Poetry.	
	26, *M.*	Class. Lit.	
	27, *T.*	Irish.	Geography.
	28, *W.*	Scripture.	Italian.
March	1, *Th.*	Class. Lit.	Geography.
	2, *F.*	Poetry.	
	5, *M.*	Class. Lit.	
	6, *T.*	Irish.	Geography.
	7, *W.*	Scripture.	
	8, *Th.*	Class. Lit.	Geography.
	9, *F.*	Poetry.	
	12, *M.*	Class. Lit.	
	13, *T.*	Irish.	Geography.
	14, *W.*	Scripture.	Italian.
	15, *Th.*	Class. Lit.	Geography.
	16, *F.*	Poetry.	
	19, *M.*	Class. Lit.	
	20, *T.*	Irish.	Geography.

21, *W.* . . . . . Scripture.
22, *Th.* . . . . . Class. Lit. Geography.
23, *F.* . . . . . Poetry.
26, *M.* . . . . . Class. Lit.
27, *T.* . . . . . Geography.
28, *W.* . . . . . Scripture. Italian.
29, *Th.* . . . . . Class. Lit. Geography.
30, *F.* . . . . . Poetry.

Clergy and Laity who have entered their names on the books of the University.

BISHOPS.

The Most Rev. Dr. Kenrick, of Baltimore.
The Most Rev. Dr. Kenrick, of St. Louis.
The Rt. Rev. Dr. Reynolds, of Charleston.
The Rt. Rev. Dr. Young, of Pittsburg.
The Rt. Rev. Dr. Spalding, of Louisville.
The Rt. Rev. Dr. Neumann, C.SS.R., of Philadelphia.
The Rt. Rev. Dr. Doguesbriand, of Burlington.
The Rt. Rev. the Administrator of Detroit.
The Rt. Rev. Dr. Barron, Abbot of La Trappe.

The Hon. Enoch Louis Lowe, LL.D., Ex-Governor of Maryland.
The Hon. S. R. Mallony, U.S. Senator, from Florida.
B. H. Smalley, Esq., Counsellor-at-Law, etc., St. Alban's, Vermont.
W. H. Hoyt, Esq., M.A., St. Alban's.
S. S. Haldeman, Esq., M.A., Professor of Agriculture and Natural Science, Delaware.
George Allen, Esq., M.A., Professor of Greek and Latin, etc., in the University of Pennsylvania.
The Rev. Benedict Sestini, S.J., Professor of Mathematics, Georgetown.
The Rev. Peter Fredet, D.D., Professor of Theology, Baltimore.
John Bellinger, Esq., M.D., Charleston.
John Keating, Esq., formerly Colonel in the French Service, Philadelphia.
C. G. Duffy, Esq., M.P.
The Very Rev. J. B. Morris, M.A., Oxon.
C. T. Bianconi, Esq., Chamberlain to his Holiness.
Richard Smithwick, Esq., Birchfield.
J. Walsh, Esq., Janingtown.
J. H. Devereux, Esq., A.B., Trin. Coll.
B. Delany, Esq., A.B., Trin. Coll.
William Gernon, Esq., Barrister-at-Law.
The Rev. F. Neve, M.A., Oxon.
R. Monteith, Esq., M.A., Cantab., Carstairs, N.B.
The Rev. J. S. Northcote, M.A., Oxon.

SEDES SAPIENTIÆ, ORA PRO NOBIS.

On the nascent infidelity of the day.

No. 2.

It is a miserable time, when a man's Catholicism is no voucher for his orthodoxy, and when a teacher of religion may be within the Church's pale, yet external to her faith. Such has been for a season the trial of her children at various eras of her history. It was the state of things during the dreadful Arian ascendency, when the flock had to keep aloof from the shepherd, and the unsuspicious Fathers of the Western Councils trusted and followed some consecrated sophist from Greece or Syria. It was the case in those passages of medieval history, when simony resisted the Supreme Pontiff, or when heresy lurked in Universities. It was a longer and more tedious trial, while the controversies lasted with the Monophysites of old, and with the Jansenists in modern times. A great scandal it is and a perplexity to the little ones of Christ, to have to choose between rival claimants upon their allegiance, or to find a condemnation at length pronounced upon one, whom in their simplicity they had admired. We too in this age have our scandals, for scandals must be; but they are not what they were once; and, if it be the just complaint of pious men now, that never was infidelity so rampant, it is their boast and consolation on the other hand, that never was the Church less troubled with false teachers, never more united.

False teachers do not remain within her pale now, because they can easily leave it, and because there are seats of error external to her, to which they are attracted. "They went out from us", says the Apostle, "but they were not of us; for, if they had been of us, they would no doubt have continued with us: but that they might be made manifest, that they are not all of us". It is a great gain when error becomes manifest, for then it ceases to deceive the simple.

With these thoughts I began last week to describe by anticipation the formation of a school of unbelief external to the Church, which perhaps as yet only exists, as I then expressed it, in a nebula. In the middle ages it might have managed, by means of subterfuges, to maintain itself for a while within the sacred limits, now of course it is outside of it; yet still, from the intermixture of Catholics with the world, and the present immature condition of the false doctrine, it may at first exert an influence even upon those, who would shrink from it, if they recognised it as it really is and as it will ultimately show itself. Moreover, it is natural, and not unprofitable, for persons under our circumstances to speculate on the forms of error with which a University of this age will have to contend, as the medieval Universities had their own special antagonists. And for both reasons I am hazarding some remarks on a set of opinions and a line of action, which I think I see at present, at least in its rudiments, in the seats of English intellect, whether the danger dies away of itself or not.

I have already said, that its fundamental dogma is, that nothing can be known for certain about the unseen world. This being taken for granted as a self-evident point, undeniable as soon as stated, it goes on or will go on to argue, that, in consequence, the immense outlay, which has been made, of time, anxiety, and toil, of health, bodily and mental, upon theological researches, has been simply thrown away; nay, has been, not useless merely, but mischievous, inasmuch as it might have been directed to the cultivation of studies of far greater promise and an evident utility. This is the main position of the school I am contemplating or anticipating; and the result, in the minds of its members, is a deep hatred and a bitter resentment against the Power, which has managed, as they consider, to stunt the world's knowledge and the intellect of man for so many hundred years. Thus much I said last week, and now I am going to state the line of policy which these people will adopt, and the course of thought which that policy of theirs will make necessary to them or natural.

Supposing, then, it is the main tenet of the school in question that the study of religion as a science has been the bane of philosophy and knowledge, what remedy will its masters apply for the evils they deplore? Should they profess themselves the antagonists of theology, and engage in argumentative exercises with theologians? This evidently would be to increase, to perpetuate the calamity. Nothing, they will say to themselves, do religious men desire so ardently, nothing would so surely advance the cause of religion, as controversy. The very policy of religious men, they will argue, is to get the world to fix its attention steadily upon the subject of religion, and controversy is the most effectual means of doing this. And their own game, they will consider, is, on the contrary, to be elaborately silent about it. But, granting as much as this, at least should they not go as far as to shut up the theological schools, and exclude religion from the subjects scientifically treated in philosophical education? This indeed has been, and is, a favourite mode of proceeding with very many of the enemies of theology; but still it cannot be said to have been justified by any greater success than the former course. The establishment of the London University only gave immediate occasion to the establishment of King's College, founded on the dogmatic principle; and the liberalism of the Dutch government led to the restoration of the University of Louvain. It is a well-known story how the very absence of the statues of Brutus and Cassius brought them more vividly into the recollection of the Roman people. When, then, in a comprehensive scheme of education, religion alone is excluded, that exclusion pleads in its behalf. Whatever be the real value of religion, say these philosophers to themselves, it has a name in the world, and must not be ill-treated, lest men should rally round it from a feeling of generosity. They will decide then, that the exclusive method, though it has met with favour in this generation, is quite as much a mistake as the controversial.

Turning, then, to the Universities of England, they will pronounce, that the true policy to be observed is simply to let the

schools of theology alone. Most unfortunate it is, that they have been roused from the state of decadence and torpor in which they lay some twenty or thirty years ago. At that time, a routine lecture, delivered once to successive batches of young men destined for the Protestant ministry,—not during their residence, but when they were leaving or had already left the University,—and not about dogmatics, history, ecclesiastical law, or casuistry, but about the list of authors to be selected and works to be read by those who had neither curiosity to read them nor money to purchase;—and again a periodical advertisement of a lecture on the Thirty-nine Articles, which was never delivered because it was never attended, these two exhibitions, one undertaken by one theological professor, the other by another, comprised the theological teaching of a seat of learning which had been the home of Duns Scotus and Alexander Hales. What envious mischance put an end of those halcyon days, and revived the *odium theologicum* in the years which followed? Let us do justice to the authoritative rulers of the University; they had their failings; but not to them, but to a set of young, self-inspired, fanatical pamphleteers and tract-writers, is the revolution to be ascribed. It was nobody's fault of all the guardians of education and the trustees of the intellect in that celebrated place. However, the mischief has been done; and now, say the forerunners of the new school of infidelity, the wisest course is to leave it to itself, and let the fever gradually subside; treatment would but irritate it. Not to interfere with theology, not to raise a little finger against it, is the only means of superseding it. The more bitter is their hatred of it, the less must they show it.

What, then, is the line of action which they must pursue? They think, and rightly think, that, in all contests, the wisest and largest policy is to conduct a positive, not a negative opposition, not to prevent but to anticipate, to obstruct by constructing, and to exterminate by supplanting. To cast any slight upon theology, whether in its Protestant or its Catholic schools, would be to elicit an inexhaustible stream of polemics, and a phalanx of dogmatic doctors and confessors.

Μὴ κίνει Καμάριναν· ἀκίνητος γὰρ ἀμείνων.

The proper procedure then is, not to oppose theology, but to rival it. Leave its teachers to themselves; merely aim at the introduction of other studies, which, while they have the accidental charm of novelty, possess a surpassing interest, richness, and practical value of their own. Get possession of these studies, and appropriate them, and monopolize the use of them, to the exclusion of the votaries of religion. Take it for granted, and protest, for the future, that religion has nothing to do with the studies to which I am alluding, nor those studies with religion. Exclaim and cry out, if the Catholic Church presumes herself to handle what you mean to make a weapon against her. The range of the experimental sciences, viz., history, and psychology, and politics, and the many departments of physics, various both in their subject-matter and their method of research; the great sciences which are the characteristics of this era, and which become the more marvellous, the more thoroughly they are understood,—astronomy, magnetism, chemistry, geology, comparative anatomy, natural history, ethnology, languages, political geography, antiquities, economics,—these be your indirect but effectual means of overturning religion. They do but need to be seen, in order to be pursued; you will put an end, in the schools of learning, to the long reign of the unseen shadowy world, by the mere exhibition of the visible. This was impossible heretofore, for the visible world was so little known itself; but now, thanks to the new philosophy, sight is able to contest the field with faith. The medieval philosopher had no weapon against Revelation but metaphysics; physical science has a better temper and a keener edge for the purpose.

Now here I interrupt the course of thought I am tracing, to introduce a *càveat*, lest I should be thought to cherish any secret disrespect towards the sciences I have enumerated, or apprehension of their legitimate tendencies; whereas my very object is

to protest against a monopoly of them by others. And it is not surely a heavy imputation on them to say, that they, as other gifts of God, may be used to wrong purposes, with which they have no natural connection, and for which they were never intended; and that, as in Greece the element of beauty, with which the universe is flooded, and the poetical faculty, which is its truest interpreter, were made to minister to sensuality; as, in the middle ages, abstract speculation, another great instrument of truth, was often frittered away in sophistical exercises; so now, too, the department of fact, and the method of research and experiment which is proper to it, may for the moment eclipse the light of faith in the imagination of the student, and be degraded into the accidental tool, *hic et nunc*, of infidelity. I am as little hostile to physical science, as I am to poetry or metaphysics; but I wish for studies of every kind a legitimate application: nor do I grudge them to anti-Catholics, so that anti-Catholics will not claim to monopolize them, or cry out when we profess them, or direct them against Revelation.

I wish, indeed, I could think that these studies were not intended by a certain school of philosophers to bear directly against its authority. There are those who hope, there are those who are sure, that, in the incessant investigation of facts, physical, political, and moral, something or other, or many things, will sooner or later turn up, and stubborn facts too, simply contradictory of revealed declarations. A vision comes before them of some physical or historical proof, that mankind is not descended from a common origin, or that the hopes of the world were never consigned to a wooden ark floating on the waters, or that the manifestations on Mount Sinai were the work of man, or that the Hebrew patriarchs or the judges of Israel, are mythical personages, or that St. Peter had no connection with Rome, or that the doctrine of the Holy Trinity or of the Real Presence were foreign to primitive belief. An anticipation possesses them, that the ultimate truths embodied in mesmerism will certainly solve the Gospel miracles; or that to Niebuhrize the Gospels or the Fathers, is a simple expedient for stultifying the whole Catholic system. They imagine that the eternal, immutable word of God is to quail and come to nought before the penetrating intellect of man. And, where this feeling exists, there will be a still stronger motive for letting theology alone. That party, with whom success is but a matter of time, can afford to wait patiently; and, if an inevitable train is laid for blowing up the fortress, why need we be anxious that the catastrophe should take place to-day, rather than to-morrow?

But, without insisting on anticipations, which may or may not, as they will find, be gratified in the event, these men have secure grounds for expecting that the sciences, as they would pursue them, will be prejudicial to the religious sentiment. Any one study, of whatever kind, exclusively pursued, deadens in the mind the interest, nay the perception, of any other. Thus, Cicero says that Plato and Demosthenes, Aristotle and Isocrates, might have respectively excelled in each other's province, but that each was absorbed in his own; his words are emphatic; "quorum uterque, suo studio delectatus, *contemsit* alterum". Specimens of this peculiarity occur every day. You can hardly persuade some men to talk about any thing but their own pursuit; they refer the whole world to their own centre, and measure all matters by their own rule, like the fisherman in the drama, whose eulogy on his deceased lord was, that he was so fond of fish. The saints illustrate this on the other hand; St. Bernard had no eye for architecture; St. Basil had no nose for flowers; St. Aloysius had no palate for meat and drink; St. Paula or St. Jane Francis could spurn or could step over her own child; not that natural faculties were wanting to those great servants of God, but that a higher gift outshone and obscured every lower attribute of man, as human features may remain in heaven, yet the beauty of them be killed by the surpassing light of glory. And in like manner it is clear, that the tendency of science is to make men indifferentists or sceptics, merely by being exclusively pursued. The party then, of whom I speak, understanding this well, will suffer disputations in the theolo-

gical schools every day in the year, provided they are allowed to keep the students of science at a distance from them.

Nor is this all; they trust to the influence of the modern sciences on what may be called the imagination. When any thing, which comes before us, is very unlike what we commonly experience, we consider it on that account untrue; not because it really shocks our reason as improbable, but because it startles our imagination as strange. Now, Revelation presents to us a perfectly different aspect of the universe from that presented by the sciences. The two informations are like the distinct subjects represented by the lines of the same drawing, which, accordingly as they are read on their concave or convex side, exhibit to us now a group of trees with branches and leaves, and now human faces hid amid the leaves, or some majestic figures standing out from the branches. Thus is faith opposed to sight: it is parallel to the contrast afforded by plane astronomy and physical; plane, in accordance with our senses, discourses of the sun's rising and setting, while physical, in accordance with our reason, asserts, on the contrary, that the sun is all but stationary, and that it is the earth that moves. This is what is meant by saying that truth lies in a well; phenomena are no measure of fact; *primâ facie* representations, which we receive from without, do not reach to the real state of things, or put them before us simply as they are.

While then reason and revelation are consistent in fact, they often are inconsistent in appearance; and this seeming discordance acts most keenly and alarmingly on the imagination, and may suddenly expose a man to the temptation, and even hurry him on to the commission, of definite acts of unbelief, in which reason does not come into exercise, I mean, let a person devote himself to the studies of the day; let him be taught by the astronomer that our sun is but one of a million central luminaries, and our earth but one of ten million globes moving in space; let him learn from the geologist, that on that globe of ours enormous revolutions have been in progress through innumerable ages; let him be told by the comparative anatomist, of the minutely arranged system of organized nature; by the chemist and physicist, of the peremptory yet intricate laws to which nature, organized and inorganic, is subjected; by the ethnologist, of the originals, and ramifications, and varieties, and fortunes of nations; by the antiquarian, of old cities disinterred, and primitive countries laid bare, with the specific forms of human society once existing; by the linguist, of the slow formation and development of languages; by the psychologist, the physiologist, and the economist, of the subtle, complicated structure of the breathing, energetic, restless world of men; I say, let him take in and master the vastness of the view thus afforded him of Nature, its infinite complexity, its awful comprehensiveness, and its diversified yet harmonious colouring; and then, when he has for years drank in and fed upon this vision, let him turn round to peruse the inspired records, or listen to the authoritative teaching of revelation, the book of Genesis, or the warnings and prophecies of the Gospels, or the Symbolum *Quicumque*, or the Life of St. Antony or St. Hilarion, and he may certainly experience a most distressing revulsion of feeling, — not that his reason really deduces any thing from his much loved studies contrary to the faith, but that his imagination is bewildered and swims with the ineffable distance of that faith from the view of things familiar to him, with its strangeness, and then again its rude simplicity, as he considers it, and its apparent poverty, contrasted with the exuberant life and reality of his own world. All this, the school I am speaking of understands well; it comprehends, that, if it can but exclude the professors of religion from the lecture-halls of science, it may safely allow them full play in their own; for it will be able to rear up infidels, without speaking a word, merely by the terrible influence of that faculty against which both Bacon and Butler so solemnly warn us.

I say, it leaves the theologian the full and free possession of his own schools, for it thinks he will have no chance of arresting the opposite teaching, or of rivalling the fascination, of modern science. Knowing little, and caring less for the depth and largeness of that heavenly Wisdom, on

which the Apostle delights to expatiate, or the variety of those sciences, dogmatic or moral, mystical or hagiological, historical or exegetical, which Revelation has created, these philosophers will think it enough that, in matter of fact, to beings, constituted as we are, sciences which concern this world and this state of existence are worth far more, are more arresting and attractive, than those which relate to a system of things which they do not see and cannot master by their natural powers. Sciences which deal with tangible facts, practical results, ever growing discoveries, and perpetual novelties, which feed curiosity, sustain attention, and stimulate expectation, require, they consider, but a fair stage and no favour to distance the Ancient Truth, which never changes and but cautiously advances, in the race for popularity and power. And therefore they look out for the day when they shall have put down Religion, not by shutting its schools, but by emptying them; not by disputing its tenets, but by the superior worth and persuasiveness of their own.

Such is the tactic which perchance a new school of philosophers will adopt against Christian theology. They have this characteristic, compared with former schools of infidelity; viz., the union of intense hatred, with a large toleration, of theology. They are professedly civil to it, and run a race with it. They rely, not on any logical disproof of it, but on three considerations; first, on the effects of studies of whatever kind to indispose the mind towards other studies; next, on the special effect of modern sciences upon the imagination, prejudicial to revealed truth; and lastly, on the absorbing interest attached to those sciences from their marvellous results. This line of action will be forced upon these persons by the peculiar character and position of religion in England.

And here I am at the end of my paper and of the year, before I have finished the discussion upon which I have entered.

CATHOLIC LITERATURE IN THE ENGLISH TONGUE.

It is proposed to form a list of works available for the purpose of a Catholic Education; and first, of works which are written by Catholics. The following is intended as a specimen or commencement, and will be made more complete, as opportunity admits, in subsequent numbers.

Though the works are for the most part of a standard character, they are not warranted and recommended by being placed on this catalogue, which is as yet only experimental.

Fine Arts.

Volume III. of Essays on Various Subjects, by Cardinal Wiseman. 3 vols., oct.

Lives of the Dominican Artists, by Marchese, translated by Rev. C. P. Meehan. 2 vols. oct., 10s.

History of Painting, by Lanzi, Protestant translation. 3 vols. oct., 3s. 6d. each.

Lives of Painters, Sculptors, and Architects, by Vasari, Protestant translation. 5 vols. oct., 3s. 6d. each.

The Æsthetic and Miscellaneous Works of Frederic Von Schegel (Protestant translation). duod.

Present State of Ecclesiastical Architecture in England, by A. W. Pugin. oct., 9s., cloth.

True Principles of Pointed Architecture, by A. W. Pugin. quarto, 16s., and Apology, 12s.

Treatise on Chancel Screens and Rood Lofts, by A. W. Pugin. quarto, 15s.

Glossary of Ecclesiastical Ornament and Costume, by A. W. Pugin. quarto, £7 7s.

Specimens of Gold and Silver Work, by A. W. Pugin. quarto, £2 12s. 6d.

Floriated Ornaments, by A. W. Pugin. quarto, £3 3s.

Dublin: Printed by John F. Fowler, 3 Crow Street, and published by James Duffy, 7 Wellington Quay. Thursday, December 28, 1854.

Agents for London: Messrs. Burns & Lambert, 63 Paternoster Row.

THE CATHOLIC UNIVERSITY GAZETTE.

No. 32. THURSDAY, JANUARY 4, 1855. {Price Two Pence. {Stamped, to go free by Post, 3d.

NOTICES.

In consequence of an earnest wish, which has been expressed in Dublin and in the country, that the expenses of the University course should be reduced below the calculation, on which they were originally determined, it is proposed to limit them, including extras, to forty guineas for the thirty-eight weeks of a student's residence during the ensuing session; of which sum one-half will be paid on his coming into residence, and the other half by the feast of St. Matthias (Feb. 24), 1855.

This arrangement will not preclude gentlemen, who are so desirous, from paying a larger sum, without prejudice to community of academical advantages, social equality, and unity of discipline.

Gentlemen who are desirous of attending the lectures of the University without residence in the University House, are requested to give in their names without delay to the Vice-Rector, at the Catholic University House, Stephen's Green. They will have admission to the Lectures during the ensuing session on the same footing as resident students, on the payment of £10, of which one-half will be paid on admission, and half by St. Matthias's day.

Externs of the University are of two descriptions. (1) It is at the option of any one to become free of the public lectures on the payment of £10 a session, without being a member of the University, that is, without being under the care of the Tutors, or being submitted to any of the examinations, or being eligible for its honours, or aiming at its degrees. Over such persons the University of course has no jurisdiction, and knows nothing of them out of lecture hours, and only requires that their conduct should not compromise or embarrass the authorities of the University. (2) Those, however, who are desirous of really joining themselves to the academic body, and standing on a footing with residents, are required to unite themselves to some particular licensed establishment in the University, as, for instance, the University House in Stephen's Green, or the Rector's House in Harcourt Street; in which case, they will be altogether under the jurisdiction of the Dean of that particular establishment, and will be considered as simply members of it, accidentally lodging out in such lodgings (*e. g.* their own home) as the aforesaid Dean shall sanction.

It is proposed, when a sufficient number of Candidates is obtained, to give, upon *concursus*, a maintenance at the University for either the Scholar's or the A.B. Course, as it may be hereafter determined, to one poor Irish student, who brings from his Bishop the necessary testimonials. Particulars will be given in due time.

The Secretary's Office is at present at the Medical School, Cecilia Street (end of Crow Street, Dame Street), where he will be found daily between 10 and 2 o'clock.

Next Term will commence on Saturday, January 13, the Octave of the Epiphany.

The Courses of Lectures for the ensuing Term are as follows: — Gentlemen, not members of the University, are admitted to them on payment of £5 the Half Session; or to *any one* of the Courses, immediately bearing upon the Faculties of Theology and Arts, without payment, on signifying their wish in writing to the Secretary at the Medical School. They will be admitted to any of the Lectures on Archæology and Poetry by shilling tickets.

Morning Lectures, from January 13 to April 1, between the hours of 10 and 1.

1. The Professor of Mathematics (Mr. Butler) will lecture every morning, on the elementary branches of Mathematics.

2. The Professor of Classical Literature (Mr. Ornsby) will lecture on three days in the week. *Subjects:* Herodotus, Horace's Odes, and Cicero's Offices.

3. The Lecturer in Ancient History (Mr. Stewart) will lecture every morning. *Subjects:* Ancient History, the Alcestis of Euripides, and Grammar and Composition.

4. The Lecturers in French and Italian (M. Renouf and Signor Marani) will likewise form classes in their respective languages.

Evening Lectures.

1. The Professor of Scripture (Dr. Leahy) will deliver Lectures on Wednesdays, at 8 p.m., from January 14 to April 1, on *the Inspiration, Canon, Interpretation, and Uses of Scripture.*

2. The Professor of Classical Literature (Mr. Ornsby) will deliver Lectures on Mondays and Thursdays, at 8 p.m., from February 18 to April 1, on *Seneca and the Roman School of Stoic Philosophy.*

3. The Professor of Archæology and Irish History (Mr. Curry) will deliver Lectures on Tuesdays, at 8 p.m., from January 28 to March 26, on *The Irish Language and its Literature.*

4. The Lecturer in Poetry (Mr. M'Carthy) will deliver Lectures on Fridays, at 8 p.m., from January 14 to April 1, on *Spanish Poetry.*

5. The Lecturer in Geography (Mr. Robertson) will deliver Lectures on Tuesdays and Thursdays, at 9 p.m., from Feb. 25 to April 1, on *The Geography of the first ages of mankind.*

6. The Lecturer on French Literature (M. Renouf) will deliver Lectures on Mondays and Thursdays, at 8 p.m., from Jan. 14 to February 11, on *The first age of French Literature.*

7. The Lecturer in Italian Literature (Signor Marani) will deliver Lectures on every other Wednesday, at 9 p.m., from January 14 to April 1, on *Dante's Inferno.*

EVENING LECTURES.

		8, P.M.	9, P.M.
January	15, *Monday* . .	French.	
	16, *Tuesday.*		
	17, *Wednesday*	Scripture.	Italian.
	18, *Thursday* .	French.	
	19, *Friday* . . .	Poetry.	
	22, *M.*	French.	
	23, *T.*		
	24, *W.*	Scripture.	
	25, *Th.*	French.	
	26, *F.*	Poetry.	
	29, *M.*	French.	
	30, *T.*	Irish.	
	31, *W.*	Scripture.	Italian.
February	1, *Th.*	French.	
	2, *F.*	Poetry.	
	5, *M.*	French.	
	6, *T.*	Irish.	
	7, *W.*	Scripture.	
	8, *Th.*	French.	
	9, *F.*	Poetry.	
	12, *M.*		
	13, *T.*	Irish.	
	14, *W.*	Scripture.	Italian.
	15, *Th.*		
	16, *F.*	Poetry.	
	19, *M.*	Classical Literature.	
	20, *T.*	Irish.	
	21, *W.*	Scripture.	
	22, *Th.*	Class. Lit.	
	23, *F.*	Poetry.	
	26, *M.*	Class. Lit.	
	27, *T.*	Irish.	Geography.
	28, *W.*	Scripture.	Italian.
March	1, *Th.*	Class. Lit.	Geography.
	2, *F.*	Poetry.	
	5, *M.*	Class. Lit.	
	6, *T.*	Irish.	Geography.
	7, *W.*	Scripture.	
	8, *Th.*	Class. Lit.	Geography.
	9, *F.*	Poetry.	
	12, *M.*	Class. Lit.	
	13, *T.*	Irish.	Geography.
	14, *W.*	Scripture.	Italian.
	15, *Th.*	Class. Lit.	Geography.
	16, *F.*	Poetry.	
	19, *M.*	Class. Lit.	
	20, *T.*	Irish.	Geography.

21,	*W.*	Scripture.	
22,	*Th.*	Class. Lit.	Geography.
23,	*F.*	Poetry.	
26,	*M.*	Class. Lit.	
27,	*T.*		Geography.
28,	*W.*	Scripture.	Italian.
29,	*Th.*	Class. Lit.	Geography.
30,	*F.*	Poetry.	

MR. ALLIES' INAUGURAL LECTURE.

An inaugural lecture was delivered on Thursday, December 21, in one of the academical halls of the Catholic University, by T. W. Allies, Esq., A.M., Oxon. The subject of the lecture was the very interesting one of "The Philosophy of History". The audience was crowded, and of high respectability, including a large section of the Catholic Hierarchy, Clergy, and laity of Dublin. Not alone the important and interesting character of the subject, but also the name and fame of the lecturer, one of those gifted men whose adhesion to the principles of the Catholic Church has borne fresh testimony to the truth of her doctrines, tended to render the occasion of this inaugural lecture specially interesting.

Amongst the visitors present might be noticed several distinguished members of Trinity College. Mr. Allies opened his lecture by putting clearly and succinctly before his audience the subject of his lecture, defining, in terms at once concise and intelligible, the meaning of what was called the "philosophy of history". He evinced powers of mind of a high order, regulated by judicious study and habitual training, and showed himself to be thoroughly the master of his subject in all its bearings. He took a *resumé* of history, so called, and deduced its progress from its first origin, when it partook of the semi-poetic aspect of the traditionary legends sung and recited, and handed down from father to son in the earlier ages. He then proceeded to show that, in proportion as men became more civilized, and the principles of social organization and government became more complex, history assumed a more decided and practical character. He spoke of the influence of language, and its influence in disseminating ideas and facilitating the publications of important facts, which afterwards became matter of history. He then, in a series of observations replete with evidence of keen and enthusiastic research into the treasures of ancient lore, proceeded to compare the history of remoter times with the records of more modern periods. He compared the records of the Pagan historians with the chronicles of the illustrious authors of the Christian era. But perhaps the most striking and absorbing section of the lecture, was that wherein Mr. Allies adverted to the life and writings of St. Augustine, as giving them bright illustrations of the power and splendour of Christianity, as evinced in the written history of the times. His graphic portrait of the life-history of this great saint, and his detail of his grand philosophic teachings in his treatise, "De Civitate Dei", was beautiful, and showed the preëminent splendour of Christian knowledge shining amidst the gloom of barbarism, and displaying in its true light the philosophy of history. One other point we may allude to. The lecturer, in speaking of the influence of Christianity on the preservation of letters as contrasted with Pagan barbarity, observed that, even the Vandal invaders of Rome, as Christians, spared the monuments of art, which Pagan history, however enlightened, would have crushed. Hannibal would fain have destroyed what the Catholic Alaric spared. After dwelling on some of the great names identified with ancient and modern history, the lecturer concluded by stating that the position he then held was not sought by him, but that he obeyed the call of one who was to be regarded as a master-mind—one fitted to guide and direct the youth of Ireland to knowledge and distinction.

The lecturer retired amidst loud and cordial plaudits—*Freeman*.

ENLARGEMENT OF THE GAZETTE.

In commencing (by way of experiment) an enlarged series of the *Gazette*, the reader will expect from us something of an outline of the new features which it is proposed to impart to this periodical. Hitherto it has necessarily been limited to a record of the proceedings of the University of which it is the organ, and to the discussion of such questions as fall directly within its scope. The additional space now gained will enable us to take a somewhat wider field, though the paper will remain solely devoted to University purposes.

1. The *Gazette* will, from time to time, furnish information as to the transactions of foreign Catholic Universities, and to the state of legislation at home and abroad on the subject of the higher education. It cannot but be of great use to the educational

bodies amongst us to be put in possession of the current events in this department of affairs, now that such a struggle is going on in every country of Europe and America, the facts of which are of themselves amply sufficient to supply matter to a special educational paper, even were it devoted to nothing else. We hope in particular to draw frequent attention to the progress and development of the University of Louvain, which was pointed out in so marked a manner by the Holy Father for our imitation, when in his wisdom he first suggested the idea of the Catholic University of Ireland. On these and kindred subjects we shall naturally place before the reader translations of any documents of interest that may appear, such as papal briefs, laws of public instruction, memoirs, correspondence, etc. And, as the idea of the *Gazette* in its enlarged form, is to constitute as complete a repertory as possible of information on questions connected with higher education, we shall, as far as our still limited space allows, occasionally furnish reprints of documents and recapitulations of events not strictly contemporary, though of interest and practical importance up to the present moment, and which most readers are either unprovided with, or would have to hunt for them through vast folios of newspapers or heaps of forgotten pamphlets.

2. The subject of elementary education and its present state and progress in these countries, will so far come within the purposes of the *Gazette* as it is related to University education. Of course it is to be hoped that one great result of an improved University education will be to heighten the qualifications of those who will afterwards have to teach others; and *vice-versâ*, the state of schools must greatly affect the efficiency and prospects of the University. Hence, although our object is quite different, and will not at all interfere, for instance, with that of a paper like our valuable contemporary, the *Catholic School*, we shall look to schools, even of the elementary kind, in their point of contact with Universities.

3. There has hitherto been no paper to which Catholics could look for giving them regular information as to the proceedings of educational bodies like the London University or the University of Oxford, standing as they do in different aspects to the Church, and for various reasons requiring to be thoroughly understood by Catholics engaged in educational matters in these countries. In the latter especially, a great educational revolution is now being worked out, which it is the more important we should comprehend, as the Catholic University aims at giving our youth such a training as shall render them at least not inferior in the several departments of practical life, to competitors, of whatever creed, with whom they will have to contend, whether in applied science, in literature, in the medical profession, at the bar, or in parliament.

4. As this periodical is likely more and more to fall into the hands both of young men preparing for the University, and of teachers engaged in giving instruction adapted for that purpose, we shall throw into it papers of a kind likely to be useful to both these classes. For example, sets of questions for examination on the various books which enter into the University course; and occasionally, papers which have been actually given in any *concursus;* notices of literary events, reviews of classical or scientific works, extracts from books, and selections from the contemporary press, on questions connected with education.

5. The topics already discussed in the leading articles of the *Gazette* are of a kind which, whilst they scarcely admit of being exhausted, will, of course, continue to enter the same department. But it is desired also to take in questions of a purely practical kind, such as we have implied in some of the foregoing remarks. The daily life of a student, the management of his time, the choice of his books, the explanation of such points of the academical notices as may seem to require a little expansion to make them fully comprehended—such are specimens of an extensive class of subjects which we hope to consider from time to time. The leading articles, in short, will come under about three general heads:—views on University education in the abstract; discussions of matters belonging to the actual business of Catholic Universities like Louvain, and of

their relations to the government, or to the society amidst which they are placed; practical suggestions to those engaged in, or preparing for, University studies. To these we may add miscellaneous articles on such literary topics as may present themselves as likely to interest or amuse the academical reader.

6. We shall always be happy to reply, so far as our information extends, to any queries that correspondents may propose to us on these subjects; and this, we are in hopes, may gradually develop into an important feature of the journal. With regard to the insertion of letters, the narrow limits at our command may often oblige us to be very economical. This, however, they will doubtless kindly excuse, and not suppose that because a letter is not inserted, it is necessarily considered by the Editor as deficient either in ability or interest. A fact or a suggestion may often be valuable, though, at the moment, either its publication may be unadvisable, or the form in which it is put may be inappropriate; or a hundred other reasons may render it unavailable for the precise object of appearing in print. For instance, some practical difficulty might be brought forward by a correspondent, some question might be suggested by a teacher or a student, which it would be more convenient to consider in a leading article than dispose of in any other form. Or, again, questions might occur, on which, at the time, it might not be desirable to enter, either as interfering with the plan of the leading articles, or because the views of authorities, so far as confided to the Editor, are not matured, or for any other reasons, such as continually arise in large and many-sided controversies. But still, on such, as on all other matters coming within his province, any communications of opinion are always more or less useful to the journalist.

REVIEW.

1. *Fabiola; a Tale of the Catacombs.* London: Burns and Lambert.
2. *Heroines of Charity.* With Preface, by Aubrey de Vere, Esq. London: Burns and Lambert.
3. *Life of St. Frances of Rome.* By Lady G. Fullarton. Also Lives of Dominica of Paradiso, B. Lucy of Narni, and Anne of Montmorency. With an Introductory Essay on the Miraculous Lives of the Saints. By J. M. Capes, Esq. London: Burns and Lambert.
4. *Catholic Legends and Stories*: a New Collection, selected, translated, and arranged from the best sources. London: Burns and Lambert.

THESE volumes constitute the beginning of a Popular Library of History, Biography, Fiction, and Miscellaneous Literature, edited by those well-known and accomplished writers, Messrs. Capes, Northcote, and Thompson. The form in which they appear resembles that which so familiarly meets the eyes on the tempting book-shelves of a railway station; whilst the typography and paper is, beyond comparison, superior to the common run of that class of literature.

The editors have perceived that the records of Catholicity, from the days of the catacombs to our own—from the heroic actions of St. Agnes and St. Sebastian, to those of the humble Jeanne Jugan, the foundress, but a few years ago, of the Little Sisterhood of the Poor,—furnish an inexhaustible mine of materials out of which authors acquainted with the genius of the English people can draw most attractive and beautiful works; and of this material, a vast portion, even belonging to contemporary affairs, is but little known to the general reader; for instance, we might mention the long series of noble lives which have been spent in placing the Catholic religion in the commanding position it now holds in the United States, and of which some admirable passages are exhibited in the second volume we have placed in the heading of this notice.

In "Fabiola" it is not difficult to recognize the learning and brilliance of an eminent person, whose perfect knowledge of the Rome of to-day imparts to his descriptions of the primeval remains of Christian antiquity a truthfulness and value, independent of the rich stores of erudition which he has applied to their examination. The close relation in which the higher education stands to an important literary movement

like the present will justify us in giving an extract or two from the work before us, especially as, unlike the rest, it comes into contact with the class of studies on which many of our readers are engaged:—

THE MONTH OF OCTOBER IN ITALY.

The month of October in Italy is certainly a glorious season. The sun has contracted his heat, but not his splendour; he is less scorching, but not less bright. As he rises in the morning, he dashes sparks of radiance over awaking nature, as an Indian prince, upon entering his presence-chamber, flings handfuls of gems and gold into the crowd; and the mountains seem to stretch forth their rocky heads, and the woods to wave their lofty arms, in eagerness to catch his royal largess. And after careering through a cloudless sky, when he reaches his goal, and finds his bed spread with molten gold on the western sea, and canopied above with purple clouds, edged with burnished yet airy fringes, more brilliant than Ophir supplied to the couch of Solomon, he expands himself into a huge disk of most benignant radiance, as if to bid farewell to his past course; but soon sends back, after disappearing, radiant messengers from the world he is visiting and cheering, to remind us he will soon come back and gladden us again. If less powerful, his ray is certainly richer and more active. It has taken months to draw out of the sapless, shrivelled vine-stem, first green leaves, then crisp slender tendrils, and last little clusters of hard sour berries; and the growth has been provokingly slow. But now the leaves are large and mantling, and worthy in vine-countries to have a name of their own;* and the separated little knots have swelled up into luxurious bunches of grapes. And of these some are already assuming their bright amber tint, while those which are to glow in rich imperial purple, are passing rapidly to it, through a changing opal hue, scarcely less beautiful.

It is pleasant then to sit in a shady spot, on a hill side, and look ever and anon, from one's book, over the varied and varying landscape. For, as the breeze sweeps over the olives on the hill-side, and turns over their leaves, it brings out from them light and shade, for their two sides vary in sober tint; and as the sun shines, or the cloud darkens, on the vineyards, in the rounded hollows between, the brilliant web of unstirring vine-leaves displays a yellower or browner shade of its delicious green. Then, mingle with these the innumerable other colours that tinge the picture, from the dark cypress, the duller ilex, the rich chestnut, the reddening orchard, the adust stubble, the melancholy pine—to Italy what the palm-tree is to the East—towering above the box, and the arbutus, and laurels of villas, and these scattered all over the mountain, hill, and plain, with fountains leaping up, and cascades gliding down, porticoes of glittering marble, statues of bronze and stone, painted fronts of rustic dwellings, with flowers innumerable, and patches of greensward; and you have a faint idea of the attractions which, for this month, as in our days, used to draw out the Roman patrician and knight, from what Horace calls the clatter and smoke of Rome, to feast his eyes upon the calmer beauties of the country.

And so, as the happy month approached, villas were seen open to let in air; and innumerable slaves were busy, dusting and scouring, trimming the hedges into fantastic shapes, clearing the canals for the artificial brooklets, and plucking up the weeds from the gravel-walks. The *villicus* or country steward superintends all; and with sharp word, or sharper lash, makes many suffer, that perhaps one only may enjoy.

At last the dusty roads become encumbered with every species of vehicle, from the huge wain carrying furniture, and slowly drawn by oxen, to the light chariot or gig, dashing on behind spirited barbs; and as the best roads were narrow, and the drivers of other days were not more smooth-tongued than those of ours, we may imagine what confusion and noise and squabbling filled the public ways. Nor was there a favoured one among these. Sabine, Tusculan, and Alban hills were all studded over with splendid villas, or humbler cottages, such as a Mæcenas or a Horace might respectively occupy; even the flat Campagna of Rome is covered with the ruins of immense country residences; while from the mouth of the Tiber, along the coast by Laurentum, Lanuvium, and Antium, and so on to Cajeta, Bajæ, and other fashionable watering-places round Vesuvius, a street of noble residences may be said to have run. Nor were these limits sufficient to satisfy the periodical fever for rustication in Rome. The borders of Benacus (now the Lago Maggiore, north of Milan), Como, and the beautiful banks of the Brenta, received their visitors not from neighbouring cities only, still less from wanderers of Germanic origin, but rather from the inhabitants of the imperial capital.

The interest of the story is derived, among other sources, from the hints given in the ancient acts of the martyrs, and the offices of the Church on their festivals, many of

* *Pampinus, pampino.*

which, as the illustrious author has observed, have quite a character of their own, bringing out in the most striking manner, and with a few strokes, a portrait and history of the saint whom they celebrated. A great deal of curious information on the catacombs is embodied in the narrative, drawn from the latest sources of information and from personal observation, and in particular, some very curious details about the church of St. Pudentiana, which, for the first three centuries, was the episcopal, or, rather, the pontifical, church of Rome; the cathedral where alone the eucharistic sacrifice was offered, and from the one altar of which communion was brought to the other churches by the deacons. We will make room for another extract, in which some of the most interesting features of the catacombs are described:—

THE PAINTINGS IN THE CATACOMBS.

At last they entered a doorway, and found themselves in a square chamber, richly adorned with paintings.

"What do you call this?" asked Tiburtius.

"It is one of the many crypts, or *cubicula*,* which abound in our cemeteries", answered Diogenes; "sometimes they are merely family sepultures, but generally they contain the tomb of some martyr, on whose anniversary we meet here. See that tomb opposite us, which, though flush with the wall, is arched over. That becomes, on such an occasion, the altar on which the Divine mysteries are celebrated. You are of course aware of the custom of so performing them".

"Perhaps my two friends", interposed Pancratius, "so recently baptized, may not have heard it; but I know it well. It is surely one of the glorious privileges of martyrdom, to have the Lord's sacred Body and precious Blood offered upon one's ashes, and to repose thus under the very feet of God.† But let us see well the paintings all over this crypt".

"It is on account of them that I brought you into this chamber, in preference to so many others in the cemetery. It is one of the most ancient, and contains a most complete series of pictures, from the remotest times down to some of my son's doing".

"Well, then, Diogenes, explain them systematically to my friends", said Pancratius. "I think I know most of them, but not all; and I shall be glad to hear you describe them".

"I am no scholar", replied the old man, modestly, "but when one has lived sixty years, man and boy, among things, one gets to know them better than others, because one loves them more".

* * * *

"The ceiling is the oldest part of the painting, as is natural; for that was done when the crypt was excavated, while the walls were decorated, as tombs were hollowed out. You see the ceiling has a sort of trellis-work painted over it, with grapes, to represent perhaps our true Vine, of which we are the branches. There you see Orpheus sitting down, and playing sweet music, not only to his own flock, but to the wild beasts of the desert, which stand charmed around him".

"Why, that is a heathen picture altogether", interrupted Torquatus, with pettishness, and some sarcasm; "what has it to do with Christianity?"

"It is an allegory, Torquatus", replied Pancratius, gently, "and a favourite one. The use of Gentile images, when in themselves harmless, has been permitted. You see masks, for instance, and other pagan ornaments in this ceiling, and they belong generally to a very ancient period. And so our Lord was represented under the symbol of Orpheus, to conceal His sacred representation from Gentile blasphemy and sacrilege. Look, now, in that arch; you have a more recent representation of the same subject."

"I see", said Torquatus, "a shepherd with a sheep over his shoulders—the Good Shepherd; that I can understand; I remember the parable."

"If you will look over the *arcosolium*',* answered Severus, "you will see a fuller representation of the scene. But I think we had better first

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* Chambers.

† "Sic venerarier ossa libet,
Ossibus altar et impositum;
Illa Dei sita sub pedibus,
Prospicit hæc, populosque suos
Carmine propitiata fovet".
Prudentius, περὶ στεφ. iii. 43.

"With her relics gathered here,
The altar o'er them placed revere.
She beneath God's feet reposes,
Nor to us her soft eye closes,
Nor her gracious ear".

The idea that the martyr lies "beneath the feet of God" is in allusion to the Real Presence in the Blessed Eucharist.

* The arched tombs were so called. A homely illustration would be an arched fire-place, walled up to the height of three feet. The paintings would be inside, above the wall.

continue what we have begun, and finish the ceiling. You see that figure on the right?"

"Yes", replied Tiburtius; "it is that of a man apparently in a chest, with a dove flying towards him. Is that meant to represent the Deluge?"

"It is", said Severus, "as the emblem of regeneration by water and the Holy Spirit; and of the salvation of the world. Such is our beginning; and here is our end: Jonas thrown out of the boat, and swallowed by the whale; and then sitting in enjoyment under his gourd. The resurrection with our Lord, and eternal rest as its fruit".

* * * *

"Then the union of the bread and the fish in one multiplication shows us how, in the Eucharist, Christ becomes the food of all.* Opposite, is Moses striking the rock, from which all drank, and which is Christ, our drink as well as our food".†

Altogether the series promises well, and cannot fail to interest youthful readers most favourably. We hardly like, when this is so evident, and when the series is so well well conceived and executed, to seem to complain of it for not being what it does not pretend to be. But we could wish, as the series goes on, to see a few volumes of purely secular matter thrown in. The great desideratum we all complain of is, that literature, as such, is in Protestant hands; that philosophy, history, science, both theoretical and applied, antiquities, topography, and all the thousand miscellaneous matters that form the staple of the magazines, the reviews, and the shilling and penny pamphlets; things at first sight quite apart from religion, are worked by a Protestant press, and that to Protestant writers our students are continually tempted and even obliged to have recourse. There are perhaps difficulties connected with the book-market, that render it almost impossible to remedy this, and we are not supposing the absurd idea of its being conceivable to displace a national literature by another made to order. Still, steps may be taken in the right direction, and Catholics equal to the task will do good service by supplying purely literary and scientific works of a popular kind. Even the present series might afford a beginning of this.

* In the same cemetery is another interesting painting. On a table lie a loaf and a fish; a priest is stretching his hands over them; and opposite is a female figure in adoration. The priest is the same as, in a picture close by, is represented administering baptism. In another chamber just cleared out, are very ancient decorations, such as masks, etc., and fishes bearing baskets of bread on their backs as they swim.

† The type of the figure is that of St. Peter, as he is represented to us in the cemeteries. On a glass, bearing a picture of this scene, the person striking the rock has written over his head, PETRVS.

EDUCATION IN IRELAND.

(From the *Tablet* of December 23, 1854).

NOTWITHSTANDING the ignorance which is attributed to our ancestors, educational institutions were established in old times which moderns may equal, but certainly cannot surpass. Lest we be misunderstood, we mean by educational establishments, not circulating libraries nor penny magazines, but schools and universities. The universities of our ancestors were invariably surrounded by clusters of small schools, which, emitting a feebler, but very useful gleam, might be regarded as the satellites of those sources of light. The school was ancillary to the university—the university was indispensable to the school. But the profound wisdom of modern times looks upon this harmonious system as entirely superfluous. As a case in point, the Queen's University was established, amid all the lights of modern times, on the principle of a great river without any tributaries. Indeed, several years elapsed after its foundation before it was discovered by one of its sages that, without fibres and roots, a tree cannot possibly flourish. This was what was meant by Sir Robert Kane when he said: "The real impediment to the Queen's Colleges" is the "condition of the secondary schools"; and another philosopher, Doctor M'Cosh, declares his conviction, "that the great difficulties with which the Queen's Colleges have had to contend proceeded not from ecclesiastical opposition, but the utter want of adequate feeders". This statement is certainly worth reflection.

The Irish government demonstrated its prudence and foresight, we are told, not in establishing these feeders, but in carefully cutting them off, and this previously to founding the Queen's University. To explain this it is necessary to premise that the Irish government have National Schools frequented by 597,459 pupils. Now, without presuming to detract from the undoubted merit of these National Schools, we cannot help observing that the youths who issue from their classes are not fit, and are not intended, to enter colleges, whether Catholic or Godless. Though true it is, as our present ac-

complished Under-Secretary informs us, "infant education begins their course, the agricultural schools continue it, and a normal school, at the same time, instructs new schoolmasters". Though incapable of producing scholars fit for college, the National Schools could hinder other schools from producing them. As the national schoolmaster taught geography, etc., in a superior manner, and enjoyed a salary, while his rival had none, and as the merely English pupils deserted the classical master to flock round the other, we must not be surprised if the classical school languished in the neighbourhood of the National School. Having quietly waited until these languishing schools had one after another expired, the government immediately founded the Queen's Colleges. Nothing could be more ingenious than the process by which government insured the ruin of its own colleges. The humble classical seminaries might have continued to exist, as feeders, had the Queen's Colleges been established simultaneously with the National Schools, and in that case the Queen's University itself might have had some chance of existing. But no! It was deemed wiser to dry the fountains before building the aqueduct. Mr. Hamilton accordingly informs us that "he had made particular inquiries, and had found that, in nearly every part of Ireland, there was a great want of academical institutions for the practical instruction of the middling classes". It has been found that at least eighty towns in Ireland, containing each a population of 3,000, are destitute of good academies. The government schools had killed them. And Mr. Kirk, M.P. for Newry, is reported to have said, in 1853, that "nothing would be hailed with more gratitude in Ireland than schools of a higher order than those which we now obtain. There was a chasm between the National Schools and the Colleges which required to be filled up".

We are, for our part, persuaded that Ireland was never so scantily furnished with intermediate education as at this moment. In the direst days of penal persecution—in the times of Donchadh Ruadh Mac Conmara—Ireland was dotted with hedge schools, where

"The pupil and his teacher met *feloniously* to learn".

These hedge schools were the feeders of the Irish colleges, founded by Irish exiles in many parts of the continent, in which our Irish ecclesiastics were educated, such as "the Royal College of the noble Irish", which Borrow describes in his work on Spain, and which, without the hedge school, could never have existed.

The government of Elizabeth, in founding Trinity College, did not fall into the same mistake as the government of Victoria, in founding the Queen's University. Measures were early and carefully taken to furnish Trinity with feeders.

The "royal schools", seven in number, and endowed with 13,660 acres, continue to furnish their contingent to Trinity. The "diocesan schools", established by the 12th Elizabeth, enacting that a free school shall exist "within every diocese of the realm of Ireland, and that the schoolmaster shall be an Englishman, or of English birth in Ireland", may be considered as the recruiting depots of the Protestant University.

Besides these public schools, there are three-and-twenty private schools, the gross amount of whose endowments exceeds six thousand pounds a-year; in addition to which, the wealthy schools of Erasmus Smith extend from Galway to Dublin, and from Antrim to Cork. "They were established under a charter, granted in 1669, to carry out the intentions of Erasmus Smith, who settled large estates for educational purposes". These afford large contingents to Trinity; for, while schools may exist without universities, universities cannot exist without classical schools.

To conclude. We learn alike from the languishing inanition of the Queen's University, and from the vigour and prosperity of Trinity College, that intermediate education is indispensable to the success of a university. The Catholic University requires for entrance an acquaintance with the classics and science. But it is quite certain that if the opinions of Mr. Hamilton, etc., be well founded—if there be "a great want of academical institutions in Ireland", such entrances cannot take place in sufficient numbers. As the greatest river—the Nile or the Mississippi—is only an aggregation of trickling rills, so the greatest university fills its halls and swells its classes with small drafts of scholars, ever trickling in from the ancillary inferior classical schools.

"One main cause", says the *Irish Quarterly*, "of the waste of time and power which has hitherto attended education, at least in Ireland, has been the want of a proper division of labour between the schools and colleges. The latter have shown a tendency to leave out of sight the schools, and to aim at a complete system within themselves". The Catholic University will, we are sure, avoid this mistake. If the Irish Catholics, in these times of liberal government, are to get as good an education as they contrived to obtain in those gloomy times when education was a felony, the existing schools, many of which are excellent, must be extended, cherished, stimulated, and multiplied.

HINTS ON ELEMENTARY INSTRUCTION.

We make the following extracts from the General Report for the year 1853, by T. W. M. Marshall, Esq., on the Catholic Schools inspected by him in Great Britain.

Grammar.

The progress which is now commonly made in the study of grammar and the history of the English language, is certainly one of the most remarkable features of the instruction in elementary schools. It is also, in the opinion of competent judges, one of the most useful and important; and this chiefly for two reasons:—In the first place it may be said, as a general rule, to be the only logical study, the only exercise of the analytical faculty, for which the course of instruction in such schools affords an opportunity, and in this respect its value cannot be over-estimated; but it has, perhaps, a still higher importance, beyond its use as a discipline of the mind, in being an indispensable condition to the acquisition of almost all other knowledge. If teachers complain, as they do, that their simplest lessons are not even comprehended by a certain class of scholars, and if the clergy lament that the same fate too often attends their discourses and catechetical instructions, both may find an adequate explanation in the fact, that they are speaking to persons whose knowledge of *language*, that is, of the medium through which instruction is to reach them, hardly exceeds that of little children. It is surprising that this obvious consideration should have escaped the attention of any persons occupied in teaching, or that they should expect to succeed in imparting solid instruction of any kind in schools where the study of language, and of the rules of its construction, is wholly neglected. No one can have visited the best elementary schools of France, which are especially remarkable for the wonderful accuracy of *religious* knowledge displayed by the children, without perceiving how much importance is attached to the careful and methodical study of language. I have been assured by some of the most eminent and successful pedagogues of that country, that they consider it, on many accounts, by far the most important branch of instruction in an elementary school, and especially with reference to the facility which it creates of conveying religious knowledge,—the true end and aim, in conjunction with the education of the will, of all Christian teaching.

Arithmetic.

It has frequently occurred to me to notice, as respects boys' schools, that even in those where the progress is feeble and unsatisfactory in other subjects, arithmetic is commonly taught with success. One explanation of this rule, though it admits of others, is to be found in the fact, that in a large proportion of the male schools under my inspection, both the teachers and scholars are Irish, and have a taste for the science of numbers, and a facility of mastering its processes, which is certainly a characteristic of that people. In many the progress made in arithmetic, and some branches of mathematics, such as algebra, geometry, and trigonometry, would sustain comparison with the results obtained in the best schools of secondary instruction.

Geography.

There is no branch of elementary knowledge, as far as my observation extends, which is taught by such feeble methods, and with such poverty of results, as this. In this case complete success is the exception. It is true, that in most schools a certain acquaintance with the superficial features of the globe, its territorial and political divisions, the relative magnitude of rivers, mountains, etc., is exhibited; but the whole science is too often degraded into the mere study of topography. There is no subject in which the humble but useful faculty of memory is more cruelly burdened, or that of reflection more systematically neglected. A single example will afford an illustration of the truth of this statement, and may possibly be of use to a certain class of teachers:

Some time ago a class was being examined in my presence by the master in geography. I did not ask him to illustrate his questions on the black-board, having ascertained that those which the school contained were about three times the size of a slate, and therefore useless; but he was evidently unconscious of the defect. The questions came rapidly enough, and were answered apparently with great accuracy; but as they were all of this kind,—What is the length of the Danube? the height of the Andes? How many million square miles in the Atlantic ocean? in the Pacific? in America?—and as I could not trust my own impressions in such a vigorous conflict of memory, I took their accuracy for granted. The examination continued in this style, the master casting occasional glances of triumph at me, which said, as unambiguously as words could have expressed it: "I flatter myself you don't often visit

such a school as this". I received these silent suggestions with submission, having a strong suspicion that the triumph was not destined to last long, and that an exposure was at hand. It came in due time, as I anticipated, and was arrived at in the course of the following conversation between myself and the class:—

You say that such an ocean or continent (I forget which) contains 16,000,000 square miles; can you compare such a space with any other, to show me that you have some idea how large it is? The boys looked astonished, and the master uneasy; but the question received no answer. Is it as large as Europe? Complete silence. As England? Some of the boys seemed inclined to guess, but did not venture, much to the disappointment of the master. Is it as large as the county in which you live? Still no reply. Is it as large as that field? pointing to one which could be seen through an open window. Here one of the boys, evidently stimulated by the visible sufferings of his teacher, diffidently suggested that "it might be about as large!" This result was no surprise to myself; but the master, who had plenty of talent if he had known how to use it, confessed to me privately, how completely it had satisfied him that he had not yet begun to teach geography. I need not say how entirely I agreed with him.

I have seen no school in which geography is well taught, which was not also remarkable for the excellence of the *collective teaching*. It is a subject in which that method is especially advantageous, and, even where the attendance is numerous, indispensable. But the power of giving a good gallery lesson is one of the chief characteristics of an able teacher; and it may be expedient to suggest to some who are conscious of their fluency and power of illustration, and much addicted to this particular kind of instruction, that a collective lesson, however satisfactory a proof it may afford of the talent of the teacher, is apt, without great caution and some self-restraint, *to degenerate into a mere lecture*. A teacher has not only to present knowledge to the mind of the scholar, but to fix it there; and to do this, he must not only talk with good sense himself, but to make him talk also, and if possible with equal good sense. The first is much the easier task of the two.

The great defect which I have noticed in the method of teaching geography, besides the absence of illustration, whether by the black-board or otherwise, and the too common neglect or superficial treatment of the whole subject of physical geography—by far the most fruitful in the highest class of truths—lies in the absence of system, connection, and the mutual relation of the facts communicated to one another. It almost takes away one's breath to hear some teachers hurry their classes from one part of the world to another, and this with so little regard to their respective powers of mental locomotion, that if the process of travel could be suddenly stopped at any particular moment, and the unfortunate scholars interrogated as to the *locus* which they had reached, some would be found in Africa, others in the islands of the Pacific, some struggling over mountain ranges, and probably a few not to have commenced the journey at all.

One great advantage of the habitual use of the black-board is, that it *compels* teachers to be systematic; their tongues cannot, in this case, move faster than their fingers, and the scholars gain by the restraint which the one imposes on the other. The excellent results which Mr. Horace Mann notices in his report upon the mode of teaching geography in the German schools are, by the same system, beginning to be produced in our own. In a few schools, I have seen the elder children, when called upon to draw the map of a particular country on their slates, commence by marking the parallels of latitude and meridians of longitude within which the country lies, and then trace the outline with substantial accuracy, cutting the parallels and meridians at the proper points. This is, of course, a rare degree of skill; but it was displayed without effort, and had evidently been acquired without fatigue. In the best schools the invariable course with reference to any particular country is, first the outline, then the mountain system, then the river system; mere topography comes, as it ought to do, last of all.

ANNIVERSARY OF THE RESTORATION OF THE UNIVERSITY OF LOUVAIN.

THE *Union* of Louvain has the following article (which we take from the *Journal de Bruxelles* of the 2nd ult.), on the nineteenth anniversary of the restoration of the University of Louvain:—

"This day, nineteen years ago, took place in our city the solemn installation of the Catholic University, the daughter of religion and of liberty; we joyfully salute this happy anniversary!

"The erection of a Catholic University at Malines, in 1834, was good news for all the Belgian Catholics;—its installation at Louvain, in 1835, was a source of glory and prosperity for our city. Since that date, we have seen this institution grow and develop itself, and we can say with pride, that it has long since conquered for itself the

first rank among the establishments of higher education in Belgium.

"To give Religion and Faith as guides to reason, to develop in the heart of youth a profound love for our national institutions, to furnish a solid education in all the branches of science, such is the threefold object which the Catholic University proposed to herself, and to which she has always remained faithful.

"Success has crowned her efforts; three thousand diplomas have been conferred since 1836, by the juries of examination on students who have come from her bosom; and every year she sends into all parts of Belgium numerous young men, who, in the priesthood, the magistracy, medicine, the bar, and the sciences, justify the reputation which this establishment has known how to acquire.

"The University of Louvain has had its enemies and its detractors; the very persons who have attacked it with the most violence, are those who have not comprehended the social influence which it was called to exercise on the future of Belgium; but the struggles which it has had to go through, have afforded yet greater evidence of this excellence of its spirit and of its teaching; we do not hesitate to proclaim that it has already merited well of our country.

"For the city of Louvain in particular, the Catholic University is a precious institution; let us be ready, on every occasion, to testify for it our sympathies and our respect; let us concur, each in the measure of our strength, in her splendour and prosperity; it is the duty of every good citizen, for then he will labour at the same time for the prosperity of the city and the future welfare of the nation".

RESTORATION OF THE UNIVERSITY OF PARMA.

The Duchess-Regent of Parma, by decree of Nov. 25, 1854, has reconstituted the University of Studies of Parma. The Bishop of Parma is its Grand Chancellor.

The Marquis Pallavicino Gianfrancerio is nominated President. The opening of the University of Parma, and of the schools of the various faculties of Placentia will take place on Jan. 8, 1855. The session will end in July, and the examinations will take place in August.

The following is the substance of the decree in which this important measure is published, and which we take from the translation given in the *Univers*.

After alluding to the distressing event which called her to the Regency, the Duchess announces her resolution of restoring to Parma its University of Studies, and of endowing the other portion of her dominions with superior schools of suitable importance.

"We establish one single directing authority, with the view of obtaining a perfect unity of instruction and method. In what regards the sciences, nothing must be neglected that can either be necessary or useful. In the persons, we look for religion, probity, learning, and special ability. Where a choice has not appeared to us to be immediately possible, we depend for it upon time, experience, and opportunity.

"In this manner, being continually desirous of good, and confiding in Him who is its sovereign author, we will provide for the necessity of the cultivation of youthful intellects, and for the advantages which may result therefrom to religion, to the throne, and to society; relying on the gratitude of our well-beloved subjects, a gratitude to which they will feel a lively incitement from the dignity of their employment, if they are masters, from private utility, if they are students, and from the necessity of foresight, if they are fathers of families or married people".

By this decree, the University of Parma is reconstituted, and the Bishop of that city will be its Grand Chancellor. The direction and discipline, not only of this institution, but of the superior schools of Placentia, and of the inferior schools of the whole state, are confided to a council denominated *supreme magistrate of studies*, and which is composed of a president, two vice-presidents, a prior, representing each of the five faculties, and a secretary. The council will sit at Parma, but one of the secretaries will reside at Placentia, for the more immediate government of the schools depending on that city.

All branches of knowledge are taught in the University of Parma; they are distributed into five faculties: theology, law, medicine, physical and mathematical sciences, letters, and philosophy. At Placentia, the superior schools will comprise: law, philosophy, the two first years of medicine, and the first year of the physical and mathematical courses.

A School of Agriculture is organized by a particular regulation.

The opening of all the courses will take place, January 8, 1855.

Several tables annexed to the decree indicate the number of the chairs, the names and the salaries of the professors, and all the different establishments attached to those chairs.

Theology has six courses: general, dogmatic,

and moral theology; Holy Scripture; sacred eloquence; ecclesiastical history. Law has nine: the Institutes and Roman civil law; canonical law; criminal legislation; four chairs of the civil code; one of civil procedure; one of administrative law, and of the public economy. Under the head of medicine are reckoned ten courses of botany, chemistry, elementary, inorganic, organic, and pharmaceutical; anatomy and physiology, general pathology, legal medicine, the elements of surgery, obstetrics and clinical obstetrics, special therapeutics, and clinical medicine, surgical and clinical operations, veterinary medicine and surgery. Fourteen professors and two supernumeraries (*suppléants*) fill these chairs, and they have at their disposal amphitheatres and laboratories, cabinets and clinical institutions, libraries, a veterinary institution, cabinets, and an infirmary. The faculty of physical and mathematical sciences has five professors and a supernumerary, who teach: first, introductory to the higher mathematics; second, pure mathematics, and the elements of astronomy; third, higher physics; fourth, pure and applied mechanics; fifth, hydraulics and mensuration; they have the use of an observatory and a cabinet. Lastly, the faculty of letters and of philosophy, which employs nine professors and a supernumerary, has the courses of logic and metaphysics, elementary mathematics, elementary, theoretical, and experimental physics, ethics and religious instruction, natural history, agriculture, Italian literature, the Greek and Latin languages and literatures, the French and German languages.

The promulgation of this law produced both at Parma and Placentia the most favourable effect. The municipal body of Parma, elected in virtue of the electoral law of the country, to which the Duchess-Regent has restored its action, came, on December 3, to offer to her Royal Highness their thanks and congratulations. The Marquis Domenico di Soragna, Podestà of Parma, one of the most highly esteemed men of the duchies, and son of the Prince of Soragna, chief of the most considerable family of Parma, conducted to the palace the deputation of the municipality, and addressed to the Regent the following discourse:

"Your Royal Highness,

"The sovereign decree which restores to Parma, for its greater splendour and its greater advantage, the Royal University of Studies, has caused such an impulse of joy to arise in the whole population, that its manifestation seeks to be brought even to the august throne, to the foresight of which this benefit is due. These are the thanks which I come to place at the feet of your Royal Highness, in the name of the municipal body over which I have the honour to preside. Some of its members accompany me; they have been chosen from among the fathers of families, in order that, by associating their personal sentiments to those of their fellow-citizens, they may interpret in a more faithful and more brilliant manner the happiness of all, and the general gratitude. This new and signal mark of their solicitude will also bring back to your Royal Highness hearts which, up to the present time, have not been conquered, either by the splendour of your virtues, or by the sight of your sorrows. May God henceforth spare them both to you and your royal family; may He crown with the desired success your generous intentions; and may He aid you in this difficult enterprise of prefacing a reign of peace and of concord to the young sovereign who is growing under your eyes for the welfare of his States".

A deputation of the municipal council of the city of Placentia also visited the capital. It was admitted into the presence of the Duchess-Regent, and the Count Antonio Soprani, first syndic of the Podestà, thanked her Royal Highness in the following terms for the reopening of the schools of faculties in Placentia.

"Your Highness,

"Your decree, reconstituting the studies, has been hailed at Placentia with sincere satisfaction, and a universal sense of gratitude towards your royal person. In compliance with the wish of my fellow-citizens, I have solicited the honour of conveying their sentiments to you, an honour which I share with those who accompany me. This decision has shown your Royal Highness's lofty idea of securing schools and faculties to our city from henceforth, and has proved at the same time the generosity of your heart, by restoring to the task of instruction men esteemed for their character and their learning, and who, at other periods, had discharged its duties in a manner beyond all praise. I come, then, in the name of the city of Placentia, to place before your Royal Highness the testimonials of its boundless gratitude, such as an act of such lofty virtue deserves".

THE UNIVERSITY OF TURIN.

[We take the following interesting details from the *Univers* of the 5th ult.]

On Nov. 3, 1854, the Professor of Italian eloquence, the Cavaliere Paravia, one of the most distinguished professors of the University, delivered the opening discourse of the session. His learning and talents are universally recognized, and the press of all opinions, on many occasions, has eulogized his literary productions, known to all Italy. This time, the anti-Christian press has

grossly insulted him. The reason is, that M. Paravia is Catholic. He wishes further, to have the Catholic religion with its dogma and its morality; he wishes it to be the basis of all education. Youth without religion is powerless to control evil passions; religion is the guardian of society as of the individual, and true progress, in the sciences as in everything, is in direct ratio to the respect which people bear to religion, which is its base. Such is the thesis sustained in the discourse of the eloquent professor. It must be confessed, that, notwithstanding the unusual character of the subject under such circumstances, and in the condition of impiety in which education in Piedmont is placed, the immense audience which surrounded M. Paravia, listened to him with respect, so well he knew how to captivate by his eloquence, on the profound matters which came forth from his lips. But he was destined to behold the next day the liberal and revolutionary press rising against him, and demanding of the minister of public instruction, in the name of freedom of thought, to drive him away as a disturber.

M. Vallauri, Professor of Latin Eloquence in the University of Turin, is, with Professor Paravia, the most valorous champion of sound education. In Piedmont, as everywhere else, the spirit of innovation has caused the decay of literature and of the Latin language, to such a degree, that the majority of the authors of our philosophical treatises have abandoned that language of science for the indecisive and variable formulas of the living languages. In a word, the tendency in the Sardinian States is to an almost total suppression of Latin, and assuredly this is not done without a purpose and an end. Two years ago, M. Vallauri undertook, in an elegant and very solid Latin discourse, to expose the destructive effects of this new method on sound education. He showed that for all the sciences except those, the formation of which is, so to speak, entirely modern, like geology, etc., the knowledge of Latin is indispensable. Where, in fact, is one to draw deep information on theology, philosophy, civil and canon law, etc., except from the works of those great personifications of science, who all, or almost all, have written in Latin? Where are the pure and original sources of sacred and profane literature, except in the Latin and Greek authors of the first ages? From thence all the later authors have derived their learning, and these latter, who have been followed by the crowd of writers, have also, almost universally, written in Latin. It is not our business here to make a dissertation to demonstrate the utility and even the necessity of the Latin language for all who wish to gain ever so little of really solid information; but we cannot help saying with a celebrated Latin author, that *Latin is the language of science and the language of the learned.* Now, if the universities seek to eliminate it, not only from the classes of literature, where it is now scarcely used, but even from the classes of philosophy, as from all the religious and profane branches of learning, what idea can we have of the scientific progress of those universities? and who does not see what disastrous consequences will be the result of their system? The infallible result will be, that the present generation, only attaching themselves to some feeble translations, to some insufficient commentaries of the great masters, will lose the technical formulæ of science, and will sink little by little into the most deplorable ignorance. Do we not already see it in the Sardinian States? Under the pretext of a more popular and more commercial education, they have abolished the Latin treatises, they have created an infinity of methods of instruction, all of which are, one more difficult if not more ridiculous than another; and they have ended by leaving each person at liberty to teach what he pleases and as he pleases, on the condition, however, of not speaking either of Latin or of things too evidently favourable to religion. It is strange that such a state of things is being established in Piedmont, under the ministry of M. Cibrario, who is himself an ornament of science, and who has only become so by interrogating and bringing together the ancient Latin authors, from citations which abound in his works. His errors would be much more grave, if what has been said to us of a new project of instruction which he has elaborated be true. The idea is to suppress with one stroke of the pen the schools of Latinity which exist in many localities, especially in the poor communes. These schools are of the greatest utility, because they come to the assistance of a great number of the rural population, who would be glad to send their sons to a college, but who have not the pecuniary means necessary for that purpose. In these schools, the children are initiated in the Latin language almost at home, without much cost, and the parents can then more easily maintain them during the few years of college which they have to pass. An eminent service is thus rendered to society, by supplying it with excellent priests, able lawyers, courageous and experienced medical men, in one word, with men very virtuous and very capable in every department; for, it must be confessed, it is most often from these little commencements that there emerge men truly respectable, pious, able, and learned.

Since we have named the illustrious Professor Vallauri, we will add, that this worthy successor of the great Boucheron in the chair of Latin eloquence in the University of Turin, is rendering the greatest service to science, by publishing a most beautiful *Collection of the Latin Classical Writers*, which he enriches with learned notes, in order to remedy the mistakes of certain mercenary commentators, whose labours, inspired solely by an idea of speculation, cannot but injure the progress of studies. He has reached the twenty-sixth volume of this collection, and his fertile pen still promises other treasures. In spite of the unjust and interested hatred which some plagiarists have vowed against him, such journals as are truly independent and really friends of literature, bestow the highest praises on this beautiful work.

It is with great regret, after these encouraging details, that we have to record a most fatal appointment in the University of Turin. In a leading article of the *Univers* of Dec. 19, 1854, we read:—

"Professor Nuytz, whose doctrines were censured and condemned four years ago by the Holy See, has just been named Rector of the University of Turin; the royal decree of nomination is dated Dec. 10. Our readers will recollect the scandal which this Professor gave by his persisting in the maintenance of his doctrines immediately after his condemnation, and by the public protestations which he made, by word of mouth and by writing, against the censures of the Holy See. Such, without doubt, are the principal titles of the new dignitary to the confidence of a government which has always protested that it was desirous of a good understanding with the Pontifical Government. It is by greater honours accorded to the most signal enemy of the Church, it is by the proscription and spoliation of the religious orders, it is by measures which attack all ecclesiastical property, that the Piedmontese government proves the sincerity of its words of reconciliation".

Rome.—The Accademia Liturgica.—The *Giornale di Roma* of Nov. 21, mentions that on the following day, at the house of the Mission, on Monte Citorio, was to be held a sitting of the Accademia Liturgica. This academy, instituted by Pope Benedict the Fourteenth, had ceased to exist, a few years after the death of its founder. But the Priests of the mission and other ecclesiastics have undertaken to revive it, by associating it with the ecclesiastical conference instituted by St. Vincent de Paul. It now has sittings which are held several times in the month; in each of these sittings an ecclesiastic reads a liturgical dissertation, which afterwards gives place to a regular discussion, in which each of the members may take part, and at the close one of the ecclesiastics most distinguished for his learning, sums up in a practical and scientific manner all that has been said on the given subject. A discourse on ecclesiastical duties (which on the occasion referred to Cardinal Wiseman was to read) terminates the sitting.

APPROACHING DISSOLUTION OF HAILEYBURY.

Our readers will hear with pleasure that the great corporation in Leadenhall Street, ruling over a hundred millions of men, has taken measures to give practical effect to its liberal theories. Haileybury, so long the sole pathway to employment in our Indian empire, is to be broken up. In December, 1857, the college will be closed, and *every school and college in the country will be allowed to send its candidates for examination.* Oxford influence has had much to do with this useful change of system. Oxford may possibly become the head quarters of Oriental learning; but, the advantage gained for itself, the University will have to share with humbler institutions. Places of trust and honour in the East will now be open to all candidates, and the magic words so often heard in the midst of revolution, "careers open to talent", may become the motto of the great company.—*Athenæum* of Dec. 16.

CATHOLIC LITERATURE IN THE ENGLISH TONGUE.

It is proposed to form a list of works available for the purpose of a Catholic Education; and first, of works which are written by Catholics. The following is intended as a specimen or commencement, and will be made more complete, as opportunity admits, in subsequent numbers.

Though the works are for the most part of a standard character, they are not warranted and recommended by being placed on this catalogue, which is as yet only experimental.

Biblical, Dogmatical, Polemical, and Religious.

Heroic Virtue, by Pope Benedict XIV., translated. 3 vols., 12s.

Lectures on Principal Doctrines, by Cardinal Wiseman. duodec., 4s. 6d.

The Real Presence, 4s. 6d., and Reply to Turton, 4s. 6d., by Cardinal Wiseman.

Volume II. of Essays and Articles, by Cardinal Wiseman. 3 vols., £2 2s.

Introduction to the Sacred Scriptures, by the Most Rev. Dr. Dixon. 2 vols. oct., £1 1s.

The Four Gospels, translated by the Most Rev. F. Kenrick, D.D. oct., 10s. 6d.

The Acts of the Apostles, the Epistles, and Apocalypse, translated by the Most Rev. F. Kenrick, D.D. oct., 12s.. 6d

Primacy of the Apostolic See, by the Most Rev F. Kenrick, D.D. 8s. 6d.

Validity of English Orders, by Right Rev. P. R. Kenrick, D.D. 2s.

End of Controversy, by Right Rev. Joseph Milner, D.D. duodec., 3s.

Evidences of Catholicity, by Right Rev. J. M. Spalding, D.D. duodec., 5s. 6d.

Essays and Reviews, by O. A. Brownson, LL.D., chiefly on Theology, Politics, and Socialism. oct., 7s. 6d.

Faith of Catholics, by Barington and Kirk, enlarged by Rev. J. Waterworth. 3 vols. oct., £1 11s. 6d.

The Four Gospels, translated by J. Lingard, D.D., with notes. oct., 7s. 6d.

Symbolism, by Moehler, translated by J. B. Robertson. 2 vols. oct., 14s.

Treatises and Tracts, by F. C. Husenbeth, D.D.

Treatise on Indulgences, by Bouvier, translated by Very Rev. F. Oakely. duodec., 5s. 6d.

Variations of Protestantism, by Bossuet, translated. 2 vols. oct., 5s.

Various works of St. Theresa, by Very Rev. J. Dalton. 5 vols.

Travels of an Irish Gentleman in search of a Religion, by T. Moore, edited by James Burke. oct., 5s.

Lectures on the Difficulties of Anglicans, by J. H. Newman, D.D. oct., 12s.

Lectures on the Present Position of Catholicism in England, by J. H. Newman, D.D. oct., 12s.

Paganism in Education, by M. l'Abbé Gaume, translated by Robert Hill. 3s.

Jesus, the Son of Mary, by J. B. Morris. 2 vols. oct.

Essay on Canonization, by Very Rev. Fr. Faber, D.D. 3s.

Devotion to the Heart of Jesus, by Rev. Fr. Dalgairns. duodec.

Evidences and Doctrines of the Catholic Church, by the Most Rev. John MacHale, D.D. oct., 6s.

Works of Right Rev. Dr. England. 5 vols. oct., £2 16s.

Catholic Morality, by Manzoni, translated. 2s.

Canons and Decrees of the Council of Trent, translated by Rev. J. Waterworth. oct., 10s. 6d.

Catechism of the Council of Trent, translated by J. Donovan, D.D. 2 vols. oct., £1 1s.

Unity of the Episcopate, by E. Healy Thompson. oct., 4s. 6d.

Life of our Lord Jesus Christ, translated.

Remarks on Anglican Theories of Unity, by E. Healy Thompson. oct., 2s. 6d.

A Search into Matters of Religion, by F. Walsingham, reprint. oct., 8s.

Errata of the Protestant Bible, by Ward, with additions by Lingard and Milner. oct., 4s.

Essays in the Irish Annual Miscellany, by Patrick Murray, D.D. 4 vols. oct., £1 4s.

Variations of the Protestant Church, by Bossuet, translated. 2 vols., 5s.

Commentaries upon Universal and Public Law, by G. Bowyer, Esq., M.P.

Philosophy.

Twelve Lectures on the Connection between Science and Revealed Religion, by Cardinal Wiseman, 2 vols. oct., 10s., cloth.

Dublin: Printed by JOHN F. FOWLER, 3 Crow Street, and published by JAMES DUFFY, 7 Wellington Quay. Thursday, January 4, 1855.

Agents for London: MESSRS. BURNS & LAMBERT, 63 Paternoster Row.

THE CATHOLIC UNIVERSITY GAZETTE.

No. 33. THURSDAY, JANUARY 11, 1855. {Price Two Pence. {Stamped, to go free by Post, 3d.

NOTICES.

In consequence of an earnest wish, which has been expressed in Dublin and in the country, that the expenses of the University course should be reduced below the calculation, on which they were originally determined, it is proposed to limit them, including extras, to forty guineas for the thirty-eight weeks of a student's residence during the ensuing session; of which sum one-half will be paid on his coming into residence, and the other half by the feast of St. Matthias (Feb. 24), 1855.

This arrangement will not preclude gentlemen, who are so desirous, from paying a larger sum, without prejudice to community of academical advantages, social equality, and unity of discipline.

Gentlemen who are desirous of attending the lectures of the University without residence in the University House, are requested to give in their names without delay to the Vice-Rector, at the Catholic University House, Stephen's Green. They will have admission to the Lectures during the ensuing session on the same footing as resident students, on the payment of £10, of which one-half will be paid on admission, and half by St. Matthias's day.

Externs of the University are of two descriptions. (1) It is at the option of any one to become free of the public lectures on the payment of £10 a session, without being a member of the University, that is, without being under the care of the Tutors, or being submitted to any of the examinations, or being eligible for its honours, or aiming at its degrees. Over such persons the University of course has no jurisdiction, and knows nothing of them out of lecture hours, and only requires that their conduct should not compromise or embarrass the authorities of the University. (2) Those, however, who are desirous of really joining themselves to the academic body, and standing on a footing with residents, are required to unite themselves to some particular licensed establishment in the University, as, for instance, the University House in Stephen's Green, or the Rector's House in Harcourt Street; in which case, they will be altogether under the jurisdiction of the Dean of that particular establishment, and will be considered as simply members of it, accidentally lodging out in such lodgings (*e. g.* their own home) as the aforesaid Dean shall sanction.

It is proposed, when a sufficient number of Candidates is obtained, to give, upon *concursus*, a maintenance at the University for either the Scholar's or the A.B. Course, as it may be hereafter determined, to one poor Irish student, who brings from his Bishop the necessary testimonials. Particulars will be given in due time.

The Secretary's Office is at present at the Medical School, Cecilia Street (end of Crow Street, Dame Street), where he will be found daily between 10 and 2 o'clock.

Next Term will commence on Saturday, January 13, the Octave of the Epiphany.

The Courses of Lectures for the ensuing Term are as follows: — Gentlemen, not members of the University, are admitted to them on payment of £5 the Half Session; or to *any one* of the Courses, immediately bearing upon the Faculties of Theology and Arts, without payment, on signifying their wish in writing to the Secretary at the Medical School. They will be admitted to any of the Lectures on Archæology and Poetry by shilling tickets.

Morning Lectures, from January 13 *to April* 1, *between the hours of* 10 *and* 1.

1. The Professor of Mathematics (Mr. Butler) will lecture every morning, on the elementary branches of Mathematics.

2. The Professor of Classical Literature (Mr. Ornsby) will lecture on three days in the week. *Subjects:* Herodotus, Horace's Odes, and Cicero's Offices.

3. The Lecturer in Ancient History (Mr. Stewart) will lecture every morning. *Subjects:* Ancient History, the Alcestis of Euripides, and Grammar and Composition.

4. The Lecturers in French and Italian (M. Renouf and Signor Marani) will likewise form classes in their respective languages.

Evening Lectures.

1. The Professor of Scripture (Dr. Leahy) will deliver Lectures on Wednesdays, at 8 p.m., from January 24 to April 1, on *the Revelation contained in the Scripture, Inspiration, Canon, Interpretation, and Uses of Scripture.*

2. The Professor of Classical Literature (Mr. Ornsby) will deliver Lectures on Mondays and Thursdays, at 8 p.m., from February 18 to April 1, on *Seneca and the Roman School of Stoic Philosophy.*

3. The Professor of Archæology and Irish History (Mr. Curry) will deliver Lectures on Tuesdays, at 8 p.m., from January 28 to March 26, on *Irish Literature.*

4. The Lecturer in Poetry (Mr. M'Carthy) will deliver Lectures on Fridays, at 8 p.m., from January 14 to April 1, on *Spanish Poetry.*

5. The Lecturer in Geography (Mr. Robertson) will deliver Lectures on Tuesdays and Thursdays, at 9 p.m., from Feb. 25 to April 1, on *The Geography of the first ages of mankind.*

6. The Lecturer on French Literature (M. Renouf) will deliver Lectures on Mondays and Thursdays, at 8 p.m., from Jan. 14 to February 11, on *The first age of French Literature.*

7. The Lecturer in Italian Literature (Signor Marani) will deliver Lectures on every other Wednesday, at 9 p.m., from January 14 to April 1, on *Dante's Inferno.*

Dr. Leahy's first Lecture for the Term will be on the 24th January.

EVENING LECTURES.

		8, P.M.	9, P.M.
January	15, *Monday* . .	French.	
	16, *Tuesday.*		
	17, *Wednesday*	Scripture.	Italian.
	18, *Thursday* .	French.	
	19, *Friday* . . .	Poetry.	
	22, *M.*	French.	
	23, *T.*		
	24, *W.*	Scripture.	
	25, *Th.*	French.	
	26, *F.*	Poetry.	
	29, *M.*	French.	
	30, *T.*	Irish.	
	31, *W.*	Scripture.	Italian.
February	1, *Th.*	French.	
	2, *F.*	Poetry.	
	5, *M.*	French.	
	6, *T.*	Irish.	
	7, *W.*	Scripture.	
	8, *Th.*	French.	
	9, *F.*	Poetry.	
	12, *M.*		
	13, *T.*	Irish.	
	14, *W.*	Scripture.	Italian.
	15, *Th.*		
	16, *F.*	Poetry.	
	19, *M.*	Classical Literature.	
	20, *T.*	Irish.	
	21, *W.*	Scripture.	
	22, *Th.*	Class. Lit.	
	23, *F.*	Poetry.	
	26, *M.*	Class. Lit.	
	27, *T.*	Irish.	Geography.
	28, *W.*	Scripture.	Italian.
March	1, *Th.*	Class. Lit.	Geography.
	2, *F.*	Poetry.	
	5, *M.*	Class. Lit.	
	6, *T.*	Irish.	Geography.
	7, *W.*	Scripture.	
	8, *Th.*	Class. Lit.	Geography.
	9, *F.*	Poetry.	
	12, *M.*	Class. Lit.	
	13, *T.*	Irish.	Geography.
	14, *W.*	Scripture.	Italian.
	15, *Th.*	Class. Lit.	Geography.
	16, *F.*	Poetry.	

19, *M.*	Class. Lit.	
20, *T.*	Irish.	Geography.
21, *W.*	Scripture.	
22, *Th.*	Class. Lit.	Geography.
23, *F.*	Poetry.	
26, *M.*	Class. Lit.	
27, *T.*		Geography.
28, *W.*	Scripture.	Italian.
29, *Th.*	Class. Lit.	Geography.
30, *F.*	Poetry.	

ON ARTIFICIAL MEMORY.

I.

Artificial memory is considered by some writers as among the lost arts. The ancients indeed appear to have been possessed of a system of helping the memory, which, by the description, must have been more effectual than any now known to us, though the idea of it has been borrowed by modern speculators on the subject. This method of topical memory, so-called, was invented by Simonides, and is described by Cicero in a well-known chapter of the *de Oratore*, and more fully by Quinctilian. It depended on two principles: order, and the construction of images symbolizing the ideas or words you wish to remember. "Simonides, or whoever was the inventor of this, sagaciously perceived that our minds are best able to picture what is communicated and impressed by the senses, and that of all our senses that of sight is the most acute; whence it follows that the easiest method of retaining in the mind the results of hearing or of reflection must be to deliver them to the mind by the medium of the sight, so as to mark with a certain form, image, and figure, matters which do not come within our visual faculty, and thus to hold, as if by looking at them, things which we cannot keep together by the intellect"—*Cic. de Orat.*, ii. 87. He compares this kind of memory to writing, in which the images would correspond to the letters, and the places to which those images are attached to the material upon which you write. Or he finds in the art of painting, an analogy to the skill with which the imagination, if properly disciplined, would select the colours and groups to distinguish the several compartments in which it accumulates its stores. He mentions two instances of men whom he had met, Charmides of Athens, and Metrodorus of Scepsis, whose memory was so great as to be almost, he says, "divine", and both of them made use of this plan "of writing what they wished to remember, with images in places, just as you would write with letters on wax".

Quinctilian explains this method at greater length, referring to the passage we have quoted from Cicero. His account of the system is as follows:

> They make themselves acquainted with some exceedingly spacious localities, marked by a variety of things, for instances a large house, with a multitude of apartments. They accurately fix in their minds whatever is worth notice in this house, so as to be able to run over all its parts in their imagination without the least hesitation, for of course one kind of memory which is intended to help another kind of memory must be exceedingly solid. They next attach some mark or sign to the ideas they have written or excogitated, by which they may be reminded of those ideas; and this may either apply to a whole subject, as navigation or war, or to some particular word. The sign of navigation may be an anchor, of war, some military weapon. Accordingly, they arrange those signs in order, as it were, placing the first in the vestibule, the next in the court-yard, others about the parlours, the bed-chambers, and the various articles of furniture. Having done this, when there is occasion to recal what they have thus imprinted on their memory, they begin at the beginning, and go over all those places in their mind, demanding back from each the idea they deposited with it, and they are reminded of the ideas by their respective images: so that no matter how numerous the ideas are, they are connected with one another in a certain chain. The same method must be applied to public buildings, to the streets in a city, the pictures in a gallery, and so on. *Quinctil.* xi. 2.

It is probably to this system that the elder Seneca alludes in the Preface to the *Controversiæ*, when he describes the character and ways of the orator Porcius Latro, who was remarkable not only for his natural memory, but for his artificial recollection, by which he retained all the declamations he had ever delivered. He used to say that he wrote in his mind what he thought "Aiebat se *scribere in animo cogitata*". Se

neca goes on to observe that these results, extraordinary as they appear, could easily be produced by an art of no great difficulty, and that it would enable any one, in the course of a very few days, to exhibit prodigies of memory like that of Hortensius, who, on a challenge from Sisenna, sat a whole day at an auction, and in the evening, repeated, without a mistake, all the articles that were sold, the prices they brought, and the names of the buyers, and all in the exact order in which the transactions occurred.

The principles of the system, as described by Quinctilian, are intelligible enough. Every one must have experienced how the association of place assists the memory, and how, on revisiting a particular spot, where you had taken a walk, perhaps years before, the conversation which took place, or ideas which suggested themselves at the time, reappear, and stand out with a reality like that of the objects which recal them. It is obvious, that by an effort of the imagination, facts, words, and dates could be combined in a similar way with the various compartments of a house, or other extensive assemblage of objects with which one happens to have a perfect familiarity. A vivid and striking image of the fact you wish to remember must be obtained, and linked powerfully to some particular object, which will always remind you of it, and the place of which you know perfectly. This once done, a series of such facts would always remain in the mind, and you could not only recapitulate them in their natural order, but in any order you please, beginning at the end or the middle, or transposing them in any possible way, naming every third, or fifth, or eighth, or in any other arrangement; because the imagination, if once perfectly possessed of all the parts of a house or a room, or any similar combination, is restricted to no particular order, but can range over it at will. Suppose one linked in one's memory, by means of the imagination, each several fact in a highly complicated history, the life of Alexander or Cæsar for instance, with the several compartments of a building one has before the eyes of the mind, all could be repeated in a manner that would astonish those unacquainted with artificial systems of memory.

An attempt was made early in the present century, by a German of the name of Feinaigle, to revive, in a modified form, the topical memory of the ancients. He gave lectures on the subject in Paris, London, and elsewhere, which attracted a good deal of attention at the time. His method was to divide by imaginary lines the walls, floor, and ceiling of different rooms into so many compartments or places, and to fill each of these, by an effort of the imagination, with symbols of the oddest and most heterogeneous description; for instance, the tower of Babel, an elephant, Robinson Crusoe, Mount Vesuvius, a hermitage, a piano-forte, a looking-glass, Orpheus, Mercury, a bull-fight, the Trojan horse, etc., etc. When any date, name, or word is required to be committed to the memory, it is associated by some arbitrary link, generally some far-fetched pun, to the symbol and place by which the student is to recal it. The numerals are represented by images, or converted into letters, by means of which words are obtained. The system is complicated, but some wonderful exhibitions of memory are recorded as having been obtained from it in a short time.

There is one fatal objection to the method as thus developed. The imagination, of all faculties of the mind, is one that requires the most careful discipline, the most cautious treatment; many teachers leave it entirely out of their calculations, a course which is often attended with disastrous results, where an inexperienced mind is left to manage this faculty as it pleases, or commit itself to its mercy. But nearly as dangerous as this neglect must it be to take the imagination in this way, as if it was some merely physical power, like steam or electricity, and set it to work in an arbitrary and violent manner, with ideas selected for the very reason of their oddity, and which, when once fixed, it will not be able to dismiss when it pleases. Lofty and noble facts will be irrecoverably associated with what is impossible and fantastic, and the youthful mind will become the strangest workshop of absurdities that can be conceived. The astonishment of

a superficial audience at what, after all, merely amounts to so much intellectual juggling-tricks, is dearly bought by victimizing the unfortunate imagination in this way.

A failing-point of the system described by Quinctilian, as he justly remarks, is, that it cannot serve to fix sentences in the memory. You may certainly remember detached words and facts by it, but the conjunctions and other particles, which make up continuous discourse, could not be represented by any imaginary symbols. Neither the topical memory, therefore, nor, perhaps, any other artificial method, can serve as a substitute for natural memory. Still, as a hint, and with proper limitations, we conceive it has a certain value, especially in remembering the divisions of a complicated subject, like a speech, a history, or an argumentative treatise. On this and the other schemes of artificial memory, we shall offer some observations in another paper.

THE CONTEMPORARY PRESS.

An article having appeared in a contemporary, commenting in severe terms on the publication of extracts from some other papers in the *Catholic University Gazette*, we beg to state that this journal has nothing to do with politics, and that in quoting paragraphs of news, or expressions of opinion on educational matters (to which its province is rigidly limited), it does so simply as a matter of convenience, for the information of its readers, and without in any way implicating itself in the particular views of any paper whatever in which an article likely to interest those who are connected with the higher education may happen to appear.

SUPPLICATION FOR THE CULTUS OF VEN. BEDE.

His Eminence Cardinal Wiseman and the other Bishops of Great Britain at present in Rome, have addressed to the Sovereign Pontiff a supplication to obtain that the *cultus* of Ven. Bede, peculiar to England and to the Order of St. Benedict, may be extended to the whole Church. We subjoin the text of this document, as most interesting in a learned, as well as a religious point of view:—

AD SANCTISSIMUM DOMINUM PIUM PP. IX.

De Venerabilis Beda cultu supplex libellus.

BEATISSIME PATER,

Nicolaus Cardinalis Archiepiscopus Westmonasterien, una cum suis Suffraganeis in Curia præsentibus, et infrascripti S. R. E. Cardinales et Præsules ad Sacrosancta Apostolorum Limina congregati et ante solium Vestræ Beatudinis prostrati humillime supplicant ut Sanctitas Vestra benigne dignetur extendere ad Ecclesiam Universalem Festum Venerabilis Bedæ Presbyteri die 29 Octobris, Sanctæ Ecclesiæ Doctoris addita qualitate.

Juxta doctrinam Benedicti XIV. in ejus opere de Beatificatione et Canonizatione Sanctorum, lib. IV. par. 2. cap. 11. n. 13, ad constituendum Ecclesiæ Doctorem tria sunt necesaria, eminens scilicet doctrina, insignis vitæ sanctitas, et Summi Pontificis declaratio. Tum doctrina, tum sanctitate celeberrimum fuisse Sanctum Bedam humillime exponunt Oratores.

Primum de tanti viri doctrina testimonium reddunt ipsa ejus opera præsertim de S. Scripturæ interpretatione, de sacris mysteriis, de historia Ecclesiastica et vitis Sanctorum, quorum plurima, sæpissime edita et per totum Orbem Christianum divulgata, ad nostra usque tempora extant.

Secundum obtinet locum elogium Martyrologii Romani, ubi sub die 27 Maii sic legitur "Depositio Venerabilis Bedæ Presbyteri, sanctitate, et eruditione celeberrimi".

Tertium est approbatio S. R. C. cujus rei testis est ipse S. P. Benedictus XIV. hisce verbis. "In officio Benedictinorum et Cisterciensium a Sacrorum Rituum Congregatione approbato, Ven. Beda habet Evangelium *Vos estis*, habet Antiphonam *O doctor optime*, et habet Symbolum *Credo* in Missa, uti animadvertit etiam Bissus in Hierurgia in verb. *Credo* §. 15". De Beat. et Can. SS. lib. IV. p. 2. cap. 12. n. 9.

Quarto loco, citanda est oratio a S. R. C. pro Anglia approbata ubi Sanctus nominatur ut Doctor, et ejus laudatur eruditio. "Deus qui Ecclesiam tuam Beati Bedæ Confessoris tui atque Doctoris eruditione clarificasti, concede propitius famulis tuis, ejus semper illustrari sapientia et meritis adjuvari". Huic addi debet ut Lectio sexta itidem approbata sic refereus. "Hujus eruditissimi viri opuscula etiam eo vivente, tantæ auctoritatis habe-

bantur, ut jubentibus Ecclesiarum Prælatis in Ecclesiis et conventibus fidelium publice legerentur. Hinc factum est ut cum in Homiliarum titulis, viventem non possent sanctitatis nomine appellare, Venerabilem nuncuparent, qui tunc titulus libris ejus semel insertus, numquam postea deleri potuit".

Quinto, haud leve profert testimonium praxis Universalis Ecclesiæ, quæ de operibus Venerabilis Bedæ Presbyteri lectiones in Breviario Romano persæpe selegit: prout in die festo Omnium Sanctorum, et in diebus secunda, tertia et quinta infra Octavam ejusdem, in quamplurimis Festivitatibus Bmae. Virginis Mariæ, et in aliis frequenter per annum sparsis.

Sexto loco, audiendum est Concilium Aquisgranense sub Gregorio Papa IV. anno 836 celebrato, a quo in Præfat. ad lib. III. sic laudatur Venerabilis Beda. "Salva quippe super hac re cæterorum Sanctorum eximiorum Patrum expositione, quorum dicta in subsequentibus ponenda sunt, quid venerabilis et modernis temporibus Doctor admirabilis Beda Presbyter de sæpe memorato templo in expositione Evangelii sentiat audiamus". Apud Binium, Concilia, Colon. Agrip. 1606. Tom. III. p. 507.

Denique, varii sunt, immo et innumeri Ecclesiastici scriptores qui de Bedæ eruditione verba faciunt.

Alcuinus (Ep. 49) vocat "Nobilissimum temporis nostri Magistrum".

Venerabilis Servus Dei Robertus Cardinalis Bellarminus in Damasceno ait quod "Beda Occidentem, Damascenus Orientem sapientia sua illustravit".

Doctissimus Cardinalis Baronius anno 731: "Beda ingentis nominis monachus, et presbyter Anglus". Et in anno 701: "Creverat in virum perfectum, sanctitati et doctrina insignem".

Pitseus, De illustribus Angliæ Scriptoribus (Parisiis 1619, p. 130) sic ait. "Erat sane noster Beda vir omni eruditionis genere tam insigniter instructus, ut eo vix quemquam in omnibus scientiis doctiorem unquam Europa protulerit. De quo sic loquitur in 1° libro de gestis Regum Anglorum Gulielmus Malmesburiensis: *Vir quem mirari facilius, quam digne prædicare possis, qui in extremo natus orbis angulo, doctrinæ corusco terras omnes perstrinxerit*".

A Trithemio Abbate Spanhemensis, lib. III. De viris illustribus Ordinis S. Benedicti, cap. 155 cit. ap. Surium, 10 Maii, vocatur "vir doctus et sanctus, per sua studia toto notus in orbe". Et paulo post: Hujus doctrina tanto pretio digna habita est, ut Sergius Papa ab Urbe Roma Ceolfrido Abbati ejus scripserit in Angliam" (quæ Epistola data est apud Binium, Concilia, ed. cit. vol. III p. 134) "petens eum et exhortans ut sine omni contradictione famulum Dei Bedam ad limina destinaret Apostolorum, eo quod ejus præsentia in arduis causis fidei Ecclesiæ Dei valde utilis esset et necessaria. Jam enim fama ejus, se longe lateque per orbem disperserat. Ita jam celebre erat nomen ejus, ut in questionibus enodandis indigeret eo sublimitas Romana. Et tantis plane condigna laus studiis, quippe qui ex eo tempore quo legere poterat, a sacra lectione et studio minime cessabat".

Bollandiani in vita Bedæ ad diem 27 Maii, p. 718, tom. 6 ita, de ejus titulo *Venerabilis* locuti sunt. "Factus Angliæ splendor singularis pietate et eruditione, cognomen *Venerabilis* est adeptus". Apud Bened. XIV. in opere sæpius laudato de Canon. SS. lib. I. cap. 37, n. 5.

Ad eximiam sanctitatem probandam progredientes Sanctitatis Vestræ Oratores, elogium in Martyrologio Romano jam citatum Sanctum nostrum Venerabilem Bedam laudasse tamquam *Sanctitate* æque ac eruditione *celeberrimum* observant.

In medium iterum proferunt officium pro Anglia a S. R. C. approbatum, in cujus lectionibus sic habetur: "Sicut enim ipse de se fatetur, nihil illi dulcius erat, quam divinas legere sedulo et exponere Scripturas. Nunquam torpebat otio, nunquam a studio cessabat, semper oravit, sciens quod amator scientiæ salutaris vitia carnis facile superaret... Erat ei mos ex lectione vehementer accendi et compungi, ita ut sæpe inter legendum, et docendum lacrymas effunderet ardentes. Unde post lectionem et studium ad orationis Sanctus Doctor devotas se conferebat, sciens, magis Dei gratia quam propriis viribus ad scripturarum scientiam perveniri... Habuit multos egregios discipulos, quos studio et exemplo ad amorem scripturarum incredibili fervore provocabat. Nec solum studiis, sed quod iis amplius est, religione, sanctitate, quos docuit fecit insignes". Hæc verba ex Trithemio Abbate supra laudato excerpta sunt.

Ipsum *Venerabilis* nomen sanctitatem viri testatur, necnon et opera omnia ab eo conscripta, quæ spiritum veræ pietatis spirant. Absonum videretur et dignitati Sanctæ Sedis vix congruum, si ipsius judicio in Breviario Benedictino et lectionibus a Pio VII. pro Anglia approbatis expresso, testimonia plura Scriptorum essent his adnexa ad tanti viri sanctitatem egregiam plenius adserendam.

Solus sit Mabillonius inter auctores Ecclesiasticos istius sanctitatis eximiæ testimonium. Sic loquitur in Tractatu de studiis monasticis, versione

Latina Josephi Porta, Venetiis 1745, tom. I. p. 53. "Exemplum satis egregium inter alia plurima apud Bedam Venerabilem legimus. Quis etenim omni studiorum generi ipso magis incubuit, cæterorumque eruditioni? Ecquis interim pietatis ac religionis operibus diutius intentus? Si eum vidisses orantem, arbitratus esses numquam studentem; et si operum quæ scripsit, numerum inspexeris, ipsum numquam non studuisse autumabis".

Talibus permoti testimoniis Sanctitatis Vestræ Oratores iterum cum omni humilitate supplicant ut iste vir, vere Venerabilis, "Sanctitate et eruditione celeberrimus" et Apostolicæ Sedis licentia apud nonnullos titulo et privilegiis Doctoris decoratus, cultu simili, æqualibusque honoribus, prout cæteri Sanctæ Ecclesiæ Doctores, per Ecclesiam Universalem supremæ Beatitudinis Vestræ oraculo, colatur et veneretur.

Quare etc.

THE LATE PROFESSOR WATERKEYN OF LOUVAIN.

From the *Révue Catholique* for September, 1854.

M. Waterkeyn, Vice-Rector of the Catholic University of Louvain, and Professor of Mineralogy and Geology in the faculty of the sciences, was born at Antwerp on May 23, 1809. He displayed at an early age those amiable and gentle qualities, that amenity of manner, which formed during his whole life the peculiar charm of his character. His lively and tender piety led him to concentrate all his thoughts and aspirations towards the ecclesiastical state, and whilst pursuing a brilliant course of study at the college (*athénée*) of Antwerp, by his application and virtues he excited the emulation of his companions and won the esteem of his masters. In each of the six classes of the humanity course, he gained the first prizes, and had the honour of being proclaimed in 1827 *primus perpetuus*. At the very commencement of his theological studies, he had to contend with the numberless difficulties which at that time beset all young ecclesiastical students, who were attached to orthodoxy. The struggle of the episcopate with the government of Holland, on the subject of the seminaries, must be still fresh in the memory of all the contemporaries of M. Waterkeyn; and they can appreciate and estimate the amount of perseverance and courage required to overcome the difficulties of such a crisis. Having at length attained the object of his ambition in receiving holy orders, the laureate of the college of Antwerp sought with redoubled zeal, to give such direction to his studies as seemed to promise the most immediate and fruitful results, by enabling him to defend the doctrine of the Catholic Church, so unceasingly attacked or despised. A short time after his ordination, he was nominated professor of physics to the little seminary of Malines. The success which attended his teaching, his zeal in the acquirement of a deep knowledge of those sciences that were the objects of it, the affection evinced for him by his pupils, all contributed to attract towards him the attention of the episcopal body of Belgium, at the moment when they had it in contemplation to complete the faculty of sciences of the Catholic University.

The chair of mineralogy and geology was entrusted to him in 1838. Frequent journeys into different parts of Belgium, where the soil, rich in minerals, offers at every step interesting objects of study to the attentive observer, and skilfully directed excursions into France and Germany, enabled him to give a new and wider range to his teaching in the University. The collection of minerals and fossils which he had formed during his travels, constituted a remarkable and valuable addition to the academical collection, where he introduced the new classifications.

At Louvain, as at Malines, M. Waterkeyn proved a real and devoted friend to his colleagues and pupils. His ardent desire to be useful to his auditors, induced him to spare no trouble in his efforts to facilitate for them the dry and difficult study of mineralogy. But whilst he neglected nothing that could augment the practical results of his teaching, his profound devotion to the Church, his exalted ideas of the nature and end of science, led him to attach a special importance to the study of the most controverted questions, and particularly of those in reference to which the opponents of the sacred writings or of the doctrine of the

Church, busy themselves most in creating confused ideas and diffusing false accusations.

In a small work on astronomy, destined for the use of his pupils at Malines, M. Waterkeyn had not let pass any opportunity of refuting some of the objections most in vogue. But it was in his first work, published at the Catholic University upon geology, that he demonstrated in a most scientific manner the harmony which exists between true science and faith. This work, and one that succeeded it a few years after on the Six Days of Creation, were translated into German and Dutch, and won for their author expressions of the highest approval from a great number of distinguished scholars in several countries. To a thorough knowledge of those questions which he treats of within the province of natural science, M. Waterkeyn added great theological learning. This happy union of departments of knowledge too seldom associated, gave a singular value to his researches. His calm and lucid mind, his clear perception of the methods by which the interests of the cause he sought to defend could best be served, saved him from the exaggerated views into which a large number of Catholic literati have fallen, sometimes in wishing to make this or that passage of the Sacred Scriptures or of the Fathers fit in with an ephemeral system of geology or cosmogony, sometimes in rashly and obstinately maintaining the exclusive value of an hypothesis, or sometimes, finally, in torturing the texts of Scripture and of the Doctors to deprive them of a direct and literal meaning. The works of M. Waterkeyn are recommended by the exquisite prudence which their author has applied in discriminating between what has been left to the investigation of man, and that which has been taught him, and in showing on this head what were the opinions of the Fathers, which a frivolous science had hitherto disdainfully rejected.

His writings on St. Augustine in particular, furnish a collection of considerations of great importance, which had not hitherto been extracted from the works of that holy Doctor, and which his biographers had entirely neglected.

It does not enter into our plan to insist further on the bearing of these publications, conceived, as they all of them are, with reference to science and to Christian apologetics. It is not, however, without a very legitimate satisfaction that we recal the fact that the *Révue Catholique* commenced at Liege in 1843, and published the first fragments of them. It received from the Professor of Louvain not only several articles which we shall enumerate further on, and which subsequently appeared in the form of pamphlets, but it is also indebted to him for almost everything it has published on the natural sciences.

In 1848 M. Waterkeyn was called to fill the important and difficult functions of Vice-Rector. He acquitted himself of this charge with a most fatherly solicitude and boundless devotion. Possessing in the highest degree the esteem and good-will of his colleagues, the respect and attachment of the students, he soon beheld a further augmentation of the sentiments with which he inspired both alike. With a serenity which caused him to be beloved by all who approached him, he combined that cordial frankness and that sweet method of government which rendered him particularly dear to the students. Accordingly all those who followed each other at the University during the six years of the vice-rectorate of M. H. Waterkeyn, have preserved the most affectionate remembrances of him.

Though interrupted in his favourite studies by the grave and numerous occupations of his office, he never abandoned them, and the *Révue Catholique* obtained again from him in the month of April a learned article, in which the reader perceives, on the important question of the Six Days of Creation, that discernment and reserve, which he had already admired in his writings.

Burning with a holy zeal for the salvation of souls, he sought with eagerness for all occasions to fortify them in the faith and to bring them back to God. The professor and the scholar disappeared in the priest, always occupied especially with the religious and moral instruction of poor children. Nourished by the study of devout literature, he was particularly fond, in his preaching,

whether in French or Flemish, of simple and practical explanations, to the level of every understanding, of the principal truths of religion. The most tender unction, the life-giving heat of a sincere conviction and devotion, opened to his easy and penetrating words the way to reach every heart. His piety made him surmount the obstacles which his zeal underwent from his numerous professorial occupations, and the incessant attacks of the illness which undermined his physical strength, without weakening the springs of his will. The school of "the Dames de Marie", and those called "the Minimes", will always preserve the recollection of his indefatigable activity for the good of souls. He composed for the numerous pupils who frequent those schools religious songs, in which he paints in simple and engaging colours the life of the holy priest, and which rapidly passed from the mouths of the children to those of their parents, frequently to displace in them profane or immoral songs. When M. Waterkeyn was called to the office of Vice-Rector, he was indeed forced to abandon the greater part of the career of the sacred ministry, which he had reckoned on discharging while still continuing his profound studies. However, it was against his will that he resigned them, and it was with true happiness that he profited by a moment of better health, to address his dear children, or find again, at the foot of the modest pulpit of the chapel of the Minimes, his beloved audience. Humble in heart and of an elevated piety, he concealed without affectation, but with care, all the good which he did; he laboured above everything to be useful and to be unknown. Accordingly, one may say, that during a very short career, he amassed a rich harvest of merits and of good works.

His last moments were in keeping with his life. Calm and resigned, full of confidence in the goodness of God, whom he had served from his tender youth with constant fidelity, he beheld without fear the term of his existence approaching. He preserved full and entire consciousness up to the last hour, and one might hear, to the last, escaping from his heart the tender ejaculations of the faithful Christian, impatient to go and rejoin his Creator, to whose glory he devoted his life. He exhorted his relatives and his friends to maintain a fervent piety; he found a thousand consoling words to soften the affliction into which they were plunged by the approach of his death. He blessed them, and lavished on them the most affectionate encouragements, whilst engaged in preparing himself for the solemn passage from life to eternity. All the witnesses of his peaceable and Christian death envied such a happiness; they all wished to have the same end as this perfect priest, whose serene countenance seemed already to shine with the eternal blessedness into which he was about to enter.

On August 16, 1854, at Louvain, Professor Waterkeyn expired, in the forty-sixth year of his age. On the 18th, his funeral obsequies were celebrated at St. Michael's, in the midst of an extraordinary concourse. All the inhabitants of the city were anxious to render homage to the private virtues and to the talents of this good man, whom God had called to himself. The members of the University of Ghent, present at Louvain for the *Session du jury*, eagerly joined the professors of the Catholic University, to go in procession to the Church of St. Michael, and from thence to the cemetery of the abbey of the Premonstratensians of Parc, where the burial was to take place. The body was carried by the students, and the deans of faculties held the ends of the pall. A few paces from the grave where the two Professors Ernst repose, were deposited the mortal remains of him whose career we have thus briefly traced.

At the conclusion of the religious ceremonies, which were performed by M. Crassaerts, Dean of St. Pierre, assisted by the religious of the abbey, the Rector, M. Maertens, and M. Nagels, successively spoke. The Rector (M. le Chanoine de Ram) recalled in a few words, which were deeply felt, the eminent qualities of the deceased, his devotion to the University which he cherished as a mother, and for which he esteemed himself happy to give his life: with a voice broken by sorrow, he proclaimed his rights to the gratitude of his colleagues, and to that of all those who will recognize in him

a man who deserved well of religion, of his country, and of science. Professor Maertens then came forward, in the name of the Faculty of Sciences, to pay a tribute of affection and regret to the professor, who was one of its ornaments for sixteen years; he rapidly characterized the able direction which the pious deceased knew how to give to his labours, in keeping continually in view the object of maintaining and proving the harmony of science and of faith. Lastly, M. Nagels, student in law, expressed, in the name of his fellow-students, in an animated discourse, the filial respect and the profound attachment with which they regarded the Vice-Rector of the University, and which they will ever retain. All present were profoundly touched. It was the heart which spoke to the heart; each one found within himself the living image of him who had just quitted this world, to go and receive the recompense of the elect.

The following are the titles of the late Professor Waterkeyn's works:

1. *Astronomie.—Objets et advantages de l'astronomie.* A little work containing a résumé of astronomical science, for the use of his pupils at the little seminary of Malines, but not published.

2. *De la Géologie et de ses rapports avec les vérités révélées*, par H. B. Waterkeyn, prof. extr. de Minéral. et de Géologie à l'Univ. Cath. de Louvain. Louvain, Vaninthout et Vandenzande. 1841. 66 pp. in 8vo.

3. *La science et la foi sur œuvre de la creation, ou théories géologiques et cosmogoniques comparées avec la doctrine des Pères de l'Eglise sur l'œuvres des six jours.* Liége, 1845. (4—204 pp., in 8vo). The greater part of this work appeared in the form of articles in the *Révue Catholique.* It has been translated into German.

4. *De Zangschool. Keus van gezangen voor de school in het leven.* Thienen, P. J. Merckx, 1848. Part I., 32 pp. in 16mo, and 16 pp. of printed music. Part II., 32 pp. in 16mo, and 22 pp. of lithographed music.

5. *De la Résurrection de la chair dans ses rapports avec les sciences naturelles.* A pamphlet, reprinted from articles in the *Révue Catholique.*

6. The greater part of the articles on the natural sciences, which have appeared in the *Révue Catholique.* We believe we may attribute to him with certainty the papers entitled: *Futilité de l'hypothèse de la génération spontanée* (3rd series, t. III., pp. 351, 421, 631), though not signed. The last paper signed with his initials, is a review of the work of Dr. Pianciani: *Commentatio in historiam creationis Mosaicam* (4th series, t. III., p. 81, April, 1854).

THE SORBONNE.

[We translate the following notices from the *Ami de la Réligion.*]

The sessions of the Faculty will commence at the Sorbonne on the 12th Dec., 1854.

On Fridays at half-past one o'clock, and on Tuesdays at ten o'clock—M. l'Abbé Marck, Professor, Vicar-General of the diocese of Paris, will lecture on the Nature of Reason, on its rights and limitations, and will establish the necessity of the supernatural order and of positive revelation. On Wednesdays, at half-past one o'clock, M. l'Abbé Bautain, late Professor, Vicar-General and Promotor of the diocese of Paris, will lecture on Human Actions, and will explain the conditions of their morality. On Tuesdays, at half-past one, and on Thursdays, at ten, M. l'Abbé Lavigerie, *Dr. ès-lettres*, entrusted with the course, will enter into the history of the Church in France, from the commencement of the Protestant Reformation, down to the end of the sixteenth century. On Saturdays, at half-past twelve, and on Wednesdays, at half-past nine, M. l'Abbé Jaquemet, Licentiate in Civil Law, will examine the connection of the ecclesiastical with the civil law of France, and the influence they have mutually exercised on each other; on Tuesdays, at twelve o'clock, and on Fridays, at half-past nine, M. l'Abbé Chassay will lecture on the History of our Saviour, and will defend it against the objections of heterodox science. On Thursdays, at half-past one, M. l'Abbé Bargès, Professor,

will explain the Book of Proverbs, and on Saturdays, at the same hour, that of Daniel.

The commencement of the course of lectures on Sacred Eloquence will be notified at a later period.

[In a leading article of the same journal, we find the following remarks on the above scheme of lectures.]

Whilst waiting for the moment, when, according to the wish of Catholics and the prescriptions of the Church, the Faculties of Theology shall be organized in France upon a canonical basis, and be enabled to resume, under the institution of the Apostolic See, the ancient renown, the rights and privileges, and the incontestable utility, which they enjoyed, it is just to render homage to the manifold efforts made by the diocesan authority to render the existing lectures more and more advantageous to studious youth.

Accordingly, we cannot but applaud the programmes with which the Faculty of Paris this year composes its instructions. We may be permitted to remark especially two courses of lectures, new in their object, which appear to us destined to exercise a real influence, and to attract an assiduous audience. They are confided to two new Professors, who have already made themselves an honourable name in sacred sciences. One of them, M. l'Abbé Chassay, whose exegetical labours are well known, and whose solid writings have so vigorously refuted the dreams and blasphemies of German sophistry, has commenced an exposition of the life and teaching of our Saviour Jesus Christ, in which his design is to defend the evangelical narrative from the contemporary attacks of which it has been the object on the two sides of the Rhine. This simple announcement is sufficient to show the interest and the seasonableness of such an instruction: it is the struggle against modern infidelity on its very chosen ground.

The other course of lectures is on Ecclesiastical Law; its object is thus determined: "The Professor shall show the relations of Ecclesiastical Law with the Civil Law in France, and the influence which they have respectively exercised on each other".

This course was opened a few days ago, and the Professor showed how he intends progressively to realize his plan. A rapid and preliminary view will take in the general principles of laws as they were conceived and developed by the most illustrious philosophers of antiquity, by the Catholic theologians and jurists: Plato, Aristotle, and Cicero, St. Thomas, Suarez, and Domat, will be successively interrogated. General outlines of the ancient legislative system, anterior to the establishment of Christianity, will complete this preparatory picture.

Addressing himself then to the very centre of his subject, the professor will take Christian legislation in its cradle, will expose the action which it had from the first on Roman legislation, on that of the pagan emperors themselves. He will pursue it, as it modifies by degrees the laws of the sovereign people, and inspires the Christian emperors. He will especially pause on the work which it accomplished in the Gauls, and step by step throughout ages; he will show it forming the modern institutions, laying the bases of the new society, and presiding over the constitution of this kingdom, "the noblest", said Grotius, "next to that of Heaven".

Lastly, a second task will remain for the professor: this is the practical part of his subject. He will search out in our codes, in our civil and administrative regulations, for all that offers a point of contact with ecclesiastical persons and things. The questions which these relations raise, the difficulties which present themselves every day, the reciprocal liberty to be maintained, the concord to be reëstablished and secured, the justice to be rendered, and the reforms to be introduced: such are the subjects which must be treated of. There is not in the sacred ministry a single man having had a practical acquaintance with affairs; there is not at the bar nor in the administration a single person having had the management of ecclesiastical interests, who does not immediately comprehend what a gap this course of lectures is called to fill up in the teaching of both departments of law.

His Grace the Archbishop has selected a jurist, whom fifteen years passed in the practice of jurisprudence, and nearly as many years devoted to the study of the ecclesiastical laws, had prepared for this difficult and honourable task. The generation which is at this day in possession of public life, recals with affectionate gratitude the aid for which it was indebted, during the labours of youth, to the devotion, to the learning, to the zeal of the Abbé Jaquemet. Whilst yet at the bar, he loved to assemble round him numerous reunions of students, on whom he inculcated the principles of knowledge enlightened by faith, whom he habituated to intellectual struggles, whom he entertained with vigorous studies, and in whose minds he inspired the love of labour, of right, and of justice.

Entered into this holy warfare, in which one of his brothers, after having been the heroic companion of the Archbishop slain on the barricades, has become one of the lights of the Episcopate, the Abbé Jaquemet, author of an important collection of which we have spoken, *The Acts of the Church of Paris*, has undertaken the task of revivifying, in the chair of the Sorbonne, the teaching of law. We have stated his programme; and it is an assurance that the *élite* of the youth of our schools will, no less than the Levites who are preparing for the priesthood, eagerly throng round his chair, and gather from it useful and fertile lessons.—*Ami de la Réligion* of Jan. 2, 1854.

THE "FETE DES ECOLES".

Under this title, the *Féte des Ecoles*, the Archbishop of Paris (Mgr. Sibour) founded, towards the close of the year 1853, an annual solemnity "for the union of Religion and Science", to be celebrated each year on the Sunday preceding Advent, in the Church of St. Geneviève, under the patronage of a saint illustrated by learning. It may be interesting to quote from the pastoral letter issued by the Archbishop at the time, so much as is requisite to give an idea of this institution.

"We shall invite to this solemnity all the chiefs of public and private instruction, all the notabilities of science, of letters, and of education, the professors, the teachers, all the pupils of the superior and special schools, and the most distinguished pupils of the lyceums and institutions. The fine arts themselves, music and poetry, may lend us their aid, and raise the *éclat* of this festival. The great size of the church will allow us to assemble great numbers of people; and it will be a great enjoyment to us to be surrounded with the representatives of science in every degree.

"Then, after the Holy Sacrifice, which we shall especially offer for the intention of the continually more intimate union of Religion and of Science, one of our sacred orators shall pronounce, before that learned assembly, the panegyric of a saint celebrated in the Church for his great learning; and in order that the same subject may not recur every year, we shall designate the saint who shall be for each year the patron of the solemnity, and whose eulogium will form the subject of the discourse. Thank God, the list of the saints who have illustrated the Church and enlightened the world by their learning, is long, and it would require many years for us to exhaust it. St. Paul, St. Irenæus, St. Clement of Alexandria, St. Hilary, St. Athanasius, St. John Chrysostom, St. Basil, St. Gregory Nazianzen, St. Ambrose, St. Jerome, St. Augustine, St. Anselm, St. Bonaventure, St. Thomas Aquinas, will appear to us in turn, to teach us by the light of their writings and by the odour of their virtues, that Faith and Science, far from being contrary, illuminate and fortify each other; and that, by their union, they infallibly conduct man to his last end, that is to say, to true glory and his real happiness. This year we choose for the patron of our festival St. Augustine, whose eulogium we shall ourselves pronounce".

The Archbishop further instituted a prize of 1000 francs for the best essay, to be competed for both by laymen and ecclesiastics, on some question bearing on the relations of science and faith. The subject of the essay for last year was: "Of the influence of Christianity on European public law. To show how the idea of power has been mo-

dified; how the right of war has been understood; how the Christian principles have penetrated all the social institutions, and in particular the judicial institutions".

The following are the concluding sentences of the pastoral letter:—

"One of the greatest consolations of our heart, one of the most manifest signs, in our opinion, that God has for our society thoughts of mercy, is that more lively ardour for studies which is being awakened in the bosom of the clergy, at the same time that a more favourable tendency seems to incline towards religion the learned men whom the impressions of the last century had estranged from it. Ah! to us ministers of religion it belongs to favour this movement of minds, which the hand of God impresses on them. For this purpose, let us mingle in it more and more. Let us pour upon Science that aroma of Religion, of which God has made us the depositaries, and which ought to hinder it from corrupting. Let us apply ourselves to demonstrate that the formulas of Science have nothing contrary to the formulas of the Faith, and that if their domain is different, their point of departure is the same, as also their end. Love, then, Science; love it for itself, because it is beautiful, because it comes from God, because without it there are pages of the book of Creation which you can no longer read; but love it above all for the succour which it will bring to your ministry; love it, because it will be in your hands a powerful lever to move souls; love it, only because you understand how useful it will be to you in procuring here below the glory of God and the salvation of your brethren".

The first *Fête des Ecoles* took place on Sunday, Nov. 27, 1853, in the pre sence o the Archbishop, several other prelates, the canons of St. Denis, and the chaplains of the Emperor, M. Fortoul, the Minister of Public Instruction, the Municipal Council, the council and high functionaries of the University, of the Council of State, the heads of schools, and deputations from the Seminary of St. Sulpice, the *Ecole des Carmes*, and all the other scholastic bodies. After Mass, the Archbishop, in cope, cross,and mitre, delivered an eloquent panegyric on St. Augustine.

The celebration of this festival last year (1854), was, we believe, deferred in consequence of the absence of the Archbishop at Rome.

THE CONGREGATION OF THE INDEX.—By a billet of the Secretariate of State, His Holiness has been pleased to admit among the number of Cardinals composing the Sacred Congregation of the Index, his Eminence Cardinal Wiseman, Archbishop of Westminster.

By another billet of the same Secretariate, His Holiness has admitted among the number of the Consultors of the Sacred Congregation of the Index, M. de Ram, Rector Magnificus of the University of Louvain.

According to a correspondence from Rome, published by the *Deutsche Volkshalle*, a recent decree of the Sacred Congregation of the Index prohibited the following books:—

1. *Beatrice Cenci*, storia del secolo XVI., di F. D. Guerazzi.
2. *De Philosophie ohne Schleier*, von Dr. Thürner.
3. *Kaiser Joseph II.*, von Carl Aug. Schimmer.
4. *Essai sur l' Education*, par l'Abbé F. Ossières.
5. *Nouveau Dictionnaire universel d'histoire et de géographie*, par M. N. Bouillet, corrigé d'après les observations de la Sacrée Congrégation de l'Index. Prohib. Decr. 1 Julii, 1852. Permittitur sola editio vulganda Parisiis proximo mense Januarii, 1855, firmo remanente Decreto prohibitionis quoad præcedentes alias editiones.

— We read in the *Ami de la Réligion*, that Father Gratry's *Logique* was to be published on the 29th of last month, by Lecoffre. The same publisher had brought out a new edition of the Abbé Blanc's *Cours d' Histoire Ecclesiastique, à l' usage des séminaires.*

— The Prince-Bishop Wolff, of Laybach, who celebrated on the 15th ult., his jubilee of fifty years of priesthood, has set apart 15,000 florins for the printing of a great Sclavonic dictionary; it is assuredly the noblest encouragement which has been afforded to science by a private individual in Austria for a long time.—*Gazette de Prusse.*

THE DIOCESAN SEMINARIES OF SPAIN.

Madrid correspondence in the *Univers*, under date Dec. 24, gives painful news of the spirit of determined hostility against the Church shown by a large party of the Congress. The committees have authorized the reading of a proposition made by M. Batlles, demanding the suppression of the teaching of philosophy and theology in all the diocesan seminaries (*seminarios conciliares*). Diocesan seminaries in Spain are called "conciliar", because they were created conformably to the decisions of the Council of Trent. After the promulgation of the new constitution, ecclesiastical science will no longer be taught except in the universities of the State (for a list of these see the *Catholic University Gazette*, n. 14, p. 109); hence the suppression of the seminaries which the Bishops of Spain have founded at the cost of so many labours and sacrifices. We see how the advanced party in Spain understand liberty and justice. The inhabitants of the Basque Provinces are signing a petition on the subject of the Jesuits of Loyola. Several thousand signatures have already been collected; and what is significative, after all that has been said on the satisfaction with which the secular clergy were supposed to view the measure adopted by government, all the priests, without exception, signed the petition.

EXAMINATION-PAPERS SET FOR THE CLASSICAL EXHIBITION.

Nov. 1854.

I.

Latin and Greek Grammar.

1. Give the special rules for determining the genders of nouns, and mention a few exceptions to each of them.

2. Decline the word *domus*.

3. Give the perfect and infinitive of plecto, haurio, sepelio, stringo, paro, pario, jacio, jacto, disjicio, percello, como, premo, lino, sero, sino.

4. When do *in*, *sub*, and *super* govern an accusative, and when an ablative?

5. What case follows verbs signifying pleasure or displeasure, command or obedience, giving or receiving? Give instances of each.

6. What cases follow the following words:—opus and usus, fruor, fungor, misereor, obliviscor, tædet, potior?

7. Give the general rules for the quantity of final syllables in *a*, *e*, *i*, and *o*, with a few exceptions to each.

8. What do you mean by "isochronous", and what feet are isochronous to the spondee?

9. Explain the words, catalectic, acatalectic, brachycatalectic, and hypercatalectic.

10. Mark the quantities of the following words:—festino, vectigal, sycomorus, incudis, vis, bis, velitis.

11. Distinguish between the significations of albus and candidus; niger and ater; securus and tutus; servus and famulus; forte, fortasse, forsitan, forsan; coma, crinis, capillus.

12. Explain what is meant by the digamma, and give the Greek forms allied to the following Latin words: Vinum, ovis, ovum, Vesper, sex, navis, Argivi, Vesta, ver, video, ævum.

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1. When does *α* of the first declension make the genitive in *ης*?

2. Decline the word *ναῦς*, giving both the Attic and Ionic forms.

3. Decline the words *μέλας* and *μέγας*.

4. How do you form the perfect active and passive, and the first aorist passive?

5. Give the first future active of the following verbs:—*στέφω*, *πέρθω*, *νέμω*, *κάμνω*, *πένθω*, *πλάζω*, *πλήθω*, *πλέω*, *κλαίω*, *τέμνω*.

6. After the particles *ἵνα*, *ὄφρα*, *ὅπως*, *ὡς*, when do you use the optative, and when the conjunctive?

II.

Ancient History and Geography.

1. At what period was the subjugation of Italy by the Romans completed?
2. Give the date and particulars of the battle of Cannæ.
3. What were the changes demanded by the Gracchi, and what was the end of each of the two brothers?
4. Describe the changes introduced into the Roman constitution by Sylla.
5. Who was Crassus? Relate the manner in which he came to his end.
6. Give the modern names of the following places:—Furcæ Caudinæ, Barium, Brundusium, Rhegium, Catana, Melita, Treveri, Vesontio, Samarobriva (Ambianorum), Cæsaromagus (Bellovacorum), Genabum (Aurelianorum), Pictavi, and Arelate.

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1. Mention the different states engaged on each side at the beginning of the Peloponnesian war.
2. Describe the Spartan and Athenian constitutions as they existed at the time of the Peloponnesian war.
3. What was the date of the battle of Leuctra, who were the parties engaged in it, and what was the result of it?
4. Give the names of the generals of Alexander among whom his empire was ultimately divided, and the share which fell to each.
5. Who was the last king of Macedonia, and at what battle, and by what general was he overthrown?
6. Assign the dates B.C. to the following events:

Battle of Platæa.
Beginning and end of the Peloponnesian war.
Peace of Antalcidas.
Battle of Chæronea.
Death of Alexander.

7. Give the modern names of Naupactus, Lebadea, Cape Sunium, the Peloponnese, Pylos, Eubœa, Chios, Hellespont, and Propontis.

III.

For Translation into Latin.

The consternation and paralysis which the news of this total defeat of so numerous an army produced at Rome are indescribable; but the Romans did not sink under the misfortune; when Varro returned, the senate went out to meet and thank him for not having despaired of the republic: and when Hannibal sent messengers to Rome to effect the ransom of the 3,000 Roman prisoners, the senate, stirred up by a vigorous speech of the stern T. Manlius Torquatus, bade them return. The Carthaginian envoys who came with proposals of peace were not admitted into the city, and a truly Roman severity was shown towards the unfortunate men who had survived the fearful day of Cannæ, for they were treated as dishonoured persons, and sent to serve in Sicily in order to wipe off their disgrace.

IV.

English Essay.

Nobilitas sola est atque unica virtus.

Juv

PHILOLOGY OF THE LATIN FATHERS.

The following paper on a particular use of the particles *hinc*, *inde*, etc., in St. Augustine, appears in the Cambridge *Journal of Classical and Sacred Philology* for Dec., 1854.

It would perhaps be hard to name an age, which offers to the philologer a richer harvest of new results than the last centuries of the Western Roman Empire.

Neglected as the Latinity of St. Augustine (for example) has been, his pages teem with words and constructions, which have since been naturalized in the languages of Europe, and have enabled them to express many subtle distinctions of thought, which we are apt to look upon rather as a legacy of the scholastic logic.

Hereafter these assertions may be supported by a larger induction; at present I confine myself to a single class of particles, the peculiar use of which seems to have escaped the notice as well of writers

on the particles, as of lexicographers,* and, indeed, so far as I have observed, of all critics, with the single exception of Rittershusius, in his notes on Salvianus. The peculiarity is this: *hinc*, *inde*, etc., besides their primary and proper signification *hence*, *hereupon*, etc., are used with verbs of saying, thinking, and the like, to denote *of*, *concerning*, *this*, etc. The following examples are supplied by St. Augustine and Salvianus (who has but four in all): other authors, doubtless, will furnish more; but, without venturing to be very confident on such a point, I may state my opinion (not formed without some inquiry), that few or none will be found in Apuleius, Arnobius, Capella, Cyprian, Macrobius, Minucius Felix, Prudentius, Sidonius, Sulpicius Severus, Tertullian, or the Vulgate: of St. Ambrose and St. Jerome I am less competent to speak.

ALIUNDE. Nemo aliunde cogitet. *Tract. in Jo.* xii. § 1. Cogitas aliunde, intentio tua alibi est. *Ibid.* xxiii. § 11.

HINC. Silebimus hinc? *Tract. in Jo.* i. § 1. Hinc audivit jam multa charitas vestra. *Ibid.* xiv. § 2. Hinc diutius disputandum non est. *Ibid.* xv. § 2. Nihil hinc in aliquam partem disputo. *De Serm. Dom. in Monte.* i. § 50. Videndum est, utrum sancta Scriptura libri hujus, ab ejus exordio pertractata, hinc nos dubitare permittat. *De Gen. ad litt.* x. § 3. Si a me quæratur unde acceperit animam Jesus Christus, mallem quidem hinc audire meliores atque doctiores. *Ibid.* § 33. Multa hinc dicerem. *De Consens. Evang.* i. § 52 init. Nihil enim hinc erat lege præceptum. Salvian. *De Gubern. Dei.* vi., p. 135, Baluz. Paris. 1669. Sed hinc jam et superius satis dictum est, et adhuc fortasse dicetur. *Ibid.* vii., p. 163 seq.

ILLINC. Quod ait Apostolus, *Littera occidit, Spiritus autem vivificat*, non de figuratis locutionibus dictum, quamvis et illinc congruenter accipiatur. *De Spirit. et Litt.* § 7.

INDE. Transeunter commemorata est [gratia]; non, quasi inde ageretur, operosa ratiocinatione defensa. *Retract.* i. 9. § 2 fin. Inde enim disputabatur, non de bonis actionibus atque peccatis. *Ibid.* 13, § 8. Non quod ego inde dubitarem. *Ibid.* 15. § 7 fin. Ut dubitari inde non debeat. *De Gen. ad litt.* ii. § 21. In rebus obscuris, atque a nostris oculis remotissimis, siqua inde scripta etiam divina legerimus. *Ibid.* i. § 37. Inde jam satis dictum est. *De Serm. Dom. in Monte.* i. § 76 (cf. ib. 32 fin). Inde...loquentibus. *De Consens. Evang.* iii. § 75, vers. fin.

UNDE qui dubitat. *De Libero Arbitrio.* iii. § 2. Unde omnino cogitaretis, non inveniretis. *Tract. in Jo.* i. § 7 init. Unde hesterno die multum locuti sumus. *Ibid.* ii. § 2. Narrantes ei unde sermocinarentur. *Ibid.* xxv. § 3. Cf. *Ibid.* iv. 9. Prius itaque videamus, quid sit in verborum istorum contextione unde non dubitet, atque ita cum remanserit unde dubitet, fortassis ex his de quibus non dubitat, quomodo etiam illud dubitet apparebit. *De Gen. ad litt.* xii. § 7 fin. Unde adhuc dubitem. *Ibid.* x. § 45 fin. Unde jam superiore loco disseruerimus. *Ibid.* vi. § 21. Unde suo loco loquendum est. *Ibid.* viii. § 35. Unde jam disseruerimus. *Ibid.* ix. § 24. Unde non consulebantur. *De Consens. Evang.* i. § 27. Unde superius locutus sum. *Ibid.* ii. § 132. Hoc autem unde nunc loquimur. Salvian. *De Avaritia.* ii., p. 262. De iis unde nunc loquimur. *Ibid.* iii., p. 268.*

UNDECUNQUE. Non itaque oportet eum de veritate dubitare, qui potuit undecunque dubitare. *De Vera Relig.* § 73. Nihil est autem tam familiare peccantibus, quam tribuere Deo velle undecunque accusantur. *De Gen. c. Man.* ii. § 25.

* The general lexicons, Faber, Martinius, Vossius, Gesner, Facciolati, Scheller (the best for the fathers, and especially for St. Augustine), Freund; Du Cange (who can spare no room for grammatical niceties); the more special works of Laurenbergius, Noltenius, Funccius, Hand;—all these, and others which I have consulted, have omitted this usage, as they have many others. Nor do the indexes to the fathers and poets give any help.

* A later example has been pointed out to me. "Et tunc jubenti Priore surgat et unde interrogatus fuerit rationem humiliter reddat". Capitulare Aquisgranense (anno, 817), cap. 13. Baluz. *Cap. Reg. Franc.* i. 581.

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THE CATHOLIC UNIVERSITY GAZETTE.

No. 34. THURSDAY, JANUARY 18, 1855. {Price Two Pence. {Stamped, to go free by Post, 3d.

NOTICES.

In consequence of an earnest wish, which has been expressed in Dublin and in the country, that the expenses of the University course should be reduced below the calculation, on which they were originally determined, it is proposed to limit them, including extras, to forty guineas for the thirty-eight weeks of a student's residence during the ensuing session; of which sum one-half will be paid on his coming into residence, and the other half by the feast of St. Matthias (Feb. 24), 1855.

This arrangement will not preclude gentlemen, who are so desirous, from paying a larger sum, without prejudice to community of academical advantages, social equality, and unity of discipline.

Gentlemen who are desirous of attending the lectures of the University without residence in the University House, are requested to give in their names without delay to the Vice-Rector, at the Catholic University House, Stephen's Green. They will have admission to the Lectures during the ensuing session on the same footing as resident students, on the payment of £10, of which one-half will be paid on admission, and half by St. Matthias's day.

Externs of the University are of two descriptions. (1) It is at the option of any one to become free of the public lectures on the payment of £10 a session, without being a member of the University, that is, without being under the care of the Tutors, or being submitted to any of the examinations, or being eligible for its honours, or aiming at its degrees. Over such persons the University of course has no jurisdiction, and knows nothing of them out of lecture hours, and only requires that their conduct should not compromise or embarrass the authorities of the University. (2) Those, however, who are desirous of really joining themselves to the academic body, and standing on a footing with residents, are required to unite themselves to some particular licensed establishment in the University, as, for instance, the University House in Stephen's Green, or the Rector's House in Harcourt Street; in which case, they will be altogether under the jurisdiction of the Dean of that particular establishment, and will be considered as simply members of it, accidentally lodging out in such lodgings (*e. g.* their own home) as the aforesaid Dean shall sanction.

It is proposed, when a sufficient number of Candidates is obtained, to give, upon *concursus*, a maintenance at the University for either the Scholar's or the A.B. Course, as it may be hereafter determined, to one poor Irish student, who brings from his Bishop the necessary testimonials. Particulars will be given in due time.

The Secretary's Office is at present at the Medical School, Cecilia Street (end of Crow Street, Dame Street), where he will be found daily between 10 and 2 o'clock.

Next Term will commence on Saturday, January 13, the Octave of the Epiphany.

The Courses of Lectures for the ensuing Term are as follows: — Gentlemen, not members of the University, are admitted to them on payment of £5 the Half Session; or to *any one* of the Courses, immediately bearing upon the Faculties of Theology and Arts, without payment, on signifying their wish to the Secretary at the Medical School. They will be admitted to any of the Lectures on Archæology and Poetry by shilling tickets.

Morning Lectures, from January 13 to April 1, between the hours of 10 and 1.

1. The Professor of Mathematics (Mr. Butler) will lecture every morning, on the elementary branches of Mathematics.

2. The Professor of Classical Literature (Mr. Ornsby) will lecture on three days in the week. *Subjects:* Herodotus, Horace's Odes, and Cicero's Offices.

3. The Lecturer in Ancient History (Mr. Stewart) will lecture every morning. *Subjects:* Ancient History, the Alcestis of Euripides, and Grammar and Composition.

4. The Lecturers in French and Italian (M. Renouf and Signor Marani) will likewise form classes in their respective languages.

Evening Lectures

1. The Professor of Scripture (Dr. Leahy) will deliver Lectures on Wednesdays, at 8 p.m., from January 24 to April 1, on *the Revelation contained in the Scripture, Inspiration, Canon, Interpretation, and Uses of Scripture.*

2. The Professor of Classical Literature (Mr. Ornsby) will deliver Lectures on Mondays and Thursdays, at 8 p.m., from February 18 to April 1, on *Seneca and the Roman School of Stoic Philosophy.*

3. The Professor of Archæology and Irish History (Mr. Curry) will deliver Lectures on Tuesdays, at 8 p.m., from January 28 to March 26, on *Irish Literature.*

4. The Lecturer in Poetry (Mr. M'Carthy) will deliver Lectures on Fridays, at 8 p.m., from January 14 to April 1, on *Spanish Poetry.*

5. The Lecturer in Geography (Mr. Robertson) will deliver Lectures on Tuesdays and Thursdays, at 9 p.m., from Feb. 25 to April 1, on *The Geography of the first ages of mankind.*

6. The Lecturer on French Literature (M. Renouf) will deliver Lectures on Mondays and Thursdays, at 8 p.m., from Jan. 14 to February 11, on *The first age of French Literature.*

7. The Lecturer in Italian Literature (Signor Marani) will deliver Lectures on every other Wednesday, at 9 p.m., from January 14 to April 1, on *Dante's Inferno.*

Dr. Leahy's first Lecture for the Term will be on the 24th January.

EVENING LECTURES.

		8, P.M.	9, P.M.
January	15, *Monday* . .	French.	
	16, *Tuesday.*		
	17, *Wednesday*	Scripture.	Italian.
	18, *Thursday* .	French.	
	19, *Friday* . . .	Poetry.	
	22, *M.*	French.	
	23, *T.*		
	24, *W.*	Scripture.	
	25, *Th.*	French.	
	26, *F.*	Poetry.	
	29, *M.*	French.	
	30, *T.*	Irish.	
	31, *W.*	Scripture.	Italian.
February	1, *Th.*	French.	
	2, *F.*	Poetry.	
	5, *M.*	French.	
	6, *T.*	Irish.	
	7, *W.*	Scripture.	
	8, *Th.*	French.	
	9, *F.*	Poetry.	
	12, *M.*		
	13, *T.*	Irish.	
	14, *W.*	Scripture.	Italian.
	15, *Th.*		
	16, *F.*	Poetry.	
	19, *M.*	Classical Literature.	
	20, *T.*	Irish.	
	21, *W.*	Scripture.	
	22, *Th.*	Class. Lit.	
	23, *F.*	Poetry.	
	26, *M.*	Class. Lit.	
	27, *T.*	Irish.	Geography.
	28, *W.*	Scripture.	Italian.
March	1, *Th.*	Class. Lit.	Geography.
	2, *F.*	Poetry.	
	5, *M.*	Class. Lit.	
	6, *T.*	Irish.	Geography.
	7, *W.*	Scripture.	
	8, *Th.*	Class. Lit.	Geography.
	9, *F.*	Poetry.	
	12, *M.*	Class. Lit.	
	13, *T.*	Irish.	Geography.
	14, *W.*	Scripture.	Italian.
	15, *Th.*	Class. Lit.	Geography.
	16, *F.*	Poetry.	

19, *M.*	Class. Lit.	
20, *T.*	Irish.	Geography.
21, *W.*	Scripture.	
22, *Th.*	Class. Lit.	Geography.
23, *F.*	Poetry.	
26, *M.*	Class. Lit.	
27, *T.*		Geography.
28, *W.*	Scripture.	Italian.
29, *Th.*	Class. Lit.	Geography.
30, *F.*	Poetry.	

WINTER TERM,

From Jan. 13 to April 1.

MORNING LECTURES.

Mondays, Wednesdays, and Fridays.

1. The Professor of Mathematics (Mr. Butler) will give elementary lectures on Euclid, Books III., IV., V., at 10 o'clock.

2. The Lecturer on Ancient History (Mr. Stewart) will lecture on the Alcestis of Euripides, commencing v. 584, Monk's Edition, at 10 o'clock.

3. And on Ancient History, at 11 o'clock.

4. The Professor of Classical Literature (Mr. Ornsby) will lecture on Horace's Odes, commencing Book II., Ode 13, at 12 o'clock.

Tuesdays, Thursdays, and Saturdays.

1. The Professor of Classical Literature (Mr Ornsby) will lecture on Herodotus, commencing Book I., ch. 53, at 10 o'clock.

2. The Lecturer on Ancient History (Mr. Stewart) will lecture on Virgil, Æn., I., commencing v. 494, at 10 o'clock.

3. And on Xen., Anab., I., commencing ch. 4, at 11 o'clock.

4. The Professor of Mathematics (Mr. Butler) will lecture to the advanced students on Euclid, Books III., IV., V., at 11 o'clock.

5. And at 12 o'clock will give elementary lectures on the same.

6. The Professor of Classical Literature (Mr. Ornsby) will lecture on Cicero's Offices, commencing Book I., ch. 26, at 12 o'clock.

ON AN ANECDOTE IN THE "ESPRIT DE S. FRANCOIS DE SALES".

The *Esprit de S. François de Sales* is not only among the most edifying, but among the most curious and entertaining *Memorabilia* that have ever been written. It abounds in characteristic passages of the manners of the age and country to which it belongs, related with a simplicity and grace that never tires the reader. Viewed merely as a religious book, it scarcely needs a commentary, but as a literary production, there are many chapters in it, which, if we lived in an age in which there was a more effective demand for really profound study than for the present we fear exists, might be illustrated very profitably from the French literature and history of those times. For instance, take the following short chapter (part iii. ch. 6).

"*On the obscurity of a Writer.* He saw one day in my library some volumes of a very learned writer, but at the same time so obscure in his expressions that the ablest could not catch a glimpse of their drift. *(Que les plus habiles n'y voyoient goutte").*

"Some one had written, by way of amusing himself, on the first page these words, *Fiat lux.*

"The saint thought this idea entertaining, and having paused for a little time to see if he could bite such a dry and hard biscuit, and not being able to manage it, said to me very gracefully: 'This man has given many books to the public, but I do not perceive that he has brought any of them to light'. *(Cet homme a donné plusieurs livres au public, mais je ne m' aperçois pas qu' il en a mis aucun en lumiere).* It is a great pity to be so learned, and not to have the faculty of expressing oneself; a moderate sufficiency, easily at command, is much more desirable".

In the collection of anecdotes entitled *Vigneul-Marvilliana*, which was compiled by a learned Carthusian, Dom d'Argonne, we find the following passage, which, in all probability, refers to the author, whom St. Francis de Sales thought so difficult:

"M. de Harlay, Archbishop of Rouen, was an abyss of learning, in which one cannot catch a glimpse of his drift *(où l'on ne voit goutte).* When Pope Urban the Third had read some book of controversy which he had dedicated to James the First, king of Great Britain, he said what God said when He reduced chaos into order: *Fiat*

lux: light, however, did not make its appearance in the book, which remained obscure, and always will. I wished once in my life to read this huge work, and I applied myself to it with fixed attention, without ever being able to find the least principle to guide me through such a profound labyrinth, which begins with everything, and ends everywhere, which says everything, and which says nothing". *Qui commence par tout et finit partout, qui dit tout et qui ne dit rien). Vigneul-Marvilliana*, vol. i. p. 478. Amsterdam, 1790.

Urban the Third is a misprint or mistake for Urban the Eighth, who became Pope in 1623, two years before the death of James the First, and one year after that of St. Francis de Sales. If, therefore, the anecdote in the *Esprit* relates to the work of M. de Harlay, and to Pope Urban the Eighth, it belongs to the time when the latter was yet a Cardinal. That Pope was a great patron of literature, and during his cardinalate, wrote a collection of very elegant hymns and odes. Leo Allatius published a little work under the title of *Apes Urbanæ*, in which he gave a list of all the distinguished scholars who flourished in Rome during the Pontificate of Urban the Eighth.

INAUGURAL LECTURE OF THE VICE-RECTOR.

The following is a corrected report of the Inaugural Lecture delivered at the University by the Very Rev. Dr. Leahy, Vice-Rector and Professor of the Sacred Scriptures, on Thursday evening, November 16, 1854.

Your presence here this evening is an encouragement to enter on our work in good heart. It is not, I believe, to be understood merely as a compliment towards any individual, much less towards the humble individual before you. It is, I conceive, something more, and much more—it is the expression of your calm and deliberate opinion in favour of one of the grandest undertakings in which the Catholics of these countries ever engaged, the establishment of a Catholic University in Ireland: it is an evidence not merely that you wish it well, and say "God speed" to it, but that you are heart and soul in it and with it. This, I conceive, is your meaning, and I think I do not misunderstand you. The successor of St. Peter, who, as the pastor of pastors, governs the whole Church, yet sees with a clear eye the wants of every particular church, and who, without forgetting his spiritual children elsewhere, regards with especial solicitude and tenderness the faithful people of Ireland—that great Pontiff who now rules the Church has called upon us to establish in Ireland a Catholic University, on the model of that which has been established in Belgium; and you are here this evening publicly to avow your faith in the Holy Father's wisdom and your submission to his superior judgment.

Nor is it that you merely acquiesce, as you do implicitly, in the judgment of the Head of the Church, but you furthermore profess your readiness to answer to the call he has made upon you, your determination to carry into effect the wishes of his paternal heart; and this by no mere idle admiration of what he has recommended, but by a support, active, energetic, persevering, rendered by each in his sphere and according to the measure of his ability. This, I conceive, you say by your presence here this evening. Neither do you speak for yourselves alone. You but say what Catholic Ireland says, and England and Scotland too, and our Catholic brethren in America and elsewhere. You but give voice to their thoughts and feelings, which are not to be mistaken. Whatever uncertainty there might have been heretofore as to these thoughts and feelings on this momentous subject, now, at least, there is none. They have spoken out, if not in words, yet most unequivocally by their acts now before the world.

The question has been put, and put the more distinctly because it had been raised by the enemies as well as the friends of the undertaking: "Is any such thing as a Catholic University wanted in Ireland?" and Ireland, Great Britain, America, have answered, "It is wanted". The question has been asked chiefly by the opponents of the project, and it has been taken up by the timid, the people *modicæ fidei*, and even by the best disposed; it has been asked and

asked again, if a Catholic University can be, and the answer has been echoed back from Rome and from the ends of the Earth, "It can be". The question has been asked not only by those who would never like to see a Catholic University shed its influence over the land, but even by its best friends, whose impatience of any delay to the consummation of their wishes turned months into years—the question has been asked by them all, though from different motives; "Will it ever be?" and the Father of the Faithful, speaking with that voice which is never raised in vain, and the bishops of the Irish Church, taking up the word and passing it to the clergy and people, and clergy and people in their several parishes hearkening to the voice of their pastors and of the Pastor of pastors, and giving their hundreds and their thousands, and enabled by their brethren in Great Britain and America to swell their thousands into tens of thousands —they have all returned one loud triumphant answer to the question—and the answer is: "A Catholic University will be, and it shall be".

And do you not say the same thing this evening? Do you not say that a Catholic University ought to be, that it can be, that it will be? Nay, you say more than that; for the very occasion itself that brings us together, your very presence here this evening, eloquently proclaims that it actually and really exists—if you will, only in its first lineaments, its rudimental form, but still it already exists. Well, then, may we enter upon our work in good heart and with high hopes. With the distinguished man at its head directing it, and the Prelates of Ireland and of Great Britain, too, protecting it, and the Catholic people of Ireland, Great Britain, America, supporting it, to doubt its success would be to distrust Providence. Rather may we not say what was said of another great undertaking in the ages of faith: "God wills it;" and when he wills it who can doubt the result?

Having said so much on the occasion itself, I will proceed to my subject. The subject of this evening's lecture is the Holy Scripture, the written word of God. The word of God, according to the doctrine of the Catholic Church, consists of two parts—Scripture, or the written word, and Divine Tradition, or the unwritten word—both having the same divine origin and coequal in authority. Taken together they complete the body of revelation. To them nothing is to be added in the way of revelation till the day of judgment. Not even if an angel came from heaven to announce a new revelation should you believe him. Not an iota to be added, not an iota to be taken away. The work is finished; the vision is shut up, the testimony is sealed, and the word of the Lord is ended. This palmary doctrine of the Catholic Church is set forth in the clearest terms by the Council of Trent in its fourth session. At present we have to do only with the written word of God, denominated the Bible, the Scripture, the Holy Bible, the Holy Scripture. Justly has it been called the Bible—that is, the book; the Scripture—that is, the writing, by way of eminence; for whether you consider its contents or its orgin, never did book or writing issue from the hand of man at all comparable to it. Viewed under the double aspect of its contents and its origin, it is preëminently the word of God, as compared with other books or writings. What are its contents? A divine revelation. What its origin? Divine inspiration. Its contents are true; not only true but divine; not only true and divine but also written under divine inspiration. Therefore is it called by way of eminence the Bible, the Scripture; the Holy Bible, the Holy Scripture.

The title of the sacred volume to our veneration rests upon the strong ground that it is the inspired word of God. Were we to claim for it no higher degree of respect than what might attach to a merely human composition, even so could it justly challenge a higher degree of respect than any other book could lay claim to. It is the oldest, or rather it contains the oldest book in the world—the Pentateuch, or Five Books of Moses. Written three thousand three hundred years ago, the Pentateuch of Moses claims an antiquity higher by nearly a thousand years than any other authentic history we possess; and, on the other hand, the time of Esdras and Nehemias, the authors of the most recent his-

torical books of the Old Testament, touches the time of Herodotus, "the father of history", as he has been called, and of Thucydides.

No book has been so much read and studied as the Bible—none so fiercely assailed. Its deadly foes, the Pagan sophist and the modern infidel, have, with a malignant industry, ransacked every department of knowledge for objections, and have, as it were, put nature to the torture, in order, if possible, to elicit some answer adverse to the claims of the Bible. No other book ever passed through such an ordeal, and it has come out of it unscathed, "as silver tried by fire, and gold in the furnace". The acuteness of ancient and the vaunted discoveries of modern times notwithstanding, there has been found nothing either within the range of man's observation over the wide earth, or in its depths, which have been scrutinised by the geologist, or throughout the vast field of view rendered visible by the telescope—nowhere has there been discovered any one thing to shake a single tittle of the Bible. The very researches undertaken in a spirit of hostility have resulted in its favour; for it is found that between it and the discoveries of science there exists not contradiction, but perfect harmony. Every new fact come to light—every cosmical or organic law discovered—the manipulation and nice analysis of nature by the philosopher, his calculations, his demonstrations—all harmonize in a wonderful manner with the views of nature presented in the pages of the Bible. Thus it happens that science, which fifty years ago and later still was in a manner given over to infidelity, is now, as it ever ought to be, the handmaid of religion; and, thank God, who knows how to turn evil to good, men are now to be found in every part of Europe in good number (and their number is increasing every day) distinguished for their scientific attainments, who are at the same time dutiful sons of the Church.

Apart altogether from the conclusive arguments brought to establish the authenticity, integrity, and truth of the Bible, with which we have not to do at present, ought not this marvellous coincidence (for marvellous it is) between the Bible on the one hand and science on the other—ought not this coincidence go far to produce in the candid mind a conviction, I will not say of the truth only, but of the divine original of the Bible; for, without a divine original how possibly could writers living in those primitive times have enjoyed a total exemption from error? How could they have touched upon almost every imaginable subject without dropping a sentence, or a word, that the utmost ingenuity of the cleverest men of modern times can prove to be at variance with any one truth or fact in the whole range of human knowledge?

The subject of itself invites us to consider the course of action of the Catholic Church in reference to the Bible—what care she has taken of it, what respect she pays to it. Ecclesiastical history is full of proofs of the extreme vigilance with which the Church has ever guarded the deposit of the faith, of which the holy Scripture is a part. In the very first age of Christianity, strange as it may appear, the purity, nay, the existence of the books of genuine Scripture was endangered. As the value of genuine coin sets people to substitute a base counterfeit, so was it in the first ages with the sacred books. Bold heresiarchs and disciples of heresy, seeking to force their false doctrines into circulation, sent them abroad in writing under the name of the Apostles. And with many the delusion succeeded. As once the father of lies quoted Scripture to the Son of God, so now he sought to put a lie in the place of God's word. Others, again, less bold in their attempts to debase the genuine word of God, mutilated the writings of the Apostles, or added passages here and there, as suited their particular purpose; and those corrupted Scriptures were in circulation for a time. There was also a class of writings which with some passed for inspired—books in themselves unobjectionable, or really good, such as the Epistles of Barnabas and the Epistles of Clement. Add to this, that the authority of some of the books of genuine Scripture was then called in question by many pious Christians, by learned bishops,

and even by whole churches. Thus doubts were for a time and by some entertained of the Epistles of James and Jude, the Epistle to the Hebrews, the second of Peter, the second and third of John, and the Apocalypse. From these circumstances, the obscurity that hung over the origin of the genuine Scriptures, the circulation of spurious and adulterated Scriptures, the claims to inspiration of books that were inspired, and of others that were not,—from all these circumstances I say, it is easy to see how difficult a problem it must have been in those early times to say what books were inspired and what not, and how utterly hopeless the attempt would be in our day, at least without the Church's guidance. But the Church settled the question at once and for ever. From the beginning she guarded the sacred books as a treasure of inestimable value, and now that, from the causes assigned, doubts arose concerning some of them, she asked the bishops collected or dispersed of the apostolic and other churches, above all the Bishop of bishops sitting in the See of Rome, the mother and mistress of all churches. "What is the faith of your church with respect to these books?" and "what is the faith of your church, and what of yours?" And so the rays of truth converging from the different churches she collected into one body of evidence so luminous, that, when it was proposed to the world in the form of her authoritative decision, all previous doubts disappeared, and the question was settled for ever. Had it not been so, who could now say what books were inspired—what not?

In the early ages there came a trial of another sort to test the Church's fidelity in guarding the Scripture. In the attempts of the pagans to root out Christianity, they waged war against the sacred books, requiring the Christians to deliver them into their hands to be burned, and putting them to the torture for refusing to do so. What was the conduct of the Church? Did she permit her children to purchase life at the price of giving up the sacred books? No. With the maternal tenderness and the fortitude of the mother mentioned in the Book of Machabees, who, "joining a man's heart to a woman's thought", exhorted her seven sons to die manfully for the law of their fathers—with the love and the courage of that noble mother, the Church exhorted her children to die rather than give up the sacred books, and if any preferred life with the betrayal of God and his holy word to death with fidelity to Him and it, them she dealt with as all but apostates, for she deemed them guilty of treason to the King of kings, which indeed their name (traditors) implied, though in strictness meaning not exactly that, but the surrender of the sacred books. The Angel Raphael says to Tobias, father and son, "It is good to hide the secret of a king, but honourable to reveal and confess the works of God". And so by word and act has the Church said in every age in regard to the Scripture, neither speaking when it was her duty to be silent, nor keeping silence when it was her duty to speak; at one time teaching her martyred children to die rather than betray the King's secret; at another proclaiming that the book she held in her hand was the work and word of the living God.

In the middle ages there were other agencies at work that might have destroyed the then extant copies of the Scriptures, if the Church were not there to guard them. There were the devastations of the barbarians who pulled down the Roman Empire; there were at a later period the ravages of the Scandinavian hordes of the north; and there were the fierce struggles of Christians among themselves in those turbulent times, when the spoil of the victor would oftentimes be the Bible, with its covers plated with gold and silver, studded with precious stones. Here were agencies sufficient to accomplish the destruction of the Bible; and were not the Church the vigilant guardian of it that she was, we might not now have a single copy of it in our hands, nor those who impugn the Church's authority wherewithal to do so. Thanks to her it is not so. Thanks to God, whose spirit taught her to know the true value of the Bible, and knowing it, to guard it as the apple of her eye from the daring heretic, the pagan persecutor, the ruthless spoiler, the hand even of the destroyer, time; so that, faithful to her

high trust, she has brought it down whole and entire to these our days, when the grand invention of printing enables us to say (at least humanly speaking) that for all time to come the destruction of the Bible is an impossibility.

So much for the Church's care of the Scripture. Her respect for it has been equal to her care. Did she not respect it, would she have taken such care of it? Would she have regarded it, would she still regard it, as being, along with the Holy Eucharist, the most precious treasure in her possession? Look to her doctrine, view her whole course of action in regard to the Scripture, and doubt if you can her respect for it. She believes it to be the inspired word of God—inspired too in a high sense of the word inspiration, far above the views of those who pretend to hold Scripture in higher respect; for while she ascribes to herself but that degree of divine influence which is sufficient to preserve her from error and teach her the truth, she ascribes to the Scripture that higher degree of divine influence called inspiration.

The Catholic Church will not allow any man or men—neither priests, nor bishops, nor any number of them, to take any liberty whatsoever with a single tittle of Scripture; and should any dare to do so, them she forthwith denounces as corrupters of the word of God. The Catholic Church preaches the Scripture from her pulpits—teaches it from her chairs of learning in her schools, her colleges, her universities—appeals to it in controversies regarding faith and morals—places it on a table in the midst of her councils, as was done in the Council of Chalcedon, and relies upon it as a title-deed of her own authority; her biblical scholars have piled up commentary upon commentary of learning for its elucidation; her theologians, when marshalling their arguments, place those from Scripture in the front rank, as a captain will put his best soldiers foremost: her noblest preachers draw from this fountain the purest streams of Christian eloquence; and her ascetic writers enrich their pages with gems of celestial wisdom from this storehouse of precious things.

For the benefit of all classes of Christians the Catholic Church translated the Scripture, first into Latin, when Latin was in general use, and afterwards, when it was less so, into the vernacular tongues prevailing through Europe; and she reproduced and multiplied it in thousands of copies by the hands of her monks, and afterwards she printed and circulated it in all lands under such conditions as at once provide for the use, and against the abuse, of the word of God. Let me add that the Catholic Church it was who, through the great Cardinal Ximenes, gave to the world the first Polyglot Bible ever printed—the Complutensian—and that out of the four great Polyglots we are indebted to Catholics for three. And then, see what respect the Catholic Church evinces for the Scripture in her most solemn acts. When she renders to God the homage of public worship in that grandest of all her grand rites—the Mass—it is chiefly in words selected from the Holy Scripture that she offers up the tremendous mysteries: in the solemn ceremony of the ordination of her ministers, having clothed the sub-deacon and the deacon in the holy vestments, she then places the Book of the Epistles and of the Gospels in their hands respectively, and she empowers and charges them to read them in the Church of God, as well for the living as the dead, in the name of the Father, and of the Son, and of the Holy Ghost; and when she consecrates the priest to the office of a bishop, or charges the pastor with the cure of souls, or grants the doctor his diploma, or installs the professor in his chair, she makes them, each and all, lay their hands upon the Book of the Gospels and say: "So help me God, and these holy Gospels of God". And, then, are not all her ordained clergy and her religious bound every day of their lives to recite the praises of God in the divine office, which consists almost entirely of the Psalms of David? In fact, what are they—spread as they are over the whole world—what are they but one great choir as vast as the earth, from whose tens of thousands of voices, day by day and hour by hour, from the rising of the day-star to the sweet vesper hour, solemn psalmody ever ascends as incense in the sight of the Lord? What greater res-

pect could the Church show for the Scripture? Even the very conditions to which she has subjected the perusal of the Bible in the vulgar tongue—conditions by no means unnecessarily stringent, and never imposed until the evils resulting from the abuse of the Bible called loudly for a remedy—even these very conditions, I say, are unquestionable evidence at once of the Church's solicitude for the souls of her children, and of her veneration for the Bible. After all, say what any one may, what do they amount to but a regulation of the use, and, as far as may be, a prevention of the abuse of the Bible; for, I presume, no one is hardy enough to deny the applicability to these our times of the words of Peter in reference to his own, when he says that, in the Epistles of Paul, there "are certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction".

The state of things in the middle ages demands a special notice, if we would form a just estimate of the Church's action in reference to the Bible, or do even small justice to those pioneers of Biblical literature, the Monks, to whom the Christian world owes deep obligations. There were then no metal types. No giant engines threw off hundreds of printed sheets by the hour. In place of the printing-house was the scriptorium, or apartment for transcribing books in the monastic cloister; the pen was the engine for doing the work of our machinery; and the toiling hand of the monk tracing letter after letter on the page of vellum, with a straining eye and an aching head, had to ply its weary task for many a long year before one single copy of the Bible was produced. And what added to the labour of manual transcription, was the great pains they took to embellish their copies of the Bible with the beautiful art of illuminating, or ornamenting with vignettes, miniatures, and other paintings. "Books", says Gerbert, "were then so beautifully painted and embellished with emblems and miniatures, that the whole seemed to be the produce not of human but of angelic hands". That the labour of the monks in transcribing and illuminating was prodigious is amply attested by the lists of works they produced, which give the idea of an amount of labour almost incredible, and make the toils of the indefatigable monks as wonderful in their way as the productive powers of our modern giant machines, astonishing as they unquestionably are. Lemoine, in his *Typographical Antiquities*, quoted by Horne in his *Introduction to Bibliography*, says: "Fifty years were sometimes employed to produce a single volume, an evidence of which occurred at the sale of the late Sir William Burrel's books in 1796. Among these was a MS. Bible, beautifully written on vellum and illuminated, which had taken the writer half a century to execute. The writer, Guido de Iars, began it in his fortieth year, and did not finish it until he had accomplished his ninetieth, A.D. 1294, in the reign of Philip the Fair, as appeared by the writer's own autograph in the front of the book". Surely these men loved the Bible.

Unused as we are to the work of manuscription, we cannot easily realize to ourselves the prodigious toils of the monks. Only consider what a task it would be to write out any work you please in a dozen or half a dozen octavo volumes; and if to this you add the cost of producing in our day a single copy of the Bible in manuscript, you will have some idea of our obligations to the monks. And what do you think would be the cost, materials and writing? Over £200. Upon reckoning the number of verses in the Catholic Bible, it is found that in ordinary engrossing hand they would cover 427 skins of parchment, which, with a fair remuneration to the copyist, would cost over £200. That it is quite out of the question to institute anything like a comparison between the power of multiplying copies of the Scripture by the slow process of manuscription, and the productive powers of the printing-press, is obvious. One thing is certain—that the scriptoria of the monasteries did wonders. Look to the number of manuscripts, the work of the monks, scattered at this day through the libraries of Europe. Why, it is amazing, if you take into account the ravages of time, war, and accident. Only run your eye over the pages of Martene's very interesting "*Li-*

terary Journey", and you will see what biblical treasures he found in the archives of the monasteries visited by him—at La Grasse, in Languedoc, a copy of the Gospels, said to have been given to the monastery by the Emperor Charlemagne—at the Priory of St. Lupucin, a fine copy of the Gospels, written in silver, in uncial letters, upon purple vellum, about 900 years old—at Jouarre, two copies of the Gospels, covered with plates of gold, the one 700, the other 800 years old—at St. Riquier, a copy of the Gospels, written in letters of gold, given by the Emperor Charlemagne to St. Angilbert—at Hautvillers, St. Michael, St. Vincent at Metz, St Medard at Soissons, St. Vaast's at Douay, St. Mary at Pont-a-Mousson, Malmidi, La Val Dieu, Grimberg, Eisterback, and at other places enumerated by him, manuscripts of the Bible, or parts of it, of great antiquity, richness, and beauty.

We may observe, in passing, how uncommonly rich were the materials of their Bibles in those times, as if the word of God could not—and it could not—be shrined in a tabernacle gorgeous enough for it. Besides the manuscripts noted by Martene for their richness, we may add a few others out of many. Pope Leo the Third presented to a church a copy of the Gospels bound in pure gold, and studded with precious gems; to another, one so heavy with decorative work, that it weighed more than seventeen pounds. Hincmar of Rheims gave to his cathedral a copy of the Gospels written in letters of gold and silver, bound in plates of gold, studded with jewels. Benedict the Third, in like manner, gave to the church of St. Calistus a copy of the Gospels bound in plates of gold and silver, and near seventeen pounds in weight; and I might go on quoting instance upon instance to the same purpose, showing, in a most remarkable manner, the lavish munificence with which mediæval Catholics devoted purple vellum, and ivory, and silver, and gold, and precious gems, to the adornment of the sacred volume. And richer things still, if richer could be found, they would not have thought half rich enough either to give utterance to their own devout feelings, or worthy to enshrine a treasure to which, in their estimation, nothing could be compared but the Holy Eucharist.

Nor did they merely possess the Bible; they were also diligent readers of it. Considering the comparative rarity and costliness of Bibles in those times, it is not to be expected that a copy of the Bible should have been found in the hands of every one able to read, or in every house, or in every twentieth house. Yet, even on the shelf of the poor scholar, as in the case of St. Edmund, might a copy of the Bible be found; and whoever could not compass the possession of the sacred volume for himself had access to the monastic library, where the threadbare scholar was as welcome as the young noble; or, if he wished, he might satisfy his pious desire out of the great Bible placed in the church, and sometimes chained there, "to the end", as Bede says, "that all who desired to read any chapter in either Testament might be able at once to find what they desired"; or, if he had a mind to know more than he had heard or read in the church, he had but to turn his steps to the monastery school, for there a knowledge of Holy Writ formed the prominent branch of instruction for all, rich or poor, lord or vassal, who came to learn the lessons of wisdom at the feet of many a Gamaliel. And, many as were the names of persons and places famous in those times for Scriptural knowledge, we may be excused if we take some little of pride to ourselves for being able to say that first among the foremost were some of our own countrymen, and that our great schools of Armagh, Emly, Lismore, Clonard, and the rest of them, were resorted to from all parts by persons desirous to perfect themselves in sacred knowledge.

Mediæval history supplies us with numerous illustrations of the state of Scriptural knowledge of those times. But there is one fact that goes to prove that the laity were not debarred the use of the Scripture, nor without the means of acquiring a knowledge of its contents; and it is the fact that, not to speak of the Latin, which was the language of learned Christendom between the fourth and fifteenth centuries, there were executed many translations of the Bible into the vernacular

tongues of Europe—the Italian, the French, the Spanish, the Gaelic, the Gothic, the Anglo Saxon, the English, the German, the Flemish, the Icelandic, the Swedish, the Polish, the Russian, and others besides. "The whole Bible", says Sir Thomas More, "was, long before Wycklyffe's days, by virtuous and well-learned men, translated into the English tongue, and by good and godly people, with devotion and soberness, well and reverently read". "It is not much above one hundred years", says Cranmer, "since Scripture hath not been accustomed to be read in this realm; many hundred years before that, it was translated and read in the Saxon's tongue; and when that language waxed old and out of common usage, because folks should not lack the fruit of reading it, it was translated again into the newer language". In fact, it was the statute of the 33rd of Henry the Eighth that first prohibited the laity to read the Bible in English, enacting that "no woman, not of gentle or noble birth, nor journeymen, artificers, or printers, should read the Bible or the New Testament in English, to themselves or others, openly or privately". The act of the 34th Henry the Eighth added other restrictions.

Time would fail us were we to enter more fully into this most interesting subject Enough has been said to vindicate the action of the Catholic Church in reference to the Bible. In the long lapse of ages, since first the Word of God was entrusted to her safe keeping, kingdoms rose and fell. Tide after tide of barbarism rolled over the face of Europe, each in its course doing its work of destruction, sweeping away not only the forms of past civilization, but even the vestiges of past ruin, just as one wave of the sea sweeps away all traces of that which went before it, and in its turn it lost itself in that which comes after it. But, in the midst of the surging flood, there stands all the while the spouse of Christ, with the eucharistic chalice in one hand and the Bible in the other; and there she will stand, holding them aloft, to give light and life to her children in all ages to come.

The motives which should bring us to the diligent study of the Scripture may be summed up in this much—it is the word of God. Since it is such, we shall derive incomparably greater profit and pleasure from its perusal than from that of any other book, how excellent soever it may be. It is the best of all spiritual books—the bulwark of faith—the day-star of hope—a lamp to our feet—a treasure of heavenly and earthly wisdom. In the words of Geoffry, the monk of St. Barbara, "each sex and age finds here what is profitable; spiritual infancy, that whereby it may grow; youth, that which may strengthen it; age, that which may support it". "The fairest productions of human wit", says Horne, "after a few perusals, like gathered flowers, wither in our hands and lose their fragrancy; but these unfading plants of Paradise become, as we are accustomed to them, still more and more beautiful. Their bloom appears to be daily heightened, fresh odours are emitted, and new sweets extracted. He who hath once tasted their excellencies will desire to taste them yet again; and he who tastes them oftenest will relish them most".

On the tree of life eternal,
Man, let all thy hope be staid,
Which alone, for ever vernal,
Bears a leaf that shall not fade.

Yet some may be found to say: "What have we to do with the Scripture? Let ecclesiastics, whose duty it is to expound it, let them study it; as for us, we have need rather of those useful branches of secular knowledge appropriate to our condition". Such language may be held, and has been held; for, in truth, it merges into the principle of secular learning without religion. Without entering at large into the question, for which there is neither time nor need, I will ask: Is not the Word of God for the layman as well as the ecclesiastic? True, "the lips of the priest shall keep knowledge"; but so also must the heart of the layman keep that blessed word which can make him wise unto salvation, as it did Timothy. Without the knowledge of God, in which the Holy Scripture instructs us, all secular knowledge is vain, oftentimes fatal, to the possessor. Your mere philosopher may descend into the depths of the earth in pursuit of knowledge, he may climb the heights of science, from thence to scan the wonders of creation;

he may pass to the very limits of the universe into regions whither the eye or telescope cannot reach, and interrogate the worlds around him, and make them render an account of their comings and their goings. He may do all this; but unless he takes one step more, and goes yet higher—unless he mounts up to the knowledge and the contemplation and the love of the great eternal Creator himself, what is all his boasted knowledge? Nothing, or worse than nothing. "Better is an humble rustic who serves God, than a proud philosopher who neglects himself while he studies the course of the heavens"; and neglect himself, he assuredly does, who neglects to acquire the knowledge of God contained in his holy word. Not so the Christian philosopher; his aim will be to make over, as it were, all his science upon religion, to unite them hand in hand, realizing, though in a far different sense, the words of the poet:

Connubio jungam stabili, propriamque dicabo;

or, to illustrate spiritual things by things material, things celestial by earthly things, he will set the jewel of religion in the gold of science; nor will the precious gem lose any of its native brilliancy by the setting, but rather acquire an added lustre from the gold in which it is enchased. And so has the Church ever thought. Wherefore we find her from the first uniting sacred and secular learning in her early schools, in the episcopal and monastic schools of mediæval times, in the universities of a later date, in the seats of learning, whatever they might be, over which she has ever exercised any degree of control. In this same spirit a chair of Holy Scripture is established in our new University, and therefore it is that we are here this evening to consider the interesting subject before us.

In urging the study of the Scripture, we should, as I have said, take the high ground of its being the Word of God. But, to the biblical scholar, it presents many inferior attractions, just as every other department of knowledge has its peculiar attractions of one kind or another. The Bible has its theology, as a matter of course, its physics, its history, its chronology, its geography, its geology, its natural history, its archæology—all of them studies in the highest degree interesting, as well as necessary to the elucidation of the Bible. Take one of these, biblical geography for instance, and see how really interesting it is. The classic lands of Greece and Rome possess an absorbing interest for every mind imbued with a tincture of liberal education. We trace the course of their rivers with pleasure, fix the site of their cities, roam in fancy over their plains, are familiar with their hills and dales, as if they were native to us. We love these places without having seen them. It is amongst the most refined pleasures of a cultivated mind to travel in idea over these classic regions, and carry ourselves back two thousand years and more, and mingle in the scenes of which they were the theatre, and make ourselves familiar with the heroes, the statesmen, the poets, the orators, the historians, the sculptors, the painters, that immortalized them by their worthy deeds, or by the productions of their genius. It is delightful to visit, were it only in idea,

> The isles of Greece, the isles of Greece,
> Where tuneful Sappho lived and sung,
> Where grew the arts of war and peace,
> Where Delos rose and Phœbus sprung.

But, there is another land possessing an incomparably higher interest for the Christian—a land whose humblest places are familiar as household words to the ears of the unlettered—whose cities, towns, and hamlets, mountains and valleys, rivers and streams, are on the tongue of the child that lisps the mysteries of the Christian faith; and this, not because they were, any of them, signalized as the scene of some great battle, nor because they were noted as the birthplace of some renowned warrior, nor because they were embellished with master-pieces of art, but because they were hallowed by the footsteps of our Lord. Talk of the classic lands of Greece and Rome—but talk not of them in comparison with the Holy Land. Celebrated as they are, you would not for a moment think of comparing Parnassus with the glory of Lebanon; or Ossa, Pelion, Olympus, with Thabor, Olivet, Calvary: Mount Sion throws utterly into the shade

the Acropolis and the Capitol: the Alpheus, the Eurotas, the Cephissus, the Tiber, dwindle into insignificance when you speak of the Jordan, or even of the little brook of Cedron; and all the glory of Thebes, Sparta, Corinth, Athens, and great imperial Rome herself, fades away before the name of Jerusalem. To the Holy Land Christians have ever turned their thoughts, and their footsteps as well. In every age hundreds, sometimes thousands, have risked life that they might have the happiness of seeing with their eyes the holy places. In the middle ages, pious pilgrims from the west, with staff in hand, trod many a weary mile of land, or made the then dangerous voyage of the Mediterranean. Many perished on the way; others, reaching the shores of Palestine, had not the happiness to enter the Holy Land, but, like Moses on Mount Nebo, only saw it from afar with their dying eyes; and others again, more fortunate, laid down their lives at the Holy Sepulchre, and to the pilgrim's penance added the martyr's crown. After a time, the love of the holy places appeared in quite another form, kindling up all the ardour of the Christian soldier. Then you had the Crusades, when Godfrey and Baldwin, and our own Cœur-de-Lion, performed such prodigies of valour that history in recounting them becomes romance. Nor in these our days, for all that they want the enthusiasm of the ages of faith, has veneration for the Holy Land ceased to urge forward pious travellers to visit the places sanctified by our Lord's footsteps. It is a land of benediction, as the present illustrious Pope not many weeks since called it, when a priest, who had brought some beads of olive wood from Palestine asked the Holy Father to bless them, which he refused to do, saying they came from the land of benediction. Happy they who can visit that Holy Land. For us, who cannot do so, is, however, reserved the inferior pleasure—but a pleasure it is—to note on the map where stood Capharnaum, and Nazareth, and Bethlehem, and Jerusalem—where the Jordan flowed, and the little brook of Cedron ran—where the sluggish waters of the Dead Sea stagnated, and where the sea of Galilee rolled its waves—where the lofty cedars crowned the sides of Lebanon—where Thabor's heights were lit up with a ray of heaven's glory—where Calvary bore the cross of Christ. Who would not be curious, and happy also, to make himself acquainted, even on paper, with these memorable places, and be able to say; "There our Lord was born—there he spent his youth—there he visited Mary and Martha, and raised Lazarus from the dead—there he was transfigured—there he suffered and died!"

See how full of interest biblical geography is. Each of the other branches has its own interest as well, so that whatever be your particular line of study, you have in the Scripture wherewithal to gratify your taste and exercise your diligence. The theologian will find here the fountain-head of the purest doctrine—the preacher, words that burn—the ascetic, subjects without end of meditations the most profound—the poet, enough to delight his glowing fancy with all that is sublime, or beautiful, or pathetic in poetry—the orator, specimens of the noblest eloquence—the historian, the oldest and the only unerring record of facts, dating from the creation—the man of science, the astronomer, the geologist, the physiologist, the naturalist, a sure ground on which to take his stand in investigating the laws of nature. Here every one may find that which will give him pleasure—that which will bring him profit.

But, if we would profit by the perusal of the Holy Scripture, we must approach it in no spirit of mere idle curiosity, but as becomes a book so sacred, with the utmost reverence—with prayer, because we have need of some one to teach us its mysteries, its deep and hidden meaning, and that "one is your Master, Christ", who is accessible only by prayer—with a pure heart, because "Blessed are the clean of heart, for they shall see God", and if God, then the sense of God's Word also—with humility, because "God resisteth the proud, and giveth his grace to the humble"; and if, with humility, then, with humble obedience to the Church, "the pillar and the ground of truth", to whom God has not only given the Scripture, but also his own divine spirit, and through

his spirit, the true sense and meaning of the Scripture. Without this humble obedience to the Church, the searcher of the Scripture is sure to be lost, finding nothing but darkness and death where he sought for light and life, and furnishing in himself, for the ten thousandth time, a melancholy exemplification of the apostle's words: "The unlearned and unstable wrest..... the Scriptures to their own destruction". "Let the student of the Scripture", says the great Bishop of Hippo, "reflect on the words of the apostle—'knowledge puffeth up; charity edifieth': and again, upon those words of Christ: 'Learn of me, because I am meek and humble of heart, that being rooted and founded in humble charity, we may be able to comprehend, with all the saints, what is the breadth and the length, and the height, and the depth—that is, the Cross of Christ'". And again, this same great bishop says, there is no way to arrive at truth and Heavenly wisdom but that which God himself has marked out for us, namely, humility, adding: "The first way is humility, the second humility, the third humility; and as often as you should ask, I would say the same thing. Therefore, as in eloquence, Demosthenes assigned to delivery the first place, and the second place, and the third place, so will I, in regard to the wisdom of Christ, assign the first place, and the second place, and the third place to humility, to teach which our Lord was humbled in his birth, his life, his death". If we approach the perusal of the holy Scripture in these dispositions, it will make us wise unto salvation. It is the word of the living God.

ON LATIN COMPOSITION.

To the Editor of the Catholic University Gazette.

My Dear Sir,

The attempts and the failures and the successes of those who have gone before are the direction-posts of those who come after; and, as I do not write with my name, it strikes me that I may, without egotism or ostentation, suggest views or cautions useful to the University Student, by a mere relation of some of my own endeavours to improve my own mind and to increase my own knowledge in my early life. I am no great admirer of self-taught geniuses; to be self-taught is a misfortune, except in the case of those extraordinary minds, to whom the title of genius justly belongs; for in most cases to be self-taught is to be badly grounded, to be slovenly finished, and to be preposterously conceited. Nor, again, was the misfortune I speak of really mine; I owe to various teachers more than I can express in words: but I have been left at times just so much to myself as to make it possible for a young student to gain hints from the history of my mind which will be useful to himself. Perhaps I may be thought intruding into the duties of others in writing to you on the subject at all; but, however close may be your connection with the Catholic University, we in England, your co-religionists, claim to have an equal interest in it, and in this point at least some of us are *Hibernis hiberniores*. But to my subject.

At school I was reckoned a sharp boy; I ran through its classes rapidly; and by the time I was fifteen, my masters had nothing more to teach me, and did not know what to do with me. I might have gone to a public school, or to a private tutor for three or four years; but there were reasons against either plan, and at the unusual age I speak of, with some inexact acquaintance with Homer, Sophocles, Herodotus, and Xenophon, Horace, Virgil, and Cicero, I was matriculated at the University. I had from a child been very fond of composition, verse and prose, English and Latin, and took especial interest in the subject of style; and one of the wishes nearest my heart was to write Latin well. I had some idea of the style of Addison, Hume, and Johnson, in English; but I had no idea what was meant by good Latin style; I had read Cicero without learning it; the books said "This is neat Ciceronian language", "this is pure and elegant Latinity", but they did not tell me why. Some persons told me to go by my ear; to get Cicero by heart; and then I should know how to turn my thoughts and marshal my words, nay, more, where to put subjunctive moods and where to put indicative. In consequence, I had a vague, unsatisfied feeling on the subject, and kept grasping shadows, and had upon me something of the unpleasant sensation of a bad dream.

When I was sixteen, I fell upon an article in the *Quarterly*, which reviewed a Latin history of (I think) the Rebellion of 1715; perhaps by Dr. Whitaker. Years afterwards I learned that the critique was the writing of a celebrated Oxford scholar; but at the time, it was the subject that took me. I read it carefully, and made extracts which, I believe, I have to this day. Had I known more of Latin writing, it would have been of real use to

me; but, as it was concerned of necessity in verbal criticisms, it did but lead me deeper into the mistake to which I had already been introduced, that Latinity consisted in using good phrases. Accordingly I began noting down, and using in my exercises, idiomatic or peculiar expressions: such as "oleum perdidi", haud scio an non", "mihi cogitanti", "verum enimvero", "equidem", "dixerim", and the like; and I made a great point of putting the verb at the end of the sentence. What took me in the same direction was Dumesnil's Synonymes, a good book, but one which does not even profess to teach Latin writing. I was aiming to be an architect by learning to make bricks.

Then I fell in with the *Germania* and *Agricola* of Tacitus, and was very much taken by his style. Its peculiarities were much easier to understand, and to copy, than Cicero's: "decipit exemplar vitiis imitabile"; and thus, without any advance whatever in understanding the genius of the language, or the construction of a Latin sentence, I added to my fine words and cut-and-dried idioms, phrases smacking of Tacitus. The Dialogues of Erasmus, which I studied, carried me in the same direction; for dialogues, from the nature of the case, consist of words and clauses, and smart, pregnant, or colloquial expressions, rather than of sentences with an adequate structure.

The labour then of years came to nothing, and when I was twenty, I knew no more of Latin composition than I had known at fifteen. It was then that circumstances turned my attention to a volume of Latin lectures, which had been published by the accomplished scholar, of whose critique in the *Quarterly Review* I have already spoken. The Lectures in question had been delivered terminally while he held the Professorship of Poetry, and were afterwards collected into a volume; and various circumstances combined to give them a peculiar character. Delivered one by one at intervals, to a large, cultivated, and critical audience, they both demanded and admitted of special elaboration of the style. As coming from a person of his high reputation for Latinity, they were displays of art; and, as addressed to persons who had to follow *ex tempore* the course of a discussion delivered in a foreign tongue, they needed a style as neat, pointed, lucid, and perspicuous as it was ornamental. Moreover, as expressing modern ideas in an ancient language, they involved a new development and application of its powers. The result of these united conditions was a style less simple, less natural and fresh, than Cicero's; more studied, more ambitious, more sparkling; heaping together in a page the flowers which Cicero scatters over a treatise; but still on that very account more fitted for the purpose of inflicting upon the inquiring student what Latinity was. Any how, such was its effect upon me; it was like the "Open Sesame" of the Tale; and I quickly found that I had a new sense, as regards composition, that I understood beyond mistake what a Latin sentence should be, and saw how an English sentence must be fused and remoulded in order to make it Latin. Henceforth Cicero, as an artist, had a meaning, when I read him, which he never had had before; the bad dream of seeking and never finding was over; and, whether I ever wrote Latin or not, at least I knew what good Latin was.

I had now learned that good Latinity lies in structure, that every word of a sentence may be Latin, yet the whole English; and that dictionaries do not teach composition. Exulting in my discovery, I next proceeded to analyse and to throw into the shape of science that idea of Latinity to which I had attained. Rules and remarks, such as are contained in works on composition, had not led me to master the idea; and now that I really had gained it, it led me to form from it rules and remarks for myself. I could now turn Cicero to account, and I proceeded to make his writings the materials of an induction, from which I drew out and threw into form what I have called a science of Latinity,—with its principles and peculiarities, their connection and their consequences,—or at least considerable specimens of such a science, the like of which I have not happened to see in print. Considering, however, how much has been done for scholarship since the time I speak of, and especially how many German books have been translated, I doubt not I should now find my own poor investigations and discoveries anticipated and superseded by works which are in the hands of every schoolboy. At the same time, I am quite sure that I gained a very great deal in the way of precision of thought, delicacy of judgment, and refinement of taste, by the processes of induction to which I am referring. I kept blank books, in which every peculiarity in every sentence of Cicero was minutely noted down, as I went on reading. The force of words, their combination into phrases, their collocation; the carrying on of one subject or nominative through a sentence, the breaking up of a sentence into clauses, the evasion of its categorical form, the resolution of abstract nouns into verbs and participles; what is possible in Latin composition and what is not, how to compensate for want of brevity by elegance, and to secure perspicuity by the use of figures, these, and a hundred similar points of art, I illustrated with a diligence which even bordered on subtlety. Cicero became a mere

magazine of instances, and the main use of the river was to feed the canal. I am unable to say what use these elaborate inductions have been to others since, but I have a vivid recollection of the great utility they were at that time to my own mind.

Only this one subject has filled a letter long enough for your and your readers' patience; but now that I have had my say about it, what is its upshot? The great moral I would impress upon the student is this, that in learning to write Latin, as in all learning, we must not trust to books, but only make use of them; not hang like a dead weight upon our teacher, but catch some of his life; handle what is given us, not as a formula, but as a pattern to copy and as a capital to improve; throw our heart and mind into what we are about, and thus unite the separate advantages of being tutored and of being self taught—self taught, yet without oddities, and tutorized, yet without conventionalities.

I am, my dear sir, etc.,

E.

WHO INVENTED THE WORD "ENS"?

Among the curiosities of philology, one of the most singular is the fact (if it be a fact), that the word *ens* was invented by Julius Cæsar. The authority for it is Priscian, who says (lib. 18): "Quamvis Cæsar non incongruè protulit *ens* è verbo *sum, es, est*". If this be true, Cæsar's conquests in the realm of intellect were not less extraordinary than those which he achieved in material affairs. But some doubt seems thrown upon it by the silence of Seneca, who, in complaining of the poverty of the Latin language, observes that he can find no rendering for τὸ ὂν but the circumlocution, *quod est*. "Magis damnabis augustias Romanas, si scieris unam syllabam esse, quam mutare non possum. Quæ hæc sit, quæris? τὸ ὂν. Duri tibi videor ingenii in medio positam posse sic transferri, ut dicam, *Quod est*".—Sen., Ep. 59. And also by the statement of Quinctilian, who seems to ascribe the word *ens*, as well as *essentia*, to Sergius Flavius: "Multa ex Græco formata nova, ac plurima à Sergio Flavio, quorum dura quædam admodum videntur, ut *ens*, et *essentia:* quæ cur tantopere aspernemur, nihil video, nisi quod iniqui judices adversus nos sumus, ideoque paupertate sermonis laboramus"—*Quinctil.*, viii. c. 3.

The whole passage in which Priscian refers to this remarkable accession made to the Latin language may be worth giving, especially for the sake of his examples, which show how visible is its deficiency in the earlier, and indeed all the classical writers. We translate the passage as quoted in Sanctius' *Minerva*, a now almost forgotten book, whose author was Professor of Rhetoric and Greek in the University of Salamanca, towards the close of the sixteenth century, and which shows at a period how remote from our own, there existed in the schools of Spain a scholarship fully equal to what at this day schools hostile to the Church imagine to be their own creation and exclusive possession:

Ens. *Ego Annibal peto pacem.* Liv., understand *ens.* Priscian, xviii. 1.: Occasionally, a construction of these cases, *i. e.* the nom. with the oblique cases, is used with an ellipsis of the substantive verb and participle, as *filius Pelei, Achilles, bellans multos interfecit Trojanos:* for the participle of the substantive verb, Ens, is understood, which is not now in use with us, for which we may say or understand, *qui est*, or *qui fuit Pelei filius*". The same writer, in the same book, in the chapter on the construction of definitives, says: "But the Greeks use the substantive verb: Ἀπολλώνιος ὢν ἐιδάσκεις, Τύφων ὢν μανθάνεις, which we also according to analogy might use, if the frequent use of the participle was not given up: although Cæsar has not inconveniently introduced *ens*, from the verb, *sum, es, est*, just like *potens* from *possum, potes*". The same writer (lib. v. 5.) on case, says: "*Rege Latino*, for *regnante Latino*, unless in this construction also the substantive participle is understood".

Parma.—We read in the *Gazette of Parma*, that on the 28th ult., the Duchess-Regent of Parma, and her son, Duke Robert, presided at the solemn distribution of prizes in the Christian Brothers' Schools of that capital. The Bishop, the principal members of the court, and the ministers were also present. More than five hundred children receive a gratuitous education in these schools, which are very flourishing in Parma.

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THE CATHOLIC UNIVERSITY GAZETTE.

No. 35. THURSDAY, JANUARY 25, 1855. {Price Two Pence. {Stamped, to go free by Post, 3d.

NOTICES.

In consequence of an earnest wish, which has been expressed in Dublin and in the country, that the expenses of the University course should be reduced below the calculation, on which they were originally determined, it is proposed to limit them, including extras, to forty guineas for the thirty-eight weeks of a student's residence during the ensuing session; of which sum one-half will be paid on his coming into residence, and the other half by the feast of St. Matthias (Feb. 24), 1855.

This arrangement will not preclude gentlemen, who are so desirous, from paying a larger sum, without prejudice to community of academical advantages, social equality, and unity of discipline.

Gentlemen who are desirous of attending the lectures of the University without residence in the University House, are requested to give in their names without delay to the Vice-Rector, at the Catholic University House, Stephen's Green. They will have admission to the Lectures during the ensuing session on the same footing as resident students, on the payment of £10, of which one-half will be paid on admission, and half by St. Matthias's day.

Externs of the University are of two descriptions. (1) It is at the option of any one to become free of the public lectures on the payment of £10 a session, without being a member of the University, that is, without being under the care of the Tutors, or being submitted to any of the examinations, or being eligible for its honours, or aiming at its degrees. Over such persons the University of course has no jurisdiction, and knows nothing of them out of lecture hours, and only requires that their conduct should not compromise or embarrass the authorities of the University. (2) Those, however, who are desirous of really joining themselves to the academic body, and standing on a footing with residents, are required to unite themselves to some particular licensed establishment in the University, as, for instance, the University House in Stephen's Green, or the Rector's House in Harcourt Street; in which case, they will be altogether under the jurisdiction of the Dean of that particular establishment, and will be considered as simply members of it, accidentally lodging out in such lodgings (*e. g.* their own home) as the aforesaid Dean shall sanction.

It is proposed, when a sufficient number of Candidates is obtained, to give, upon *concursus*, a maintenance at the University for either the Scholar's or the A.B. Course, as it may be hereafter determined, to one poor Irish student, who brings from his Bishop the necessary testimonials. Particulars will be given in due time.

The Secretary's Office is at present at the Medical School, Cecilia Street (end of Crow Street, Dame Street), where he will be found daily between 10 and 2 o'clock.

Erratum in the list of names of members of the University: Bishop Barron is not Abbot of La Trappe, and Mr. Mallory's name is wrongly written Maloney.

SEDES SAPIENTIÆ, ORA PRO NOBIS.

SANCTISSIMI DOMINI NOSTRI PII DIVINA PROVIDENTIA PAPÆ IX. LITTERÆ APOSTOLICÆ DE DOGMATICA DEFINITIONE IMMACULATÆ CONCEPTIONIS VIRGINIS DEIPARÆ.

PIUS EPISCOPUS,

SERVUS SERVORUM DEI.

AD PERPETUAM REI MEMORIAM.

Ineffabilis Deus, cujus viae misericordia et veritas, cujus voluntas omnipotentia, et cujus sapientia attingit a fine usque ad finem fortiter et disponit omnia suaviter, cum ab omni aeternitate praeviderit luctuosissimam totius humani generis ruinam ex Adami transgressione derivandam, atque in mysterio a saeculis abscondito primum suae bonitatis opus decreverit per Verbi incarnationem sacramento occultiore complere, ut contra misericors suum propositum homo diabolicae iniquitatis versutia actus in culpam non periret, et quod in primo Adamo casurum erat, in secundo felicius erigeretur, ab initio et ante saecula Unigenito Filio suo matrem, ex qua caro factus in beata temporum plenitudine nasceretur, elegit atque ordinavit, tantoque prae creaturis universis est prosecutus amore, ut in illa una sibi propensissima voluntate complacuerit. Quapropter illam longe ante omnes Angelicos Spiritus, cunctosque Sanctos caelestium omnium charismatum copia de thesauro divinitatis deprompta ita mirifice cumulavit, ut Ipsa ab omni prorsus peccati labe semper libera, ac tota pulcra et perfecta eam innocentiae et sanctitatis plenitudinem prae se ferret, qua major sub Deo nullatenus intelligitur, et quam praeter Deum nemo assequi cogitando potest. Et quidem decebat omnino, ut perfectissimae sanctitatis splendoribus semper ornata fulgeret, ac vel ab ipsa originalis culpae labe plane immunis amplissimum de antiquo serpente triumphum referret tam venerabilis mater, cui Deus Pater unicum Filium suum, quem de corde suo aequalem sibi genitum tamquam seipsum diligit, ita dare disposuit, ut naturaliter esset unus idemque communis Dei Patris, et Virginis Filius, et quam ipse Filius substantialiter facere sibi matrem elegit, et de qua Spiritus Sanctus voluit, et operatus est, ut conciperetur et nasceretur ille, de quo ipse procedit.

Quam originalem augustae Virginis innocentiam cum admirabili ejusdem sanctitate, praecelsaque Dei Matris dignitate omnino cohaerentem catholica Ecclesia, quae a Sancto semper edocta Spiritu columna est ac firmamentum veritatis, tamquam doctrinam possidens divinitus acceptam, et caelestis revelationis deposito comprehensam multiplici continenter ratione, splendidisque factis magis in dies explicare, proponere, ac fovere nunquam destitit. Hanc enim doctrinam ab antiquissimis temporibus vigentem, ac fidelium animis penitus insitam, et Sacrorum Antistitum curis studiisque per catholicum orbem mirifice propagatam ipsa Ecclesia luculentissime significavit, cum ejusdem Virginis Conceptionem publico fidelium cultui ac venerationi proponere non dubitavit. Quo illustri quidem facto ipsius Virginis Conceptionem veluti singularem, miram, et a reliquorum hominum primordiis longissime secretam, et omnino sanctam colendam exhibuit, cum Ecclesia nonnisi de Sanctis dies festos concelebret. Atque iccirco vel ipsissima verba, quibus divinae Scripturae de increata Sapientia loquuntur, ejusque sempiternas origines repraesentant, consuevit tum in ecclesiasticis officiis, tum in sacrosancta Liturgia adhibere, et ad illius Virginis primordia transferre, quae uno eodemque decreto cum Divinae Sapientiae incarnatione fuerant praestituta.

Quamvis autem haec omnia penes fideles ubique prope recepta ostendant, quo studio ejusmodi de Immaculata Virginis Conceptione doctrinam ipsa quoque Romana Ecclesia omnium Ecclesiarum mater et magistra fuerit prosequuta, tamen illustria hujus Ecclesiae facta digna plane sunt, quae nominatim recenseantur, cum tanta sit ejusdem Ecclesiae dignitas, atque auctoritas, quanta illi omnino debetur, quae est catholicae veritatis et unitatis centrum, in qua solum inviolabiliter fuit custodita religio, et ex qua traducem fidei reliquae omnes Ecclesiae mutuen-

tur oportet. Itaque eadem Romana Ecclesia nihil potius habuit, quam eloquentissimis quibusque modis Immaculatam Virginis Conceptionem, ejusque cultum et doctrinam asserere, tueri, promovere et vindicare. Quod apertissime planissimeque testantur et declarant tot insignia sane acta Romanorum Pontificum Decessorum Nostrorum, quibus in persona Apostolorum Principis ab ipso Christo Domino divinitus fuit commissa suprema cura atque potestas pascendi agnos et oves, confirmandi fratres, et universam regendi et gubernandi Ecclesiam.

Enimvero Praedecessores Nostri vehementer gloriati sunt Apostolica sua auctoritate festum Conceptionis in Romana Ecclesia instituere, ac proprio officio, propriaque missa, quibus praerogativa immunitatis ab hereditaria labe manifestissime asserebatur, augere, honestare, et cultum jam institutum omni ope promovere, amplificare sive erogatis indulgentiis, sive facultate tributa civitatibus, provinciis, regnisque, ut Deiparam sub titulo Immaculatae Conceptionis patronam sibi deligerent, sive comprobatis Sodalitatibus, Congregationibus, Religiosisque Familiis ad Immaculatae Conceptionis honorem institutis, sive laudibus eorum pietati delatis, qui monasteria, xenodochia, altaria, templa sub Immaculati Conceptus titulo erexerint, aut sacramenti religione interposita Immaculatam Deiparae Conceptionem strenue propugnare spoponderint. Insuper summopere laetati sunt decernere Conceptionis festum ab omni Ecclesia esse habendum eodem censu ac numero, quo festum Nativitatis, idemque Conceptionis festum cum octava ab universa Ecclesia celebrandum, et ab omnibus inter ea, quae praecepta sunt, sancte colendum, ac Pontificiam Cappellam in Patriarchali Nostra Liberiana Basilica die Virginis Conceptioni sacro quotannis esse peragendam. Atque exoptantes in fidelium animis quotidie magis fovere hanc de Immaculata Deiparae Conceptione doctrinam, eorumque pietatem excitare ad ipsam Virginem sine labe originali conceptam colendam, et venerandam, gavisi sunt quam libentissime facultatem tribuere, ut in Lauretanis Litaniis, et in ipsa Missae praefatione Immaculatus ejusdem Virginis proclamaretur Conceptus, atque adeo lex credendi ipsa supplicandi lege statueretur. Nos porro tantorum Praedecessorum vestigiis inhaerentes non solum quae ab ipsis pientissime sapientissimeque fuerant constituta probavimus, et recepimus, verum etiam memores institutionis Sixti IV. proprium de Immaculata Conceptione officium auctoritate Nostra munivimus, illiusque usum universae Ecclesiae laetissimo prorsus animo concessimus.

Quoniam vero quae ad cultum pertinent, intimo plane vinculo cum ejusdem objecto conserta sunt, neque rata et fixa manere possunt, si illud anceps sit, et in ambiguo versetur, iccirco Decessores Nostri Romani Pontifices omni cura Conceptionis cultum amplificantes, illius etiam objectum ac doctrinam declarare, et inculcare impensissime studuerunt. Etenim clare aperteque docuere, festum agi de Virginis Conceptione, atque uti falsam, et ab Ecclesiae mente alienissimam proscripserunt illorum opinionem, qui non Conceptionem ipsam, sed sanctificationem ab Ecclesia coli arbitrarentur et affirmarent. Neque mitius cum iis agendum esse existimarunt, qui ad labefactandam de Immaculata Virginis Conceptione doctrinam excogitato inter primum atque alterum Conceptionis instans et momentum discrimine, asserebant, celebrari quidem Conceptionem, sed non pro primo instanti atque momento. Ipsi namque Predecessores Nostri suarum partium esse duxerunt, et beatissimae Virginis Conceptionis festum, et Conceptionem pro primo instanti tamquam verum cultus objectum omni studio tueri ac propugnare. Hinc decretoria plane verba, quibus Alexander VII. Decessor Noster sinceram Ecclesiae mentem declaravit inquiens "Sane vetus est Christifidelium erga ejus beatissimam Matrem Virginem Mariam pietas sentientium, ejus animam in primo instanti creationis, atque infusionis in corpus fuisse speciali Dei gratia et privilegio, intuitu meritorum Jesu Christi ejus Filii humani generis Redemptoris, a macula peccati originalis praeservatam immunem, atque in hoc sensu ejus Conceptionis festivitatem solemni ritu colentium, et celebrantium".*

Atque illud in primis solemne quoque fuit iisdem Decessoribus Nostris doctrinam de

* Alexander VII. Const. Sollicitudo omnium Ecclesiarum VIII. Decembris, 1661.

Immaculata Dei Matris Conceptione sartam tectamque omni cura, studio et contentione tueri. Etenim non solum nullatenus passi sunt, ipsam doctrinam quovis modo a quopiam notari, atque traduci, verum etiam longe ulterius progressi perspicuis declarationibus, iteratisque vicibus edixerunt, doctrinam, qua Immaculatam Virginis Conceptionem profitemur, esse, suoque merito haberi cum ecclesiastico cultu plane consonam, eamque veterem, ac prope universalem et ejusmodi, quam Romana Ecclesia sibi fovendam, tuendamque susceperit, atque omnino dignam, quae in sacra ipsa Liturgia, solemnibusque precibus usurparetur. Neque his contenti, ut ipsa de Immaculato Virginis Conceptu doctrina inviolata persisteret, opinionem huic doctrinae adversam sive publice, sive privatim defendi posse severissime prohibuere, eamque multiplici veluti vulnere confectam esse voluerunt. Quibus repetitis luculentissimisque declarationibus, ne inanes viderentur, adjecere sanctionem: quae omnia laudatus Praedecessor Noster Alexander VII. his verbis est complexus.

" Nos considerantes, quod Sancta Romana Ecclesia de Intemeratae semper Virginis Mariae Conceptione festum solemniter celebrat, et speciale ac proprium super hoc officium olim ordinavit juxta piam, devotam, et laudabilem institutionem, quae a Sixto IV. Praedecessore Nostro tunc emanavit; volentesque laudabili huic pietati et devotioni, et festo, ac cultui secundum illam exhibito, in Ecclesia Romana post ipsius cultus institutionem nunquam immutato, Romanorum Pontificum Praedecessorum Nostrorum exemplo, favere, nec non tueri pietatem, et devotionem hanc colendi, et celebrandi beatissimam Virginem, praeveniente scilicet Spiritus Sancti gratia, a peccato originali praeservatam, cupientesque in Christi grege unitatem spiritus in vinculo pacis, sedatis offensionibus, et jurgiis, amotisque scandalis conservare: ad praelatorum Episcoporum cum Ecclesiarum suarum Capitulis, ac Philippi Regis, ejusque Regnorum oblatam Nobis instantiam, ac preces; Constitutiones, et Decreta, a Romanis Pontificibus Praedecessoribus Nostris, et praecipue a Sixto IV., Paullo V. et Gregorio XV. edita in favorem sententiae asserentis, Animam beatae Mariae Virginis in sui creatione, et in corpus infusione, Spiritus Sancti gratia donatam, et a peccato originali praeservatam fuisse, nec non et in favorem festi, et cultus Conceptionis ejusdem Virginis Deiparae, secundum piam istam sententiam, ut praefertur, exhibiti, innovamus, et sub censuris, et poenis in eisdem Constitutionibus contentis, observari mandamus.

" Et insuper omnes et singulos, qui praefatas Constitutiones, seu Decreta ita pergent interpretari, ut favorem per illas dictae sententiae, et festo seu cultui secundum illam exhibito, frustrentur, vel qui hanc eamdem sententiam, festum seu cultum in disputationem revocare, aut contra ea quoquo modo directe, vel indirecte aut quovis praetextu, etiam definibilitatis ejus examinandae, sive Sacram Scripturam, aut Sanctos Patres, sive Doctores glossandi vel interpretandi, denique alio quovis praetextu seu occasione, scripto seu voce loqui, concionari, tractare, disputare, contra ea quidquam determinando, aut asserendo, vel argumenta contra ea afferendo, et insoluta relinquendo, aut alio quovis inexcogitabili modo disserendo ausi fuerint; praeter poenas et censuras in Constitutionibus Sixti IV. contentas, quibus illos subjacere volumus, et per praesentes subjicimus, etiam concionandi, publice legendi, seu docendi, et interpretandi facultate, ac voce activa, et passiva in quibuscumque electionibus, eo ipso absque alia declaratione privatos esse volumus; nec non ad concionandum, publice legendum, docendum, et interpretandum perpetuae inhabilitatis poenas ipso facto incurrere absque alia declaratione; a quibus poenis nonnisi a Nobis ipsis, vel a Successoribus Nostris Romanis Pontificibus absolvi, aut super iis dispensari possint; nec non eosdem aliis poenis, nostro, et eorumdem Romanorum Pontificum Successorum Nostrorum arbitrio infligendis, pariter subjacere volumus, prout subjicimus per praesentes, innovantes Paulli V. et Gregorii XV. superius memoratas Constitutiones sive Decreta.

" Ac libros, in quibus praefata sententia, festum, seu cultus secundum illam in dubium revocatur, aut contra ea quomodocumque, ut supra, aliquid scribitur aut legitur, seu locutiones, conciones, tractatus, et disputationes contra eadem continentur; post

Paulli V. supra laudatum Decretum edita, aut in posterum quomodolibet edenda, prohibemus sub poenis et censuris in Indice librorum prohibitorum contentis, et ipso facto absque alia declaratione pro expresse prohibitis haberi volumus et mandamus".

Omnes autem norunt quanto studio haec de Immaculata Deiparae Virginis Conceptione doctrina a spectatissimis Religiosis Familiis, et celebrioribus Theologicis Academiis ac praestantissimis rerum divinarum scientia Doctoribus fuerit tradita, asserta ac propugnata. Omnes pariter norunt quantopere solliciti fuerint Sacrorum Antistites vel in ipsis ecclesiasticis conventibus palam publiceque profiteri, sanctissimam Dei Genitricem Virginem Mariam ob praevisa Christi Domini Redemptoris merita nunquam originali subjacuisse peccato, sed praeservatam omnino fuisse ab originis labe, et iccirco sublimiori modo redemptam. Quibus illud profecto gravissimum, et omnino maximum accedit, ipsam quoque Tridentinam Synodum, cum dogmaticum de peccato originali ederet decretum, quo juxta sacrarum Scripturarum, sanctorumque Patrum, ac probatissimorum Conciliorum testimonia statuit, ac definivit, omnes homines nasci originali culpa infectos, tamen solemniter declarasse, non esse suae intentionis in decreto ipso, tantaque definitionis amplitudine comprehendere beatam, et immaculatam Virginem Dei Genitricem Mariam. Hac enim declaratione Tridentini Patres, ipsam beatissimam Virginem ab originali labe solutam pro rerum temporumque adjunctis satis innuerunt, atque adeo perspicue significarunt, nihil ex divinis litteris, nihil ex traditione, Patrumque auctoritate rite afferri posse, quod tantae Virginis praerogativae quovis modo refragetur.

Et re quidem vera hanc de Immaculata beatissimae Virginis Conceptione doctrinam quotidie magis gravissimo Ecclesiae sensu, magisterio, studio, scientia, ac sapientia tam splendide explicatam, declaratam, confirmatam, et apud omnes catholici orbis populos, ac nationes mirandum in modum propagatam, in ipsa Ecclesia semper extitisse veluti a majoribus acceptam, ac revelatae doctrinae charactere insignitam illustria venerandae antiquitatis Ecclesiae orientalis et occidentalis monumenta validissime testantur. Christi enim Ecclesia sedula depositorum apud se dogmatum custos, et vindex nihil in his unquam permutat, nihil minuit, nihil addit, sed omni industria vetera fideliter sapienterque tractando si qua antiquitus informata sunt, et Patrum fides sevit, ita limare, expolire studet, ut prisca illa coelestis doctrinae dogmata accipiant evidentiam, lucem, distinctionem, sed retineant plenitudinem, integritatem, proprietatem, ac in suo tantum genere crescant, in eodem scilicet dogmate, eodem sensu, eademque sententia.

Equidem Patres, Ecclesiaeque Scriptores caelestibus edocti eloquiis nihil antiquius habuere, quam in libris ad explicandas Scripturas, vindicanda dogmata, eruditosque fideles elucubratis summam Virginis sanctitatem, dignitatem, atque ab omni peccati labe integritatem, ejusque praeclaram de teterrimo humani generis hoste victoriam multis mirisque modis certatim praedicare atque efferre. Quapropter enarrantes verba, quibus Deus praeparata renovandis mortalibus suae pietatis remedia inter ipsa mundi primordia praenuntians et deceptoris serpentis retudit audaciam, et nostri generis spem mirifice erexit inquiens "Inimicitias ponam inter te et mulierem, semen tuum et semen illius" docuere, divino hoc oraculo clare aperteque praemonstratum fuisse misericordem humani generis Redemptorem, scilicet Unigenitum Dei Filium Christum Jesum, ac designatam beatissimam Ejus matrem Virginem Mariam, ac simul ipsissimas utriusque contra diabolum inimicitias insigniter expressas. Quocirca sicut Christus Dei hominumque mediator humana assumpta natura delens quod adversus nos erat chirographum decreti, illud cruci triumphator affixit, sic sanctissima Virgo arctissimo, et indissolubili vinculo cum Eo conjuncta una cum Illo, et per Illum sempiternas contra venenosum serpentem inimicitias exercens, ac de ipso plenissime triumphans illius caput immaculato pede contrivit.

Hunc eximium, singularemque Virginis triumphum, excellentissimamque innocentiam, puritatem, sanctitatem, ejusque ab omni peccati labe integritatem, atque ineffabilem coelestium omnium gratiarum, virtutum, ac privilegiorum copiam, et magnitudinem iidem Patres viderunt tum in arca

illa Noe, quae divinitus constituta a communi totius mundi naufragio plane salva et incolumis evasit; tum in scala illa, quam de terra ad coelum usque pertingere vidit Jacob, cujus gradibus Angeli Dei ascendebant, cujusque vertici ipse innitebatur Dominus; tum in rubo illo, quem in loco sancto Moyses undique ardere, ac inter crepitantes ignis flammas non jam comburi aut jacturam vel minimam pati, sed pulcre virescere ac florescere conspexit; tum in illa inexpugnabili turri a facie inimici, ex qua mille clypei pendent, omnisque armatura fortium; tum in horto illo concluso, qui nescit violari, neque corrumpi ullis insidiarum fraudibus; tum in corusca illa Dei civitate, cujus fundamenta in montibus sanctis; tum in augustissimo illo Dei templo, quod divinis refulgens splendoribus plenum est gloria Domini; tum in aliis ejusdem generis omnino plurimis, quibus, excelsam Deiparae dignitatem, ejusque illibatam innocentiam, et nulli unquam naevo obnoxiam sanctitatem insigniter praenunciatam fuisse Patres tradiderunt.

Ad hanc eamdem divinorum munerum veluti summam, originalemque Virginis, de qua natus est Jesus, integritatem describendam iidem Prophetarum adhibentes eloquia non aliter ipsam augustam Virginem concelebrarunt, ac uti columbam mundam, et sanctam Jerusalem, et excelsum Dei thronum, et arcam sanctificationis et domum, quam sibi aeterna aedificavit Sapientia, at Reginam illam, quae deliciis affluens, et innixa super Dilectum suum ex ore Altissimi prodivit omnino perfecta, speciosa ac penitus cara Deo, et nullo unquam labis naevo maculata. Cum vero ipsi Patres, Ecclesiaeque Scriptores animo menteque reputarent, beatissimam Virginem ab Angelo Gabriele sublimissimam Dei Matris dignitatem ei nuntiante, ipsius Dei nomine et jussu gratia plenam fuisse nuncupatam, docuerunt hac singulari solemnique salutatione nunquam alias audita ostendi, Deiparam fuisse omnium divinarum gratiarum sedem, omnibusque divini Spiritus charismatibus exornatam, immo eorumdem charismatum infinitum prope thesaurum, abyssumque inexhaustam, adeo ut nunquam maledicto obnoxia, et una cum Filio perpetuae benedictionis particeps ab Elisabeth divino acta Spiritu audire meruerit *benedicta Tu inter mulieres, et benedictus fructus ventris tui.*

Hinc non luculenta minus, quam concors eorumdem sententia, gloriosissimam Virginem, cui fecit magna, qui Potens est, ea caelestium omnium donorum vi, ea gratiae plenitudine, eaque innocentia emicuisse, qua veluti ineffabile Dei miraculum, immo omnium miraculorum apex, ac digna Dei mater extiterit, et ad Deum ipsum pro ratione creatae naturae, quam proxime accedens omnibus, qua humanis, que angelicis praeconiis celsior evaserit. Atque iccirco ad originalem Dei Genitricis innocentiam, justitiamque vindicandam, non Eam modo cum Heva adhuc virgine, adhuc innocente, adhuc incorrupta, et nondum mortiferis fraudulentissimi serpentis insidiis decepta saepissime contulerunt, verum etiam mira quadam verborum, sententiarumque varietate praetulerunt. Heva enim serpenti misere obsequuta et ab originali excidit innocentia, et illius mancipium evasit, sed beatissima Virgo originale donum jugiter augens, quin serpenti aures unquam praebuerit, illius vim potestatemque virtute divinitus accepta funditus labefactavit.

Quapropter nunquam cessarunt Deiparam appellare vel lilium inter spinas, vel terram omnino intactam, virgineam, illibatam, immaculatam, semper benedictam, et ab omni peccati contagione liberam, ex qua novus formatus est Adam, vel irreprehensibilem, lucidissimum, amoenissimumque innocentiae, immortalitatis, ac deliciarum paradisum a Deo ipso consitum et ab omnibus venenosi serpentis insidiis defensum, vel lignum immarcescibile, quod peccati vermis nunquam corruperit, vel fontem semper illimem, et Spiritus Sancti virtute signatum, vel divinissimum templum, vel immortalitatis thesaurum, vel unam et solam non mortis sed vitae filiam, non irae sed gratiae germen, quod semper virens ex corrupta, infectaque radice singulari Dei providentia praeter statas communesque leges efflоruerit. Sed quasi haec, licet splendidissima, satis non forent, propriis definitisque sententiis edixerunt, nullam prorsus, cum de peccatis agitur, habendam esse quaestionem de sancta Virgine Maria, cui plus gratiae collatum fuit ad vincendum omni ex parte peccatum; tum professi sunt, gloriosis-

simam Virginam fuisse parentum reparatricem, posterorum vivificatricem, a saeculo electam, Altissimo sibi praeparatam, a Deo, quando ad serpentem ait, inimicitias ponam inter te et mulierem, praedictam, quae procul dubio venenatum ejusdem serpentis caput contrivit; ac propterea affirmarunt, eamdem beatissimam Virginem fuisse per gratiam ab omni peccati labe integram, ac liberam ab omni contagione et corporis, et animae, et intellectus, ac semper cum Deo conversatam, et sempiterno foedere cum Illo conjunctam, nunquam fuisse in tenebris, sed semper in luce, et iccirco idoneum plane extitisse Christo habitaculum non pro habitu corporis, sed pro gratia originali.

Accedunt nobilissima effata, quibus de Virginis Conceptione loquentes testati sunt, naturam gratiæ cessisse ac stetisse tremulam pergere non sustinentem; nam futurum erat, ut Dei Genitrix Virgo non antea ex Anna conciperetur, quam gratia fructum ederet: concipi siquidem primogenitam oportebat, ex qua concipiendus esset omnis creaturæ primogenitus. Testati sunt carnem Virginis ex Adam sumptam maculas Adae non admisisse, ac propterea beatissimam Virginem tabernaculum esse ab ipso Deo creatum, Spiritu Sancto, formatum, et purpureae revera operae, quod novus ille Beseleel auro intextum variumque effinxit, eamdemque esse meritoque celebrari ut illam, quae proprium Dei opus primum extiterit, ignitis maligni telis latuerit, et pulcra natura, ac labis prorsus omnis nescia, tamquam aurora undequaque rutilans in mundum prodiverit in sua Conceptione Immaculata. Non enim decebat, ut illud vas electionis communibus lacesseretur injuriis, quoniam plurimum a ceteris differens, natura communicavit non culpa, immo prorsus decebat, ut sicut Unigenitus in caelis Patrem habuit, quem Seraphim ter sanctum extollunt ita matrem haberet in terris, quae nitori sanctitatis nunquam caruerit. Atque haec quidem doctrina adeo majorum mentes, animosque occupavit, ut singularis et omnino mirus penes illos invaluerit loquendi usus, quo Deiparam saepissime compellarunt immaculatam, omnique ex parte immaculatam, innocentem et innocentissimam, illibatam et undequaque illibatam, sanctam et ab omni peccati sorde alienissimam, totam puram, totam intemeratam, ac ipsam prope puritatis et innocentiæ formam, pulcritudine pulcriorem, venustate venustiorem, sanctiorem sanctitate, solamque sanctam, purissimamque anima et corpore, quæ supergressa est omnem integritatem et virginitatem, ac sola tota facta domicilium universarum gratiarum Sanctissimi Spiritus, et quae, solo Deo excepto, extitit cunctis superior, et ipsis Cherubim et Seraphim, et omni exercitu Angelorum *natura pulcrior*, *formosior* et *sanctior*, cui praedicandae caelestes et terrenae linguae minime sufficiunt. Quem usum ad sanctissimae quoque liturgiae monumenta atque ecclesiastica officia sua veluti sponte fuisse traductum, et in illis passim recurrere, ampliterque dominari nemo ignorat, cum in illis Deipara invocetur et praedicetur veluti una incorrupta pulcritudinis columba, veluti rosa semper vigens, et undequaque purissima, et semper immaculata semperque beata, ac celebretur uti innocentia, quae nunquam fuit laesa, et altera Heva, quae Emmanuelem peperit.

Nil igitur mirum si de Immaculata Deiparae Virginis Conceptione doctrinam judicio Patrum divinis litteris consignatam, tot gravissimis eorumdem testimoniis traditam, tot illustribus venerandae antiquitatis monumentis expressam et celebratam, ac maximo gravissimoque Ecclesiae judicio propositam et confirmatam tanta pietate, religione et amore ipsius Ecclesiae Pastores, populique fideles quotidie magis profiteri sint gloriati, ut nihil iisdem dulcius, nihil carius, quam ferventissimo affectu Deiparam Virginem absque labe originali conceptam ubique colere, venerari, invocare, et praedicare. Quamobrem ab antiquis temporibus Sacrorum Antistites, Ecclesiastici viri, regulares Ordines, ac vel ipsi Imperatores et Reges ab hac Apostolica Sede enixe efflagitarunt, ut Immaculata sanctissimae Dei Genitricis Conceptio veluti catholicae fidei dogma definiretur. Quae postulationes hac nostra quoque aetate iteratae fuerunt, ac potissimum felicis recordationis Gregorio XVI. Praedecessori Nostro ac Nobis ipsis oblatae sunt tum ab Episcopis, tum a Clero saeculari, tum a Religiosis Familiis, ac summis Principibus et fidelibus populis.

Nos itaque singulari animi Nostri gaudio

hæc omnia probe noscentes, ac serio considerantes, vix dum licet immeriti arcano divinae Providentiae consilio ad hanc sublimem Petri Cathedram evecti totius Ecclesiae gubernacula tractanda suscepimus, nihil certe antiquius habuimus, quam pro summa Nostra vel a teneris annis erga sanctissimam Dei Genitricem Virginem Mariam veneratione, pietate et affectu ea omnia peragere, quae adhuc in Ecclesiae votis esse poterant, ut beatissimae Virginis honor augeretur, ejusque praerogativae uberiori luce niterent. Omnem autem maturitatem adhibere volentes constituimus peculiarem VV. FF. NN. S. R. E. Cardinalium religione, consilio, ac divinarum rerum scientia illustrium Congregationem, et viros ex clero tum saeculari, tum regulari, theologicis disciplinis apprime excultos selegimus, ut ea omnia, quae Immaculatam Virginis Conceptionem respiciunt, accuratissime perpenderent, propriamque sententiam ad Nos deferrent. Quamvis autem Nobis ex receptis postulationibus de definienda tandem aliquando Immaculata Virginis Conceptione perspectus esset plurimorum Sacrorum Antistitum sensus, tamen Encyclicas Litteras die 2 Februarii, anno 1849 Cajetae datas ad omnes Venerabiles Fratres totius catholici orbis Sacrorum Antistites misimus, ut, adhibitis ad Deum precibus, Nobis scripto etiam significarent, quae esset suorum fidelium erga Immaculatam Deiparae Conceptionem pietas, ac devotio, et quid ipsi praesertim Antistites de hac ipsa definitione ferenda sentirent, quidve exoptarent, ut, quo fieri solemnius posset, supremum Nostrum judicium proferremus.

Non mediocri certe solatio affecti fuimus ubi eorumdem Venerabilium Fratrum ad Nos responsa venerunt. Nam iidem incredibili quadam jucunditate, laetitia, ac studio Nobis rescribentes non solum singularem suam et proprii cujusque cleri, populique fidelis erga Immaculatum beatissimae Virginis Conceptum pietatem, mentemque denuo confirmarunt, verum etiam communi veluti voto a Nobis expostularunt, ut Immaculata ipsius Virginis Conceptio supremo Nostro judicio et auctoritate definiretur. Nec minori certe interim gaudio perfusi sumus, cum VV. FF. NN. S. R. E. Cardinales commemoratae peculiaris Congregationis, et praedicti Theologi Consultores a nobis electi pari alacritate et studio post examen diligenter adhibitum hanc de Immaculata Deiparae Conceptione definitionem a Nobis efflagitaverint.

Post haec illustribus Praedecessorum Nostrorum vestigiis inhaerentes, ac rite rectèque procedere optantes indiximus et habuimus Consistorium, in quo Venerabiles Fratres Nostros Sanctae Romanae Ecclesiae Cardinales alloquuti sumus, eosque summa animi Nostri consolatione audivimus a Nobis exposcere, ut dogmaticam de Immaculata Deiparae Virginis Conceptione definitionem emittere vellemus.

Itaque plurimum in Domino confisi advenisse temporum opportunitatem pro Immaculata sanctissimae Dei Genitricis Virginis Mariae Conceptione definienda, quam divina eloquia, veneranda traditio, perpetuus Ecclesiae sensus, singularis catholicorum Antistitum, ac fidelium conspiratio et insignia Praedecessorum Nostrorum acta, constitutiones mirifice illustrant atque declarant; rebus omnibus diligentissime perpensis, et assiduis, fervidisque ad Deum precibus effusis, minime cunctandum Nobis esse censuimus supremo Nostro judicio Immaculatam ipsius Virginis Conceptionem sancire, definire, atque ita pientissimis catholici orbis desideriis, Nostraeque in ipsam sanctissimam Virginem pietati satisfacere, ac simul in Ipsa Unigenitum Filium suum Dominum Nostrum Jesum Christum magis atque magis honorificare, cum in Filium redundet quidquid honoris et laudis in Matrem impenditur.

Quare postquam nunquam intermissimus in humilitate et jejunio privatas Nostras et publicas Ecclesiae preces Deo Patri per Filium Ejus offerre, ut Spiritus Sancti virtute mentem Nostram dirigere, et confirmare dignaretur, implorato universae coelestis Curiae praesidio, et advocato cum gemitibus, Paraclito Spiritu, eoque sic adspirante, ad honorem Sanctae et Individuae Trinitatis, ad decus et ornamentum Virginis Deiparae, ad exaltationem Fidei catholicae, et Christianae Religionis augmentum, auctoritate Domini Nostri Jesu Christi, beatorum Apostolorum Petri, et Pauli, ac Nostra declaramus, pronunciamus et definimus, doctrinam, quae tenet, beatissimam Virginem Mariam in

primo instanti suae Conceptionis fuisse singulari omnipotentis Dei gratia et privilegio, intuitu meritorum Christi Jesu Salvatoris humani generis, ab omni originalis culpae labe praeservatam immunem, esse a Deo revelatam, atque iccirco ab omnibus fidelibus firmiter constanterque credendam. Quapropter si qui secus ac a Nobis definitum est, quod Deus avertat, praesumpserint corde sentire, ii noverint, ac porro sciant se proprio judicio condemnatos, naufragium circa fidem passos esse, et ab unitate Ecclesiae defecisse, ac praeterea facto ipso suo semet poenis a jure statutis subjicere si quod corde sentiunt, verbo aut scripto, vel alio quovis externo modo significare ausi fuerint.

Repletum quidem est gaudio os Nostrum et lingua Nostra exultatione, atque humillimas maximasque Christo Jesu Domino Nostro agimus et semper agemus gratias, quod singulari suo beneficio Nobis licet immerentibus concesserit hunc honorem atque hanc gloriam et laudem sanctissimae suae Matri offerre et decernere. Certissima vero spe et omni prorsus fiducia nitimur fore, ut ipsa beatissima Virgo, quae tota pulcra et Immaculata venenosum crudelissimi serpentis caput contrivit, et salutem attulit mundo, quaeque Prophetarum, Apostolorumque praeconium, et honor Martyrum, omniumque Sanctorum laetitia et corona, quaeque tutissimum cunctorum periclitantium perfugium, et fidissima auxiliatrix, ac totius terrarum orbis potentissima apud Unigenitum Filium suum mediatrix, et conciliatrix, ac praeclarissimum Ecclesiae sanctae decus et ornamentum, firmissimumque praesidium cunctas semper interemit haereses, et fideles populos, gentesque a maximis omnis generis calamitatibus eripuit, ac Nos ipsos a tot ingruentibus periculis liberavit; velit validissimo suo patrocinio efficere, ut sancta Mater Catholica Ecclesia, cunctis amotis difficultatibus, cunctisque profligatis erroribus, ubicumque gentium, ubicumque locorum quotidie magis vigeat, floreat, ac regnet a mari usque ad mare et a flumine usque ad terminos orbis terrarum, omnique pace, tranquillitate, ac libertate fruatur, ut rei veniam, aegri medelam, pusilli corde robur, afflicti consolationem, periclitantes adjutorium obtineant, et omnes errantes discussa mentis caligine ad veritatis ac justitiae semitam redeant, ac fiat unum ovile, et unus pastor.

Audiant haec Nostra verba omnes Nobis carissimi catholicae Ecclesiae filii, et ardentiori usque pietatis, religionis, et amoris studio pergant colere, invocare, exorare, beatissimam Dei Genitricem Virginem Mariam sine labe originali conceptam, atque ad hanc dulcissimam misericordiae et gratiae Matrem in omnibus periculis, augustiis, necessitatibus, rebusque dubiis ac trepidis cum omni fiducia confugiant. Nihil enim timendum, nihilque desperandum Ipsa duce, Ipsa auspice, Ipsa propitia, Ipsa protegente, quae maternum sane in nos gerens animum, nostraeque salutis negotia tractans de universo humano genere est sollicita, et coeli, terraeque Regina a Domino constituta, ac super omnes Angelorum choros Sanctorumque ordines exaltata adstans a dextris Unigeniti Filii Sui Domini Nostri Jesu Christi maternis suis precibus validissime impetrat, et quod quaerit invenit, ac frustrari non potest.

Denique ut ad universalis Ecclesiae notitiam haec Nostra de Immaculata Conceptione beatissimae Virginis Mariae definitio deducatur, has Apostolicas Nostras Litteras, ad perpetuam rei memoriam extare voluimus; mandantes ut harum transumptis, seu exemplis etiam impressis, manu alicujus Notarii publici subscriptis, et sigillo personae in ecclesiastica dignitate constitutae munitis eadem prorsus fides ab omnibus adhibeatur, quae ipsis praesentibus adhiberetur, si forent exhibitae, vel ostensae.

Nulli ergo hominum liceat paginam hanc Nostrae declarationis, pronunciationis, ac definitionis infringere, vel ei ausu temerario adversari et contraire. Si quis autem hoc attentare praesumpserit, indignationem omnipotentis Dei ac beatorum Petri et Paulli Apostolorum ejus se noverit incursurum.

Datum Romae apud Sanctum Petrum Anno Incarnationis Dominicae Millesimo octingentesimo quinquagesimo quarto VI. Idus Decembris Anno MDCCCLIV. Pontificatus Nostri Anno Nono.

Pius PP. IX.

THE THROWING OPEN OF HAILEYBURY.

This approaching event, which we have already briefly communicated to our readers, will be one of the most important educational revolutions that have taken place for many years in the British Empire, and it is consequently necessary to place them in possession of its principal bearings. For the sake of those readers who are out of the sphere of Indian connections, we may as well mention that Haileybury is the great college for the training of the civil servants of the East India Company; that a place in it opens a career of great distinction and emolument to those young men who receive such an appointment; that hitherto these appointments have been matter of favour, and no person could be admitted under seventeen, or go out to India older than twenty-three. The course has hitherto been two years, so that none could be admitted after twenty-one. On an average, they might return with a competence at about forty-four.

All this will be changed, by an arrangement which will take effect in July of the present year. The lowest age for admission will be eighteen, the highest twenty-two, and none will be sent out to India older than twenty-five. Moreover, the appointments will be thrown open to general competition, instead of going by favour. The practical effect of this will be to make them chiefly fall into the hands of young men who have had a university education, for we need hardly say that a young man of two-and-twenty, who has had a regular university education, will in all cases, except of a most unusual and extraordinary kind, surpass a youth of eighteen in any intellectual competition.

It will be a great boon to the middle and upper classes of this empire, considering the extremely crowded state of the professions. The competition will, of course, be of the most formidable kind, as it will comprise the choicest and most distinguished of the graduates of Oxford and Cambridge, who do not choose to remain there on the chance of fellowships. Still, as we shall see, there is nothing to limit success to members of those universities, and there will be, on an average, forty of these appointments to be contended for each year.

The education with which candidates are to be provided in order to this competition, deserves to be commented on, not only because of its intrinsic importance, but as falling in with views of education that have been frequently advocated in this journal. The method of examination which will be adopted for the appointments in question, has been explained in a Report drawn up by the Commissioners on Haileybury College, extracts from which we proceed to place before the reader. Most of their suggestions have since been accepted in a Code of Regulations just published by the Board of Commissioners for the Affairs of India.

No professional knowledge is to be demanded, that is to say, no special studies having reference to the Indian destination of the young men.

The Commissioners of Haileybury, among whom Macaulay represents the literature of England, and Lord Ashburton the business, are deeply impressed with the conviction that to succeed in life, a man ought in his youth to be trained, not in any special study, but in a liberal education of classics and mathematics and similar matters, which, not forming the distinct province of any, will develop and strengthen those powers of mind, which fit him for attaining eminence in all. The special studies, law, finances, the Hindostanee dialects, etc., will come after the students have been admitted into the college, that is, generally after the age of twenty-three. The remarks of the Commissioners on this head are worth quoting.

"Nor do we think that we should render any service to India by inducing her future rulers to neglect, in their earlier years, European literature and science for studies specially Indian. We believe that men who have been engaged, up to twenty-one or twenty-two, in studies which have no immediate connection with the business of any profession, and of which the effect is merely to open, to invigorate, and to enrich the mind, will generally be found, in the business of every profession, superior to men who have, at eighteen or nineteen, devoted themselves to the special studies of their calling. The most illustrious English

jurists have been men who have never opened a law book till after the close of a distinguished academical career; nor is there any reason to believe that they would have been greater lawyers if they had passed in drawing pleas and conveyances the time which they gave to *Thucydides*, to *Cicero*, and to *Newton*. The duties of a civil servant of the East India Company are of so high a nature, that in his case it is peculiarly desirable that an excellent general education, such as may enlarge and strengthen his understanding, should precede the special education which must qualify him to despatch the business of his cutcherry".

They make the subjects of examination to consist of about eight departments; the English language and literature; Greek and Latin, "in which there ought to be an examination *not less severe than those by which the highest classical distinctions are awarded at Oxford and Cambridge*". A great deal of stress is laid upon this, as will be gathered from the following extract from the Report.

"The marks ought, we conceive, to be distributed among the subjects of examination in such a manner that no part of the kingdom, and no class of schools, shall exclusively furnish servants to the East India Company. It would be grossly unjust, for example, to the great academical institutions of England, not to allow skill in Greek and Latin versification to have a considerable share in determining the issue of the competition. Skill in Greek and Latin versification has, indeed, no direct tendency to form a judge, a financier, or a diplomatist. But the youth who does best what all the ablest and most ambitious youths about him are trying to do well, will generally prove a superior man; nor can we doubt that an accomplishment by which Fox and Canning, Grenville and Wellesley, Mansfield and Tenterden, first distinguished themselves above their fellows, indicates powers of mind which, properly trained and directed, may do great service to the State. On the other hand, we must remember that in the north of this island the art of metrical composition in the ancient languages is very little cultivated, and that men so eminent as Dugald Stewart, Horner, Jeffrey, and Mackintosh, would probably have been quite unable to write a good copy of Latin alcaics, or to translate ten lines of Shakspeare into Greek iambics. We wish to see such a system of examination established as shall not exclude from the service of the East India Company either a Mackintosh or a Tenterden, either a Canning or a Horner".

The other subjects will be French, Italian, and German, including the civil and literary history of those countries; pure and mixed mathematics; the natural sciences, with chemistry, geology, botany, etc.; and the moral sciences, including moral and political philosophy and its history, logic and the inductive method.

Of course it is not expected that any man of twenty-two will have made considerable proficiency in all these subjects. The great object is to show depth and accuracy in some of them.

"We are of opinion that a candidate ought to be allowed no credit at all for taking up a subject in which he is a mere smatterer. Profound and accurate acquaintance with a single language ought to tell more than bad translations and themes in six languages. A single paper which shows that the writer thoroughly understands the principles of the differential calculus ought to tell more than twenty superficial and incorrect answers to questions about chemistry, botany, mineralogy, metaphysics, logic, and English history".

The relative value of these subjects as regards the examination is indicated by marks. The marks altogether amount to nearly 7,000; and of these, Mathematics are set down at 1,000; Greek and Latin each at 750; French, etc., at 375 each; English at 1,500 (divided between composition, history, and general literature); Natural Science at 500. We ought to have added that Sanscrit and Arabic, as being the classical languages of the East, are allowed to be presented, and are marked each at 375.

Lastly, the *principle* on which proficiency is estimated coincides very remarkably with that which has been adopted in determining the scheme for the examination for the scholar's degree in the Catholic University. (Of course it is hardly necessary to remark that the *extent* differs widely, the scholar's degree being only awarded on the first, or two years' examination). The Commissioners, after mentioning that it is not probable any candidate will obtain more than one half of the marks constituting the *maximum*, describe as follows the manner in which, if we may use the expression, the subjects are sorted:—

"A candidate who is at once a distinguished classical scholar and a distinguished mathematician will be, as he ought to be, certain of success.

A classical scholar who is no mathematician, or a mathematician who is no classical scholar, will be certain of success if he is well read in the history and literature of his own country. A young man who has scarcely any knowledge of mathematics, little Latin, and no Greek, may pass such an examination in English, French, Italian, German, geology, and chemistry, that he may stand at the head of the list".

If our readers will refer to the scheme of the examination for the scholar's degree (given in the *Gazette* of December 14, 1854, and earlier numbers), they will see that four subjects were proposed, out of which the candidate was to choose three: the text of a Greek book; the text of a Latin book; "a science", such as philosophy, criticism, history, geography, chronology, and mathematics, the basis of which, where feasible, might be the matter of one of the Greek or Latin books the candidate professes; logic or modern science, such as Arnott's Physics, Whewell's Inductive Sciences, etc., etc. Lastly, and fourth of the departments proposed, was "one modern language and literature". Thus a system of balance or compensation was allowed, precisely on the plan which has been adopted by the Commissioners of Haileybury College, as the most eligible and practical method that could be adopted for choosing youths fittest to be educated for the important judicial and legislative offices of India.

ALL HALLOWS.

(From the Sixth Report of All Hallows College, Drumcondra, Dublin).

Destination of Students now in the College: Pittsburg (U.S); Savannah (U.S.); Hartford (U.S.); Melbourne (Australia); Salford; Boston (U.S.); Newark (U.S.); Toronto (Canada); Quebec (Canada); Dominica (West Indies); Nottingham; Richmond (U.S.); Louisville (U.S.); New Zealand; Perth (Australia); Beverley; Upper Michigan (U.S.); Scotland (W.D.); San Francisco; Albany (U.S.); Calcutta (E. Indies); Brooklyn (U.S.); Kingston (Canada); Sydney (Australia); Cape of Good Hope (E.D.); St. John's (Newfoundland); St. John's (New Brunswick); Buenos Ayres; Liverpool; Shrewsbury.

Total number in the college—one hundred and eight, of whom fifty-eight are Theologians.

The following Missionaries have left the college since since September 1, 1853:—

Two Priests for the Archbishop of Oregon.

Two Priests for the Bishop of Nesqualy, Oregon.

One Priest for Vancouver's Island.

One Priest for Agra, East Indies.

Two Priests and one Deacon for Hartford U.S.

One Priest for Salford, England.

One Priest for Beverley, England.

One Priest for Melbourne, Australia.

One Priest for Ceylon, East Indies.

One Priest for the Cape of Good Hope (E.D.); and one ordained ready for the mission.

One Priest ready for the mission of Little Rock (U.S.), now doing duty in the diocese of Plymouth.

Two Priests ready for the mission of New Zealand, now doing duty in the diocese of Shrewsbury and Salford.

Two Priests ready for the mission of Sydney, Australia.

Three Students sent to St. Edmund's College, for the diocese of Westminster and Southwark.

Two students sent to St. Sulpice, for the West Indian mission.

One student sent to St. Sulpice, for San Francisco, California.

One student sent to Oscott, for the diocese of Shrewsbury.

One student sent to Rome, for Shrewsbury.

One student sent to the Propaganda College, Rome.

Two students sent to the Vicar-Apostolic of the Cape (W. D.).

One priest (Rev. J. M'Issey, D.D.), formerly a student in this college, and sent from the Propaganda to Hyderabad, East Indies.

THE SEMINARIO PIO.

The following is a translation of the Letters Apostolic by which his Holiness Pope Pius IX. created the Seminario Pio, an institution among the most remarkable of his Pontificate.

PIUS, BISHOP,

SERVANT OF THE SERVANTS OF GOD.

For a perpetual remembrance of the thing.

The Roman Pontiffs, Our Predecessors, who were especially solicitous for the good of the Christian and secular commonwealth, and whose merits in regard to the increase of ingenious arts and the best studies, were, on so many titles, so splendid, being well aware how much the right and accurate education of the Clergy conduces to the safety of august religion and of human society, and to the maintenance of true and sound doctrine, never failed with singular vigilance to apply all their cares and thoughts especially to this purpose, that all those who were called unto the Lord's lot might be sedulously fashioned to piety and to all virtue, and be duly imbued with letters and learning, particularly of the sacred class; so that, being illustrious both for gravity of manners and excellence of wisdom, they might shine like burning lamps in the house of God, and might be of great use and ornament to sacred and secular interests. Wherefore, the same Pontiffs, with most provident and wise counsel, and truly marvellous munificence, never ceased, not only in this good city, but everywhere, either to build from the foundations, or to renew, almost innumerable academies, seminaries, colleges, and grammar schools, and to provide the same with all things, to enrich them with profuse gifts and honours, and to heap upon them most ample honours, rewards, and privileges of every kind, that they might thus recal, as it were, unto new life and light, good arts and the noblest sciences, which have occasionally been miserably afflicted and laid low, and might restore them to the splendour of beauty and glory, and excite and inflame men especially devoted to the divine ministry to cultivate them together with religion, and to scatter the clouds of errors. And the result of these admirable and most special cares and pains of our predecessors concerning the pious and learned education of the clergy, certainly beyond all praise, has been that there have ever proceeded from among that clergy very many men, who, endowed with excellent genius, and trained in the best things, and distinguished for sanctity of life and most thorough knowledge of divine, sacred, and human things, and most eminent for erudition of every kind, and of wonderful merit in regard to the Catholic Church, and human society, and the republic of letters, have commended their name to immortality. And indeed all know the very numerous, great, illustrious, and imperishable works most learnedly and wisely elaborated and published by ecclesiastical men, whereby, to the very great advantage and utility of the Christian and secular commonwealth, they have illustrated, enlarged, and secured from ruin and errors philosophical and theological science especially, and the doctrine of both laws, and the knowledge of sacred and profane history, and the culture of ingenious arts. And no one is ignorant, or can be ignorant, that those duly trained ecclesiastical men, and eminent for the praise of piety and learning, never left anything untried to dissipate the clouds of ignorance and vices, drive away the darkness of errors, and illuminate the hearts and minds of men with the most sweet light of truth, and imbue them with the most salutary precepts of our divine religion, and form them to piety, religion, and all virtue, honesty, and humanity.

But now, if the greatest vigilance and most singular solicitude was ever to be applied, that all those who wish to fight in the camp of the Lord might be piously and holily educated, and taught in the best sciences, it certainly escapes no one how much it concerns the welfare of the Christian and secular commonwealth, that so salutary work should be urged on everywhere with redoubled zeal, especially in these most difficult times, in which the interests of the Church altogether demand that every day there should spring up a more abundant supply of the best priests, who, shining with the adornment of all virtues, and mighty in sound and solid learning, may be

qualified piously and ably to discharge the duties of their own ministry, accurately to consult for the salvation of souls, to bring back wanderers to the paths of truth and justice, and strenuously and knowingly to defend the cause of God and of His holy Church, and to unveil the fallacies of insidious men, to refute their errors, to confound their madness and temerity, and to break the fury of their onset. And, therefore, since there cannot be anything more desirable, more acceptable, or more wished for, than that an excellent education of the clergy should be daily more and more encouraged and increased, especially in Our Pontifical States, We have consequently, from the very commencement of Our Sovereign Pontificate, turned all Our cares and pains, with most intense zeal, to an affair of such great moment. For, following in the illustrious steps of Our predecessors, We have formed the design of erecting, at Our expense, in this Our good city, a new ecclesiastical seminary, in which faithful clerics, chosen from all the dioceses of Our Pontifical State, may gratuitously be very diligently imbued both in piety and in the ecclesiastical spirit, and in literature, and especially in the philosophical and theological sciences, and in the knowledge of the Holy Fathers, and ecclesiastical history, and sacred and civil law, and may derive salutary learning from the very fountain, and may learn all the most weighty offices of the ecclesiastical ministry, and the sacred rites and ceremonies from the custom and institutes of the Church which is the mother and mistress of all churches, and may afterwards, on completing their course of studies, return to their country. For, by this method, we are confident that by the help of God, from whom every best gift and every perfect gift descends, there will daily more and more increase in the dioceses of Our temporal state the number of excellent Priests, who, being recommended by the praise of sanctity of life and devotion, may afford the example of all virtues to the Christian people, and may labour for their spiritual good, and who may have the ability and may make it their glory piously and skilfully to exercise the offices of parish priest, or preacher, or teacher, or vicar-general, and profitably to afford help to their own Bishops in the work of cultivating the field of the Lord.

Wherefore, as soon as by the singular favour of God the most sad revolutions of affairs ceased, and We returned into this Our good city, We resolved without any delay to bring unto a conclusion this design which We have entered upon long before. And since We had thought proper to raise this new seminary in the buildings of St. Apollinaris, which were first, by Gregory the Thirteenth, Our Predecessor of revered memory, granted to the Germanico-Hungarian College, and afterwards by Leo the Twelfth, of revered memory, also Our Predecessor, attributed in perpetuity to the Roman College, We, consequently, being highly solicitous for the spiritual good of the renowned Germanico-Hungarian nation, which is most dear to Us, have granted and assigned in perpetuity to the same Germanico-Hungarian College sufficiently ample buildings, formerly belonging to the Roman Seminary, and vulgarly called by the name of the Borromean Palace, that there the Germanic and Hungarian youth may be educated, all those things being maintained, which the same Pontiff, Gregory the Thirteenth, in his foresight and wisdom, prescribed concerning that Germanico-Hungarian College. And in order to remove utterly all controversy now and in future times, We again, by these letters and by our Apostolic authority, confirm and ratify the grant and assignment of the same buildings, or, as they call them, the Borromean Palace, made by Us to the Germanico-Hungarian College, and We will and command that it be perpetually kept. But that the Students of this Our new seminary may be conveniently admitted into the said buildings of St. Apollinaris, in which the Roman Seminary is established, and may therein be maintained and educated, We have certainly thought proper to spare no expense. Hence, by the outlay of Our funds, which, in the difficulties of most sorrowful times, We received from the most pious gifts of the whole Catholic world, We have not only ordered those buildings

of St. Apollinaris to be raised with new constructions, to be enlarged, to be furnished, and adorned with every article they need, but have also assigned revenues of endowment, by which the new seminary may be enabled to maintain and support itself. Since, therefore, by the help of God, all these things have been completed which were absolutely required for so salutary a work, We have judged it proper that the same new seminary be constituted.

Therefore, of Our own motion, certain knowledge, and mature deliberation, and from the plenitude of Our Apostolical power, unto the greater glory of God and advantage of His Holy Church, We, by these letters do found, erect, and constitute in perpetuity, in the aforesaid buildings of St. Apollinaris, a seminary destined for the education of Clerics of all the dioceses of Our Pontificial States, which We will to be called SEMINARIUM PIUM, and to be directed by its own laws, and to be immediately and entirely subject to Us and the Roman Pontiffs, Our Successors, and to the Cardinal-Vicar of the City. But We order that all these things be most diligently observed, which by these Letters We have judged it proper to decree for the securing and maintaining of the prosperity of the said seminary, and which are as follows.

(*To be concluded next week*).

EDUCATION IN PRUSSIA.

[The following details are taken by a correspondent of the *Bien Public* of Ghent, from a work lately published by one of the principal members of the Catholic fraction of the Prussian Chambers, under the title: "*Die Katholischen Interessen in den preussischen Kammern des Jahres*, 1853–1854".]

As might easily be conjectured, it is in relation to public instruction, that one may above all see the partiality which animates the government in favour of the Protestants against the Catholics. And yet the disproportion between the two confessions is not so great, since Prussia reckons *six* millions of Catholics and *ten* millions of Protestants, or a proportion of three to five. Some facts and statistics will show how the government has understood its duties, and the equity with which it has admitted Catholics and Protestants to share in the funds voted for religious instruction. The statistics are taken from the budget of 1853, from which that of 1854 has no sensible variation.

Look in the first place to superior instruction. There are in Prussia *three* Universities exclusively Protestant, *none* is exclusively Catholic. The academies of Munster and Braunsburg have only two faculties, and whilst one of these academies receives nothing of the public money, the other one obtains an insignificant subsidy. The University of Berlin is not officially declared Protestant, but if it is not so *de jure*, it is at least *de facto*, and scarcely numbers any Catholics amongst its professors.

There remain then two mixed Universities, Breslau and Bonn. Here the parity between the two confessions is recognized *de jure*, and one would have expected that their equality would be actually observed. Nothing of the sort. Putting aside the Faculties of Theology, there are at Breslau among the ordinary professors *thirty* Protestants and only *five* Catholics. At Bonn, they number *thirty-seven* Protestants and *eleven* Catholics. And it ought to be observed that the population of these Universities, not only does not represent even the above-mentioned proportion of three to five, but the terms are reversed, and while the number of Protestant professors has so vast an advantage over that of the Catholic professors, the number of the Catholic students is *double* that of the Protestants; at Breslau, there are 475 Catholic students and 235 Protestant students; at Bonn there are 561 Catholics, and only 288 Protestants.

If from the universities we pass to the *athénées*, we shall there see with equal clearness the system of partiality followed by the Prussian government. There are in Prussia 121 *athénées*, and if from that number be deducted the number of the mixed establishment of Essen, they reckon 90 Protestant *athénées*, and 30 Catholic. To proportion the number of these last establishments to the general population, it ought to be raised to 54, that is to say, 24 new Catholic *athe-*

nées ought to be erected. It is useless to add that the Prussian government will not fulfil that duty.

To prove in a still more complete manner the unfairness sustained by the Prussian Catholics, I will quote, in reference to the statistics of the population of certain provinces that of various *athénées*. In the province of Western Prussia, where there are 509,689 Protestants and 481,127 Catholics, they reckon *four* Protestant *athénées*, and only *two* Catholic.

In the province of Posen, which contains 422,920 Protestants, and 852,148 Catholics, that is to say, double the number of the former, there are *three* Protestant *athénées*, and only *three* Catholic.

In the province of Silesia, which numbers 1,569,248 Protestants, and a nearly equal number of Catholics, or 1,459,981, there are *fourteen* Protestant *athénées* for *eight* Catholic *athénées*.

In the province of Westphalia, inhabited by 632,597 Protestants, and 817,240 Catholics, there are *six* Protestant *athénées*, and *five* Catholic establishments.

Finally, the disproportion is still stronger in the Rhenish provinces, which contain 665,908 Protestants, and 2,114,236 Catholics. *Eight* Protestant *athénées* exist there, and the partiality of the government has reached such a degree as to give to the Catholic population, which is three or four times as large, only *two* Catholic *athénées* more. Their number is *ten!*

From this state of things, it naturally follows that the Catholic colleges are literally incumbered with students, and that the professors cannot suffice for the charge which rests upon them. These establishments collectively number 10,282 students, instructed by 439 professors, whilst for the 20,593 students of the Protestant *athénées*, the number of the professors reaches 1,224. These latter are in the proportion of *one* professor for *seventeen* students, the former in that of *one* to *twenty-three*.

But this is not the greatest evil. It is painful to state that some Protestant *athénées* are frequented by a very large number of Catholic students, who, not finding any room in the Catholic *athénées*, already too full, are obliged to go and seek for instruction among the enemies of their faith. This has taken place, for instance, in the Protestant *athénées* of Cologne, Cleves, and Ratibor, erected in the provinces where the population is in great majority Catholic, and which are, moreover, sustained almost entirely out of the public money. At Cologne, there are 347 Catholic students, and only 110 Protestants; at Cleves, 66 Catholics and 55 Protestants; lastly, at Ratibor, 166 Catholics, and only 100 students belonging to the Protestant confession.

To complete this picture, of which I am only able to give a mere outline, it remains for me to speak of the subsidies granted to the different *athénées*, and of the manner in which they are granted. The budget of *Protestant* public instruction is perfectly endorsed and regulated: that will readily be supposed. It is very different with the Catholic budget. The Prussian government, in its systematic hatred, restrains its subsidies as much as it can, and has hit on no better expedient than to raise them in great part on the funds which are *exclusively* destined, not to the necessities of Catholic *schools*, but of Catholic *churches*. It finds again on one side what it seems to grant on the other. There are four of these funds administered by the State, and destined for the requirements of the *churches*, from which are turned aside yearly 82,650 francs.

I will only add one trait which will complete the picture of the generosity and paternal justice of the Prussian government. The public treasury, to which *all* the tax-paying population, whatever their religious confession, contribute in an *equal* manner, espouses all the preferences of the Prussian government. The subsidies given by the state to the Protestant *athénées* reach the sum of 629,265fr., whilst the Catholic establishments receive but 39,270fr., that is to say, not even the *fifteenth* part of the sum destined for the Protestants schools! Statistics like these are eloquent enough of themselves to render commentaries superfluous.

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THE CATHOLIC UNIVERSITY GAZETTE.

No. 36. THURSDAY, FEBRUARY 1, 1855. {Price Two Pence. {Stamped, to go free by Post, 3d.

NOTICES.

In consequence of an earnest wish, which has been expressed in Dublin and in the country, that the expenses of the University course should be reduced below the calculation, on which they were originally determined, it is proposed to limit them, including extras, to forty guineas for the thirty-eight weeks of a student's residence during the ensuing session; of which sum one-half will be paid on his coming into residence, and the other half by the feast of St. Matthias (Feb. 24), 1855.

This arrangement will not preclude gentlemen, who are so desirous, from paying a larger sum, without prejudice to community of academical advantages, social equality, and unity of discipline.

Gentlemen who are desirous of attending the lectures of the University without residence in the University House, are requested to give in their names without delay to the Vice-Rector, at the Catholic University House, Stephen's Green. They will have admission to the Lectures during the ensuing session on the same footing as resident students, on the payment of £10, of which one-half will be paid on admission, and half by St. Matthias's day.

Externs of the University are of two descriptions. (1) It is at the option of any one to become free of the public lectures on the payment of £10 a session, without being a member of the University, that is, without being under the care of the Tutors, or being submitted to any of the examinations, or being eligible for its honours, or aiming at its degrees. Over such persons the University of course has no jurisdiction, and knows nothing of them out of lecture hours, and only requires that their conduct should not compromise or embarrass the authorities of the University. (2) Those, however, who are desirous of really joining themselves to the academic body, and standing on a footing with residents, are required to unite themselves to some particular licensed establishment in the University, as, for instance, the University House in Stephen's Green, or the Rector's House in Harcourt Street; in which case, they will be altogether under the jurisdiction of the Dean of that particular establishment, and will be considered as simply members of it, accidentally lodging out in such lodgings (*e. g.* their own home) as the aforesaid Dean shall sanction.

It is proposed, when a sufficient number of Candidates is obtained, to give, upon *concursus*, a maintenance at the University for either the Scholar's or the A.B. Course, as it may be hereafter determined, to one poor Irish student, who brings from his Bishop the necessary testimonials. Particulars will be given in due time.

The Secretary's Office is at present at the Medical School, Cecilia Street (end of Crow Street, Dame Street), where he will be found daily between 10 and 2 o'clock.

SEDES SAPIENTIÆ, ORA PRO NOBIS.

INAUGURATION OF THE CHRISTIAN MUSEUM BY PIUS THE NINTH AT ROME.

On Nov. 15, 1854, Pius the Ninth inaugurated the opening of the Christian Museum, established two years ago in the Palace of the Lateran. This Museum has been confided to the direction of an archæologist, a sculptor, and an architect of eminence, Father Marchi, de Fabris, and Martinucci.

The collections of the Christian Museum occupy a large vestibule, a great staircase, and an immense gallery, the vaulted ceiling of which is covered with fresco paintings, executed by Zaccari. These beautiful paintings date from the period when this palace was built by Sixtus Quintus, in order to celebrate his solemn entry, after the ceremony of the Possesso, which takes place in the first year of each pontificate.

The great gallery communicates with a small chamber, filled with pictures copied from the originals which adorn the different catacombs.

The museum is almost exclusively composed of objects taken from the catacombs: sarcophagi, statues, inscriptions, etc. Considered in an artistic point of view, these monuments often manifest an inexperienced execution, ignorance of anatomical studies, stiffness in the design; but they have a great interest for the history of the Christian art of the first ages.

The figures sculptured on the sarcophagi have very varied expressions and attitudes; a great number are found ranged on two lines, accompanied with subjects taken from the Old and the New Testament, ornamented with symbols of devotion.

The largest of these sarcophagi, the execution of which is greatly superior to all those which surround it, has been transported from the subterranean sanctuary of the church of St. Paul; it was discovered near the shrine which contains remarkable relics of the Apostle St. Paul, and offered to the Pope by the Benedictines, whose monastery is situated near this church. From the privileged place occupied by this sarcophagus, we may presume that the man and woman whose figure is sculptured on it, had been persons eminent for their holiness.

The Scriptural subjects most frequently reproduced are the creation of Adam and Eve, Moses striking the rock, the History of Jonas, Daniel in the den of lions, the Nativity, and the Adoration of the Magi, the Resurrection of Lazarus, the Multiplication of the loaves, the Change of the water into wine, as a symbol of the Eucharist.

St. Peter is most frequently represented together with Moses.

All the subjects relating to the Eucharist have a character which seizes vividly on the imagination, as proofs of the perpetuity of that august sacrament.

The fish, that well-known symbol of the person and of the mission of the Redeemer, is represented as swimming with a basket of bread on its back; some of these baskets contain vials filled with a red liquor, an evident emblem of the wine destined for the holy communion.

There are sarcophagi, where you see the fish served on a table, with loaves marked with a cross; two persons are near the fish, a woman in an attitude of adoration, and a man clothed in long draperies; the last is probably the priest, who is about to give the communion.

We further remark a banquet where the fishes carrying baskets of loaves, are served to a company placed, according to the ancient usage, round a semi-circular table.

The Christian artists who ornamented the tombs of those ancient martyrs of the faith, avoided with care all painful images, in order that the spectator might only see the recompense obtained by sufferings heroically supported.

Thus, instead of the crown of thorns derisively placed on the head of the Redeemer, you see a crown of roses. Neither the passion nor the burial are represented.

The type of the figure of Christ is invariably that of eternal youth and of immovable beauty. In the bas-reliefs which repre-

sent the creation of man, it is always God in Three Persons who accomplishes that great act.

The Holy Spirit is not represented under the form of a dove, but under the figure of a man arrived at maturity, without touching on old age, bearded and of an austere aspect. This type perhaps does not reappear in any of the other works of Christian art.

There are sarcophagi where the labarum is sculptured with two figures of soldiers charged to guard it.

Two beautiful torso columns, in white marble veined with purple, have been brought from the cloisters of Lateran to the Christian museum to support a baldacchino, under which is placed a picture representing one of the magnificent mausoleums placed in the basilicas of the primitive church.—*Journal de Bruxelles.*

THE UNIVERSITY OF LOUVAIN.

We read in the *Révue Catholique* of Louvain that Mgr. de Ram, Rector of the University of Louvain, returned on Tuesday evening, Jan. 9, to Louvain, from his visit to Rome. Almost immediately after his arrival, he received the felicitations of the professorial body. These were expressed in an interesting speech by M. Namêche, Vice-Rector of the University, of which we subjoin the most important sentences. After expressing the satisfaction felt by the University at the honour which had everywhere been paid to Mgr. de Ram, M. Namêche continued:—

"But what above all penetrated us with what I venture to call filial joy and gratitude, was to see, in the Eternal City, a glorious and holy Pontiff, the immortal successor of Martin V., give our dear Rector so cordial and privileged a welcome, and converse with him with marks of so sincere an affection about his dear Catholic University and his dear Belgium. Your heart, Mr. Rector, devoted to the Holy See, and sensitive as it is, was, we are all well aware, profoundly moved, and this pious emotion, transmitted to us, caused us in our turn to feel the sweetest and most respectful sympathy. Thanks, M. Rector, for all that we owe to you, for all that you still promise us. This institution, unique in our times, of a Catholic University, answering to all the needs and exigencies of society and of science,—you presided over its birth twenty years ago, you have directed all its steps, suggested all its advancements, cleared all the obstacles, vanquished all the dangers which it encountered, and could not but encounter, on its way. Thanks yet again, Mr. Rector. May your virtues, your lights, the ascendency of that sweet and serene nature which Heaven has given you, continue during long years to constitute the strength and the glory of the institution which owes you so much, the happiness of those whom you have thought worthy to labour with you, under your wise and paternal direction".

The Rector, who replied with deep emotion, said how proud he had been to see, during his visit to Rome, to what a degree the name of the Catholic University of Louvain was known and honoured. The Sovereign Pontiff, the Cardinals, the Prelates, all speak with the highest esteem, and often with admiration, of this institution, founded and sustained by the Belgian clergy and laity. The Rector was received by the Supreme Chief of the Church with special kindness and distinction.

We may be permitted to mention a few instances which prove how the holy and illustrious Pius IX. appreciates the Catholic University of Louvain.

The day before his first audience, the Rector had visited at St. John Lateran the mausoleum of Martin V., which Pius IX. caused to be restored about a year ago. The conversation gave occasion to Mgr. de Ram to say to the Holy Father what pleasure he felt in seeing this monument consecrated to the memory of the founder of the University of Louvain, and restored by Pius IX. at an epoch when Belgium has seen the revival of her ancient school. "Yes", replied the Holy Father, "Martin V. is its founder, and Gregory XVI. its restorer; but I am, and will always be the devoted protector of my very dear Catholic University of Louvain".

In the same audience, Pius IX. further said to the Rector these memorable words: "The University of Louvain is the glory of my dear Belgium and of the whole Church".

The Rector was named by the Holy Father consultor of the Sacred Congregation of the Index. He had already, by a brief, dated July 28th last, been named a Roman Prelate of the order of Protonotaries Apostolic *ad instar participantium*.

On Wednesday, January 17th, the Professorial body of the University gave a banquet to the Rector, on occasion of his return from Rome. Nothing could be more gratifying than the cordiality and pleasure manifested by all. The Rector's health was proposed by the Vice-Rector, M. Namêche; and Professor David, Dean of the Faculty of Philosophy and Letters, proposed that of Professor Baguet, on occasion of the latter's having been made a knight of St. Gregory, by the Holy Father. In conclusion, Professor Beelen proposed the health of the Dean of St. Pierre, who, in returning thanks, spoke in strong terms of the benefit which the country had derived from the University. The city of Louvain was in particular indebted to it for the inexhaustible charity of its members, and for their active and silent coöperation in all the good works erected in the city, such as the Society of St. Vincent de Paul, that of St. Francis Regis, the *Bibliothéque des bons livres*, and many others which were always sure of meeting, among the members of the professorial body, as among the students, the most efficacious and eager support.—*Journal de Bruxelles.*

PUBLIC INSTRUCTION IN BELGIUM.

DETERMINATION OF THE EPOCHS TO WHICH THE UNIVERSITY STUDENTS' EXAMINATION (*examen d'élève universitaire*) AT THE SESSION OF 1855 WILL REFER.

[The following document has just been put forth by the Belgian government.]

The Minister of the Interior, regard being had to the 5th section of the 45th article of the Law on Superior Education, which paragraph is as follows:

"Six months before the session, the government determines by lot, the epochs of *universal history* on which the examination for university students will turn".

Art. 1 decrees: The drawing by lot, prescribed by the 5th section of the above-mentioned article, is fixed for Monday, the 12th of February next, at ten o'clock in the morning.

Art. 2. The Sieur E. Grayson, clerk of the second class in the department of the interior, is delegated to the business of proceeding to this drawing by lot, which shall take place in the presence of two representatives of middle education.

There are delegated for this purpose, the Prefect of Studies of the Royal *Athénée* of Brussels, and the Director of St. Michael's College in the same city.

Art. 3. The number of epochs of universal history on which the examination of university students will turn, for the session of 1855, is fixed to be three.

Art. 4. These three epochs will be taken respectively, by means of special drawing by lot, from among the three groups indicated below, and composed of the nine epochs of universal history determined by the ministerial decree of January 30, 1851.

The first group will comprise:

First epoch. History of the first peoples of antiquity, up to the commencement of the Peloponnesian war.

Second epoch. From the commencement of the Peloponnesian war to the reduction of Greece into a Roman province.

Third epoch. From the commencement of the history of Rome to the Social war exclusively.

Fourth epoch. From the Social war to the death of Augustus.

Fifth epoch. From the death of Augustus to the fall of the Roman Empire of the West.

The second group will comprise:

Sixth epoch. From the fall of the Roman Empire of the West to the death of Charlemagne.

Seventh epoch. From the death of Charlemagne to the translation of the Holy See to Avignon.

The third group will comprise:

Eighth epoch. From the translation of the Holy See to Avignon, to the peace of Westphalia.

Ninth epoch. From the peace of Westphalia to the French Revolution of 1789.

F. PIERCOT.

Brussells, January 24.

PUBLIC INSTRUCTION IN RUSSIA.

From the *Journal de Bruxelles.*

The Russian student is subjected to almost the same discipline as the soldier; like the latter, he is bound always to appear in uniform. This uniform consists in a coat and pantaloons cut in the military fashion, with a hat and sword.

It is some years since the direction of the Academy of Medicine of St. Petersburg was taken from the ministry of public worship to be entrusted to that of war. This measure was provoked by certain disorders in which some Polish students had made themselves culpable. It was desired to reserve the power of judging them, in case of emergency, by the military tribunals. This is why the professors and the pupils of the school of medicine wear the uniform of the ministry of war, which is green, whilst blue is the colour of the ministry of public instruction.

In the ministry of public instruction, the advance is much more rapid than in the others. In a Russian university, every ordinary professor has the rank of lieutenant-colonel, and the title of counsellor of the court. After seven years of service, he takes the rank of colonel, with the title of counsellor of college. At the end of some years he becomes counsellor of state, and finally actual counsellor of state, a title which implies the address of "Excellency".

In the career of education no one can go further. The extraordinary professors have the rank of major, and the professors in the gymnasia that of captain.

In these two last categories, no one can advance beyond the degree of colonel.

When, after having terminated his studies in an university, a young Russian enters into the service, he is obliged to content himself during six months with the degree of noble *sous-officier.* At the expiration of that time, he is always elevated to the rank of officer. Is the young student destined for the business of instruction? he immediately receives the rank of first lieutenant, and, if his examination has been brilliant, they confer on him even the degree above that.*

In no other ministry is the advancement so rapid. In the same way, further, the *employés* of public instruction have a right, after twenty-five years of service, to the pension, which is equivalent to their entire salary; whilst the *employés* of the other ministries are not entitled to the entire pension till after thirty-five years of service.

Up to 1844, the functionaries who reached the eighth class, thereby acquired hereditary nobility. At that time almost all the foreigners who had attained to this rank, which was particularly easy for professors, added to their name the particle indicating nobility, although the Russian nobility had never adopted that usage. They are content with prefixing their title and rank to their name, *e.g.*, "General Prince Trubetzkoi".

Many Russians have the title of Prince, but among these there are scarcely a dozen having a right to be called "your highness"; the others can only claim the style of "illustrious", a prerogative which is common to them with the counts of the Russian empire. They have no other privileges but those of the ordinary noblemen. Since 1844, here-

* The following are the different classes of the civil *employés* in Russia, and the corresponding military degrees. [We give them in French, as there are no English terms strictly answering to them.]

CIVIL.	MILITARY.
1. *Conseiller intime* of 1st class.	1. Field-marshal-general.
2. *Conseiller intime effectif.*	2. General-in-chief.
3. *Conseiller intime.*	3. Lieutenant-general.
4. *Conseiller d'Etat effectif.*	4. Major-general.
5. *Conseiller d'Etat.*	5.
6. *Conseiller de Collége.*	6. Colonel.
7. *Conseiller de Cour.*	7. Lieutenant-colonel.
8. College assessor.	8. Major.
9. Titular counsellor.	9 Captain of 1st class.
10. College secretary.	10. Captain of 2nd class.
11. The eleventh class.	11.
12. Government secretary.	12. First lieutenant.
13. The thirteenth class.	13. Second lieutenant.
14. College registrar.	14. Cornet.

ditary nobility was only acquired when one had reached the fifth class, the degree of Counsellor of State.

The emperor likes to place military men at the head of the schools. By this measure, public instruction gains a character of discipline in perfect harmony with the Muscovite institutions. This is why we see majors-general or lieutenants-general so often named as University curators. The majority of the directors of the gymnasia are in like manner ex-officers.

But, in the colleges, discipline is not enough, instruction must also be dispensed; now, the provisor, who has emerged from the ranks of the Russian army, is scarcely ever qualified to teach or to conduct education. For this reason, by the side of the director they place an inspector, particularly charged with the instruction, with which the director occupies himself extremely little, all his attention being devoted to the discipline and to the administration of the gymnasium. The inspector, on the contrary, must prove that he has made his University studies, and must undergo an examination comprising Rhetoric, the Mathematics, Universal History, the Latin, German, and French languages and literatures. In several colleges, the knowledge of English and of Greek is required in addition to these. In case of sickness or hindrance of any of the professors, the inspector is obliged to supply his place. The number of the ordinary professors varies from ten to fourteen.

Each gymnasium of the first class contains an establishment destined for intern pupils. This establishment is called *pension*, and its pupils *pensionnaires*. They are usually young nobles whose parents live on their estates. The interns are placed under the direction of from four to six *surveillants*, charged with maintaining order during the recreations, in the classes, the dormitories, the garden, and the court.

For these functions, they usually choose Germans and Frenchmen, in order to provide the pupils with the opportunity of exercising themselves in these languages. At table, during the recreations, etc., one hears these *employés* repeating incessantly these words: *Parlez Français, messieurs!* or; *Sprechen sie Deutsch, meine herren!* The surveillants have the rank of lieutenant, but their service is of the rudest description, especially when the director is a hard and proud man, who then treats them nearly like his lackeys.

The pupils, who, unlike the *pensionnaires*, are not boarded and lodged at the gymnasium, bear simply the name of scholars.

The Russian instruction is in some sort gratuitous, the professors being paid by the state. But, within the last few years, the minister of worship has decided that every pupil of a gymnasium must pay an annual fee of from three to six thalers (the thaler is in value 3f. 80c.). Those who produce a certificate of indigence are exempt from this obligation. In all the establishments of instruction, with the exception of the Universities, the system of the rod reigns with undisputed sway; the children of even the highest nobility are frequently and severely flogged.

THE ROMAN COLLEGE.—During the festival of the Immaculate Conception, a great theological solemnity took place at the Roman College. A young scholastic of the Society of Jesus, Father Matignon, sustained a disputation of the most brilliant kind, and worthy of the best days of sacred science. During a whole day, in the morning in the great hall of the Roman College, and in the evening in the great church of St. Ignatius, he broke lances against the best armed doctors of the Holy City and of the whole world. Bishops did not think it derogated from their dignity to descend into the arena where the young champion so valiantly defended himself. The Archbishop of Munich and the Bishop of Grenoble struck the most learned blows in this scientific tournament. It is said that Father Matignon, who is a native of France, will soon return into that country, to teach theology in one of the houses of the Society. The Jesuits of France began, two years ago, to send to Rome a certain number of their students to draw from the treasures of learning to be found in the Holy City. The facts already show with what happy success this idea has been attended.—*L'Univers.*

— The *Giornale di Roma* announces that the Holy Father, wishing to provide for the education of the young men whose vocation leads them to the military career, has given orders that a certain number of them be recruited in the Palazzo Cenci. The chapel of this establishment was consecrated on the 31st ult., by Mgr. Tizzani, chaplain-in-chief of the Pontifical troops, in the presence of a numerous concourse of general officers and detachments of troops of the line.

— We read in the *Giornale di Roma*, that the Academy of the Immaculate Conception of the Virgin Mary, assembled in council-general, had elected its dignitaries for the year 1855: President General, Mgr. Alessandro Asinari di S. Marzano, Archbishop of Ephesus, and first conservator of the Vatican, hon. president; the Rev. Giacinto Gualerni, Minister-General of the religious communities, Vice-President; Mgr. Raphael Monaco Lavalette, Prelate of the household of his Holiness, Secretary-General; the Abbate J. B. Toti, etc.

The Brothers of Christian Doctrine. —The government of the Brothers of Christian Doctrine is at present divided into twenty provinces, of which ten are for France, Algeria, and the colonies; the ten others for Belgium, Prussia, Switzerland, Savoy, Piedmont, the Pontifical States, the Levant, Canada, the United States, and Malasia. At this moment England is being organized as a province. The general, Father Philippe, resides at Passy. There are in these twenty provinces, 750 establishments, 1,353 schools, 4,126 classes, and 275,000 pupils.—*Journal de Bruxelles.*

— The see of Mans, vacant by the death of Mgr. Bouvier, has been offered to the Abbé Hamon, curé of the parish of St. Sulpice, author of the *Vie de Saint François de Sales* He declined the dignity on the ground that he was a member of the Company of St. Sulpice. The Minister of Public Instruction endeavoured to persuade the Superior of St. Sulpice to order the good curé to accept the episcopal office. He, however, declined in his turn, on the ground that it is not usual for the fathers of the company to become bishops. The anecdote is instructive as showing the spirit of abnegation and humility which reigns among the disciples of M. Olier.—*Ami de la Religion.*

— We read in the *Journal de Bruxelles*, that M. Sudre, the ingenious inventor of the "Universal musical language", and of "telephony", gave on the 16th inst. at the University (Brussells) a lecture on his two remarkable inventions. These curious and interesting experiments caused much surprise and admiration.

The late Cardinal Fornari.—We read in the *Giornale di Roma* of December 30, 1854:—

"The Roman University, still in mourning for the death of Cardinal Fornari, Prefect of the Sacred Congregation of Studies, and desirous of offering prayers for the repose of his soul, ordered that solemn obsequies in his honour should be celebrated on the morning of December 22. Mgr. Rossani, Bishop of Erythræa, said Mass of *Requiem* pontifically, at which the Professors and the colleges of the various faculties assisted. Father Gaude, of the order of the Friars-Preachers, and Professor of Dogmatic Theology, pronounced the funeral oration. Above the door of the church, an epitaph in the Latin language, recalled the qualities of mind and heart which distinguished the eminent Cardinal".

Spurious Greek Manuscripts. — The *Athenæum Français* draws attention to the fact of a quantity of spurious Greek manuscripts being in the market, and warns librarians and collectors against the same. "The history of literary forgeries", says the French review, "committed since the sixteenth century, by forgers more or less able, who have pretended to discover and make known works of which the loss was much regretted, would be long and curious. Not to speak of more ancient counterfeits, there are—the essay *De Consolatione* of Cicero, fabricated in the sixteenth century by Sigonio; the *Catullus* of the Venetian Corradino (1738); the tragedy *Tereus*, attributed to Lucian Varus by his editor Heerkens; the *Petronius* and the *Catullus* of Marchena (1800–6); the Claudius Numantianus Rutilius of Begin; and still more recently, the Greek translation of the Phœnician historian, Sanchoniathon, by Philo of Byblos, of which

the author was F. Wagenfeld, a student of Bremen, who deceived the philological sagacity of Grotefend. The greater part of the authors of these deceptions had no object beyond mystifying the learned. But we have now to announce an imposture, or rather series of impostures, which appears to have a different aim. A Greek, an able paleographer, is now hawking about Paris and London a number of Greek manuscripts. He pretends to have in his possession forty-seven Comedies of Menander, the whole dramatic works of Sophocles, the Comedies of Philemon, the Dictionary of Chæremon, and a Catalogue of the Alexandrian library in eleven volumes folio. He says he has left this last manuscript in Greece. The others are executed with remarkable caligraphic skill. One of our most eminent Hellenists having had occasion to see some of these pretended ancient manuscripts, after examining them for a few moments, exclaimed: 'They are just three years and a half old'".

THE AUTUMN TERM, 1854.

Postremo pereunt imbres, ubi eos pater æther,
In gremium matris terrai præcipitavit:
At nitidæ surgunt fruges, ramique virescunt
Arboribus; crescunt ipsæ fœtuque gravantur.
Lucret., i. 251.

Perhaps it may interest the readers of the *Catholic University Gazette*, to lay before them a brief account of the doings and progress of the University up to the close of the year 1854.

At the end of the preceding year, 1853, a great many persons whom we casually met in society and elsewhere, could be scarcely brought to believe that our University was a reality at all; that it was projected no one could deny, but many believed, in consequence of the long delay which had so often disappointed them of their expectations, that it was doomed never to take its place among the things of this world as a living and moving body. We are thankful to say that our best hopes are now realized, and we have to congratulate the Catholic Church in these kingdoms upon what we dare to call a great fact; we have really a Catholic University. We wish to sketch the history of the actual events connected with it during its first Term.

The Classical and Mathematical schools of the University were opened on the Feast of St. Malachi, November 3, 1854. There was no pomp and circumstance to set off the event; no crowds assembled to behold a spectacle; all this was rendered impossible, by the absence in Rome of our archbishops, and so, quietly and peacefully, without noise or ceremony, our Institution commenced its career.

The examinations for entrance were conducted by the Vice-Rector (Very Rev. Dr. Leahy); the Professor of Classical Literature (Mr. Ornsby); and the Lecturer on Logic (Dr. Dunne). The examinations consisted of Latin composition and of questions submitted to the candidates on paper; after which a further trial was given to each student separately, by questions asked and answered *vivâ voce*. Above twenty passed successfully, and immediately afterwards commenced the University course. Among the students who were thus enrolled on the books, there was one who requires special mention at our hands. This was Mr. Daniel O'Connell, grandson of the illustrious leader, in consideration of whose name the authorities presented his descendant with an Exhibition, enabling him to reside at the University House, and in consequence to attend the University Course, for four years free of expense.

On Saturday, Nov. 4, the classes were formed, and the lecture-list was arranged.

On Sunday, Nov. 5, the Rector (Very Rev. Dr. Newman) gave a *soirée* at the University House, by way of introducing the students to their academical career. The Dean of Residence (Very Rev. Mr. Flannery), the Professor of Classical Literature, the Lecturers in Logic and French Literature, and fifteen of the newly admitted students were present. They assembled in the Refectory, after which the list of names was read over by Dr. Dunne, and the students were successively introduced to Dr.

Newman and to the Dean. This ceremony being concluded, Dr. Newman addressed the students to the following effect. He began by saying that the first question before them was: "What are they here *for?*" and the most obvious answer was, to prepare for their respective professions,—law, medicine, the ecclesiastical state, engineering, or mercantile pursuits. But that was not all that a university education was intended for. He would explain his meaning by a story which he had heard many years ago, in early life. There was a widow lady who had suffered some reverses of fortune, and was left with a large family. One of them was obliged to accept a situation, which appeared beneath his rank, and expressed naturally some regret at this. The mother, who was a wise person, said: "My dear Charles, remember *the man makes the place, not the place the man*". They were here to receive, no matter what their intended profession was, an education which would alike fit them for all. Of course, the University was also intended to provide an education of special use in the professions, but it was more than that; it was something to fit them for every place and situation they might meet with in life. For instance, a man, as life goes on, suffers adversity; great changes befall him. If he has a really cultivated mind, he will act under these changed circumstances with grace and propriety. Or again, if sudden alterations the other way befall him, he will act in them too with calmness and as he ought to do. You often see people who cannot do this; who, if they come into a great fortune, don't know how to spend it properly, and throw their opportunities away. A well-trained mind will act under such circumstances with propriety. It will not be thrown off its balance by any of the changes of life, but will turn all to proper account, and conduct itself exactly as it should do throughout them all.

He went on to explain what a University was, and the nature of that University education from which hitherto, from the circumcumstances of the country, Catholics had been debarred. The Holy See had thought it was time this state of things should come to an end, and that the Catholics of this country, and all speaking the English language, should have the means afforded them of that higher education which hitherto the Protestants had monopolized. The idea of a University was, that it was a place of education to which people resorted from all quarters. They would here meet with men of various conditions, and from various places, and would add to each other's knowledge by that means. Again, a University ought to be in the capital of a country, and that was the reason why the Catholic University was established in Dublin. Other places had their recommendations, but to the capital talent and distinction resorted. Hence it was that the Queen's Colleges, of the members of which he spoke with all kindness, never could be a University. He proceeded to speak of the discipline of a University, and reminded them that they were no longer boys, but verging on manhood. Children must be governed to a great extent by fear. That was no longer the case with them. They were, to a certain extent, their own masters, the guardians of themselves. The authorities believed them to be intelligent youths, and would repose confidence in them, and believe their word, and they hoped to be met by a similar spirit of confidence. He alluded to the Romans putting on their *toga virilis*, and quoted the beautiful passage of St. Paul about putting aside childish things. In one sense, we were always children—children of our Heavenly Father, and we should be fools if we forgot that; but in a certain sense they should now feel that manhood had arrived, and they must endeavour to show a manliness of mind. They must begin well, and there would reign over the whole place a *genius loci*, a good general character and spirit.

The Rector then made some remarks on the time that had been selected for the opening, which was St. Malachi's day, Nov. 3. This was partly from devotion to the saint, whose name has always been held in much reverence in Ireland—he divided Ireland into the four archbishoprics which still remain—partly as the time when colleges in general open, and allowing for their long vacation, which would be from August to October inclusive.

He went on to allude to the qualifications of those in whose charge they would be placed, the Vice-Rector, the Dean of Residence, and the Professors, and mentioned the hours of the academical day. There would be Mass at eight o'clock, breakfast at nine, lectures from ten till one or two, including French, which he thought necessary for all, and after that hour they would be their own masters till dinner at five, after which the hours would be settled by the Dean of Residence. He ended by speaking of their numbers, with which he was well pleased, though some of them might have expected more. They would look back with great pleasure, if they lived to be old, to St. Malachi's day, 1854, on which they had taken part in the founding of the University, which would then be so great; and the fewness of the numbers with which they began would happily contrast with the magnitude to which in the course of years it will have arrived. It reminded him of the scene of Shakespeare, in which Henry the Fifth, before the battle of Agincourt, when some of his attendants are discouraged by the fewness of his soldiers, bravely tells them that he would even have the numbers fewer rather than more. Westmoreland wishes but one ten thousand of those men who were that day idle in England, were there to help them. The king replies:

> What's he that wishes so?
> My cousin Westmoreland? No, my fair cousin;
> The fewer men, the greater share of honour.
> God's will! I pray thee, wish not one man more.
> . . . . . O do not wish one more.
> Rather proclaim it, Westmoreland, through our host,
> That he which hath no stomach to this fight,
> Let him depart; his passport shall be made,
> And crowns for coming put into his purse.
> This day is called the feast of Crispian:
> He that outlives this day and comes safe home,
> Will stand on tiptoe when this day is nam'd.
> He that shall live this day, and see old age,
> Will yearly on the vigil feast his neighbours,
> And say: To-morrow is Saint Crispian.
> .....Then shall our names,
> Familiar in his mouth as household words,—
> Harry the King, Bedford and Exeter,
> Warwick and Talbot, Salisbury and Glo'ster,—
> Be in their flowing cups freshly remember'd:
> This story shall the good man teach his son;
> And Crispin Crispian shall ne'er go by,
> From this day to the ending of the world,
> But we in it shall be remembered;
> We few, we happy few, we band of brothers.
> *King Henry* V., act IV. sc. iii.

After this beautiful and animating discourse (of which we have only been able to give a most inadequate outline), the youthful academics separated, highly delighted with their first evening in college.

On Monday morning, November 6, the lectures commenced, and were proceeded with throughout the term. These lectures were given by the Professor of Classical Literature (Mr. Ornsby), the Lecturer on Ancient History (Mr. Stewart), the Lecturer on French Literature (M. Renouf), the Lecturer on the Italian and Spanish Literature (Signor Marani), and by the Rev. W. Penny, as the substitute for the Professor of Mathematics, who was not able at the moment to commence the duties of his office. They were attended by the students with great regularity, and considerable progress was made in various branches of science during even this short term.

On Thursday, the 9th of November, an Inaugural Lecture was delivered at the University House, by the Very Reverend the Rector. The subject of this lecture (which was published in the *Gazette* of November 16, 1854, was, "the opening of the classical and mathematical schools of the University". The following Thursday evening an Inaugural Lecture (which will be found in the *Gazette* of January 18, 1855) was delivered by the Professor of Sacred Scripture (Very Rev. Dr. Leahy), on the subject of the Bible, and the course of action adopted by the Catholic Church with reference to it. On the succeeding Thursday evenings throughout Term, Inaugural Lectures were delivered by the Professors and Lecturers in the several departments of classical, French, and Italian Literature, and the Philosophy of History.

Our space only enables us to add, that these lectures were heard with the deepest interest by an assembly so crowded, that it became a matter of regret, that the Univer-

sity was unable to place at their disposal a larger room for their accommodation.

On Wednesday, the 29th of November, an examination was held for the election of four Exhibitions, two classical and two mathematical, to be chosen out of candidates of Irish birth, for the Session 1854–1855. The Examination was conducted for the Classical Exhibition, by the Very Reverend Dr. Leahy, Vice-Rector, the Professor of Classical Literature (Mr. Ornsby), and the Lecturer on Logic (Dr. Dunne); and for the Mathematical Exhibition, the Professor of Mathematics (Mr. Butler), Rev. W. Penny, and Rev. M. O'Ferrall, S.J.

On Thursday, 30th of November, the Rector, on the report of the Examiners, announced the election as follows. For the Classical Exhibition (£35), John Henry Bracken. For the Mathematical Exhibition (£35), Patrick Conolly. For the Classical Exhibition (£25), Andrew Washington Kirwan; and for the Mathematical Exhibition (£25), Bernard John Mazon.

A Classical Prize was awarded to Francis Leo Tobin. Some of our readers might wish to hear where these young men, who had so early distinguished themselves at the Catholic University, were born and educated, and accordingly we add these particulars. Mr. Bracken was born at Wexford, and educated at St. Patrick's College, Thurles.

Mr. Conolly was born at Monaghan, and received his education at the College of St. Francis Xavier, No. 6 Great Denmark Street, Dublin. Mr. Kirwan was born in Dublin, and educated at the Seminary of St. Laurence, No. 16 Harcourt Street, Dublin.

Mr. Mazon was born at Cork, and received his early education at the Seminary of St. Vincent de Paul in that city, and was afterwards prepared for the University, under the tuition of Matthias O'Keefe, Esq., M.A., of St. Patrick's Place School.

Mr. Tobin was born at Rathmines, and received his education, partly by private tuition, and partly at the Seminary of St. Laurence, 16 Harcourt Street.

On Wednesday and Thursday, the 20th and 21st days of December, the Rector, assisted by the University officers, held the first Terminal Examination at the University House. With these Examinations, in some places called Collations, the Term concluded, and the Students were dismissed for the Christmas Recess.

On the same evening, at eight o'clock, an Inaugural Lecture was delivered by the Lecturer on the Philosophy of History (Mr. Allies). As might be expected from the fame and talents of the distinguished lecturer, a more satisfactory conclusion to the business of the first term of the Catholic University of Ireland could scarcely have been desired, than was afforded by Mr. Allies on this occasion.

ON ARTIFICIAL MEMORY.

II.

By far the most useful system of artificial memory, in our opinion, which has ever been propounded, is that of the *Memoria Technica* of Dr. Grey. Its application is chiefly limited to the acquisition of numerical matters, but it has this great advantage, that it fully performs what it promises, though it does not make the magnificent boasts which ushered in such methods as that of Feinaigle's, which we described in a former paper on the subject. Dr. Richard Grey, the inventor of the *Memoria Technica*, lived in the first half of the last century, and his book has gone through many editions, without any particular improvement on the idea he originally started. It rests on the simple principle of turning numbers into letters, and arranging the words so obtained, into hexameter verses. The scheme, which is ingenious, consists of the following arrangement:—

a	e	i	o	u	au	oi	ei	ou	y
1	2	3	4	5	6	7	8	9	0
b	d	t	f	l	s	p	k	n	z

to which add *g* for a hundred (as *ag* 100, *eg* 200, etc.); *th* for a thousand, and *m* for a million. The letters are easily remembered by observing that the vowels express the numbers of the order in which they stand in the alphabet; that *b* is the first consonant,

d the initial letter of *duo*, *t* of *three*, *f* of *four*, and *s* of *six*; with similar aids to the memory which may readily be discovered. This being thoroughly got up, the dates and other numerical facts furnish syllables and verses, *e. g.*:—

	B. C.
The Creation of the world,	4004
The Deluge,	2348
The Call of Abraham,	1921
The Exodus	1491
The Foundation of Solomon's Temple,	1012
Cyrus,	536

These dates would be comprised in the following line.

Cro*thf*, Dele*tok*, Aba*neb*, Exa*fna*, Tem*bybe*, Cyr*uts*.

Grey's work is of little value the moment the student has possessed himself of the system, as the dates he gives for the classical period have long since been superseded by later investigations, but there are very few scholars who have not often felt themselves greatly indebted for his useful and unpretending labours, as supplying a method it is easy for each reader to adopt and develop for himself. We have certainly known good judges, who have argued that such a system adds rather than takes away difficulty; that, in the first place, it is easier to recollect the words fourteen hundred and ninety-one, than the syllables *afna*; and that, secondly, a more serviceable memorial system would be to observe carefully the collocation of dates. For instance, half-a-dozen dates referring to a particular epoch, may be brought together on the paper; the most important of them written in a larger hand, or otherwise differently from the rest, or they might be coloured differently, and thus the eye might be brought in to assist the memory, according to the old adage of Horace, true in the laws of memory as it is in those of taste:

> Segnius irritant animos demissa per aures,
> Quàm quæ sunt oculis subjecta fidelibus.

This criticism is a just one, and opens out an important province of artificial memory, which almost all students exercise in a rude sort of way, and which may be made much more of than many are aware. But the supposed objection to Grey's system arises chiefly, we imagine, from the circumstance, that people seldom have the patience to acquire it in such a manner as to make it really efficient. It is of no use, but rather prejudicial, if not learned in such a manner that the student shall be as completely familiar with the letters as he is with the numerals, and that he shall not have the slightest hesitation in immediately translating, so to speak, the one into the other; that, for example, he can read off the syllable *lat* into 513, and *vice versâ*, without the least difficulty. As soon as this command of the method is obtained, any number of dates can be committed to memory, certainly with some trouble, as the lines are almost inevitably crabbed and rugged. But once in the memory, we will engage that they will stick there during life-time, or till the faculty itself gives way; whereas no amount of attention would render accuracy in a great range of dates on the common system, even aided by such a local arrangement as we have partly described, absolutely unfailing.

Of course, in adopting any system of artificial memory, the laws of one's own individual memory, as well as the general laws of that faculty, should be taken into consideration. Memory is almost as capricious as digestion; and men who surprise the world with prodigies in one department, to which they are drawn by some intellectual attraction, perhaps are found, in some other, to have a recollection as unretentive as that of old age. Sir Walter Scott, for instance, whose memory in any of those subjects of border warfare and traditional lore which interested him, was unrivalled for grasp and extent, in other subjects was merely on the level of ordinary mortals. There are many men whose range of recollection in poetry is wonderful, whilst they have the feeblest hold of facts or reasoning. Others again, who will never forget anything that corresponds with reality, but whose verbal memory is weak, and in whose minds an enormous amount of application would be required to fix twenty or thirty lines of poetry.

If, therefore, on a reasonable trial, any

system, such as we have recommended, proves a clog rather than assistance to the memory of the student, he ought to dismiss it, and adopt some other means, in which he will be greatly aided, by watching, in a philosophical manner, the particular action of his own mind.

There is, in fact, as yet, no universal art of memory. But how are arts formed? By observation of the successful results of chance or nature. Just as people boxed before the pugilistic art was invented, and persuaded or dissuaded without having ever heard of rhetoric, so they remember without an art of memory; but an art may be formed by each person which will indefinitely assist his memory, if only he would observe carefully, and reduce into system, the means which appear to be successful in his own case, and in that of others. He will not be always able to make them out, because intellectual operations have a subtlety which eludes the nicest investigation. But certain it is, that a moderate degree of attention to the subject will result, if not in many discoveries, still in throwing a stronger light on many known but disregarded facts, which may be of the utmost service to a student in getting up any very extensive and complicated subject. A person possessed of such a practical method would be as far superior in any intellectual contest to a person left to his own uncultivated powers, as the trained soldier is to the civilian in military operations. The principles of such an art as we speak of, will form the subject of another paper.

THE SEMINARIO PIO.

LETTERS-APOSTOLIC OF POPE PIUS IX.

(Continued from last week).

TITLE I.

Of the Offices common to both the Seminaries.

As the Tridentine Synod most wisely prescribed (*Sess.* xxiii., cap. 18, *De Reformat.*) that four ecclesiastics should be appointed for the management of the affairs of every seminary, We accordingly decree that there be four ecclesiastics, to be chosen by the Sovereign Pontiff, who, discharging the office of deputies, must assist the Cardinal-Vicar in the management as well of the Roman Seminary, as of the *Seminarium Pium.* Their office shall be to inquire into all the affairs of both seminaries, and to consult for their order and prosperity, to afford assistance to the Cardinal-Vicar, as well in work as in advice. Not that the said Cardinal-Vicar is bound to follow their opinions; on the contrary, he is entirely at liberty to do whatever he thinks to be most eligible.

The Seminarium Pium shall be directed by its own laws, but shall be immediately subject to the Roman Pontiff, and to his Cardinal-Vicar in the city.

But, as the Seminarium Pium is instituted in the buildings of St. Apollinaris, where there exists the Roman Seminary, it shall use the same church, the same schools, and the same library with the said Roman Seminary.

The Rector of the church, the Prefect of the schools, and the Librarian, and the Warden of the lecture-room (*Conclave*) for physical experiments, to be chosen by the Cardinal-Vicar, and approved of by the Sovereign Pontiff, are by no means to be under subjection to the two communities, but let them unanimously and diligently consult for their good and advantage.

The Rector of the Church of St. Apollinaris shall be the Parish Priest both of the Roman Seminary and of the Seminarium Pium, for We will that those seminaries be altogether free and exempt from all jurisdiction of any other pastor. Wherefore the same Rector shall exercise all the functions of Parish Priest towards both communities, precisely in that way in which Leo the Twelfth, Our predecessor of revered memory, decreed and prescribed in his Letters-Apostolic, on the ninth day of the month of April, in the year 1824, published and sealed with the Ring of the Fisherman, for the Roman Seminary. Let the said Rector bestow his pains on all the affairs of the same church; let him watch over the distribution of hours, and also the diligent satisfying of pious bequests, and all the cere-

monies, ordinary and extraordinary; let him have subject to him the minor Sacristan, and the rest who serve the church; let him see to the neatness and beauty of God's House, the solemn ceremonies of the Masses and Vespers to be fulfilled on the several feast days, and also let him regulate the ministrations and service of the altars to be afforded alternately by the students, as well of the Roman Seminary as of the Seminarium Pium. The members of the Roman Seminary must always precede, and keep the right hand in choir, and have the first place in all other ceremonies and public supplications whatever.

It will be the duty of the same Rector to take care that the new priests, deacons, and sub-deacons, if there are any, furnish their service in the two seminaries throughout the week which belongs to either of them respectively; but if there are none, let him consult the Rectors of each seminary, that by their prudence this deficiency may be supplied. Let him, moreover, take heed that on solemn festivals of the first class, the sacred functions be performed by the same Rectors according to the weekly turn, and that on the same days there do take place a general communion of the members of both seminaries and of the clerical students.

For the exercise of preaching the divine word We decree, that by the mutual choice of the Rectors there be elected several young students of theology, duly qualified, who, from the first Sunday of the Holy Advent until the last Sunday of the month of June, are to explain the Holy Gospels from a pulpit, at the solemnities of Mass, and the course of these explanations shall begin from the Roman Seminary. Let the Rectors of each of the seminaries, according to their prudence, and by the counsel and judgment of the Cardinal-Vicar, choose some fit ecclesiastic, who, by opportune precepts and examples, may in private train and instruct the students of his own seminary to such exercise and to sacred discourses.

The Prefect of Studies, who is to be chosen by Us and Our successors either among the Bishops or Prelates or most eminent Ecclesiastics, shall preside over the method of studies. Let him have a Pro-Prefect, to be chosen by the Cardinal-Vicar, and approved by the Sovereign Pontiff, who, discharging the office of Prefect of the Schools, may, with all zeal, watch over the order of the schools, and the pious and literary progress of the youths, and inquire into the manners of the clerics, particularly the externs.

Let the Librarian, who must be an ecclesiastic, have the custody of the library, which shall be open, as well to the Decurial Doctors as to the members of both seminaries, on the days and hours to be prescribed in the method of studies.

There shall also be a Warden of the lecture-room for physical experiments. The same lecture-room shall be open both to the members of the Roman Seminary and of the Seminarium Pium, according to rules to be laid down in the same method of studies.

TITLE II.

Of the Offices belonging to the Seminarium Pium.

The Rector of the Seminarium Pium, who must, above all, be remarkable for singular piety, prudence, and learning, must be nominated by the Sovereign Pontiff, and he shall so far govern the whole establishment as to be subject to the Cardinal-Vicar.

But other eminent ecclesiastics to be chosen by the Cardinal-Vicar, and approved by the Sovereign Pontiff, shall discharge the principal offices, and shall be subject to the same Cardinal-Vicar, namely:

The Pro-Rector, who is to direct the meetings of the students and their conversations on stated days, supposing the Rector himself wishes to be absent from this office.

The Master of Piety, whose duty it will be to hold spiritual colloquies on Heavenly things, and sacred discourses on festival days to the students, when the Rector and Pro-Rector are unable to attend to them; also to receive the sacramental confessions of those students who shall wish freely and voluntarily to approach thereunto. Wherefore two extern ecclesiastics shall be chosen by the Cardinal-Vicar from amongst the most approved priests, to come on stated days to

receive the sacramental confessions of the members.

The Bursar, who is to take care of the administration of the revenues and all expenses.

Let the Rector and Pro-Rector be present at the place of prayers, and in the refectory; but when they cannot do this together, at least let one of them be present.

For those who learn mathematics, let an extern master, of good character, at the expense of the seminary, betake himself thither at prescribed days and hours, to exercise them in this faculty, and let him patiently repeat and explain the lessons of the schools, unless it shall appear more convenient to use the services of the Decurial Doctor himself, who is to take care that this be done at the place and hours marked out.

TITLE III.

Of the number of the Students.

The dioceses of the Pontifical States, Subiaco and Benevento included, are sixty-eight—to wit, the Suburbicarian, the Archiepiscopal, and Episcopal, either with only one cathedral and city, or with several cathedrals and cities, regularly united. Each diocese shall perpetually enjoy the privilege of one place; in united dioceses this privilege shall be exercised alternately. The diocese of Sinigaglia, inasmuch as it is Our native place, shall have the right of two places.

But although the ordinary number of the students must reach seventy, still, to excite the minds of those youths who, by reason of the difficulty of their domestic circumstances, are utterly unequal to provide themselves with an ecclesiastical patrimony, to apply themselves with greater zeal to studies, We decree that out of the endowment of the Seminarium Pium, there be deducted a sum of eighty *scudi*, which, being divided into equal parts, is to serve for a title of sacred patrimony to two Clerics, students of the Seminarium Pium. To obtain this benefice after having produced testimony of poverty, let an examination be instituted by the Cardinal-Vicar, and he who shall excel the rest in merit is to be presented with the reward. But when he shall have been presented with any ecclesiastical benefice not less than the same sum, or with any other ecclesiastical pension, let him vacate that patrimony. But if there be wanting an occasion to give the patrimony, then the place which remains shall be granted, according to the will and pleasure of the Sovereign Pontiff, to that diocese, which the same Pontiff shall be pleased to prefer.

TITLE IV.

Of the admission and endowments of the Students.

The Seminarium Pium shall be opened at the beginning of next November. The youths to be admitted into it are at first to be so gradually received that the number of them above specified be completed by the third year. In the said seminary let not the youths remain for the purpose of education beyond the ninth year.

Let the alphabetical order of the dioceses be observed in receiving them; but the Clerics of the Suburbicarian and Archiepiscopal sees are to be preferred. One or more candidates may be offered from the same diocese.

As the time and manner of invitation and admission, even from the very outset, require peculiar care, the Cardinal-Vicar shall, on Our command, send Encyclical Letters to all the Bishops in the Pontifical States, and shall signify to them concerning the bestowal of this Our singular benefit, concerning the endowments and offices of the young men, and concerning the examination that must be undergone as to their learning.

Clerics having received at least the first tonsure, taken from the Diocesan Seminary, are to be preferred, for their education undertaken by the care of their own Bishop affords no slight testimony of their future progress and of their vocation.

Let no one be admitted unless from the general character of his previous life he feels himself called to the Priesthood; he who is destitute of such vocation, though he may have good manners in his favour, and exhi-

bit hope of himself, shall be dismissed. For the single object of the Seminarium Pium is this, to educate Ecclesiastics who will conduce to the advantages each of their own Church.

Moreover, let them be of sound body, with no sort of impediment in their speech, and not of deformed appearance; versed in grammar and rhetoric; for concerning these things an examination will be held.

Let them all be furnished with the testimony of their own Bishop, wherein it may be evident that the Clerics were born in that diocese, of honest parents, practising no sordid art; and that they have their domicile there; let it, moreover, be established by the same testimony that these Clerics will, from their good manners, be useful to the diocese, and faithful and devoted to God.

TITLE V.

Of the System of Studies.

The learning of the young men shall be discerned by the holding of an examination. The course of studies in the Seminarium Pium shall commence with philosophy. But these faculties shall have to be learned according to a method to be laid down, to wit, general philosophy, dogmatic and moral theology, the knowledge of the Divine books and of the Holy Fathers, the Hebrew and Greek languages, Ecclesiastical history, the sacred rites, and also canon, civil, and criminal law, as highly useful and necessary, especially to Vicars-General.

The Gregorian Chant shall be taught, every other being rejected, and there shall be one master for both seminaries, but at a different time and place.

(*To be concluded next week*).

— Professor Levy had opened a series of archæological conferences in the hall of the *Société d'Emulation* at Liége, which were attended by a select audience. The professor treated of the development of monumental art in India and Central Asia, and of the special character of those monuments. Passing then to Egyptian art, he examined the relations which exist between the monuments, religion, manners, and institutions of nations. This first conference terminated with an inquiry into the real destination of the Egyptian pyramids, which went to prove that they were constructed for the double object of serving as sepulchres for the kings of the country, and to stop the accumulation of the desert sands raised by the simoom.—*Gazette de Liége.*

— A correspondent from the Hague says: "The government has just published the memoir which the second class of the Institute crowned in the last sitting which they held, that class having been suppressed in 1851, under the Thorbeeck Ministry. The subject proposed for competition was: *Histoire de la versification néerlandaise, accompagnée d'un traité sur l'origine de la rime et l'indication de ses lois, ainsi que d'une dissertation sur la nature et les règles des différents genres de vers auxquels se prête notre poésie.*

"The committee charged to judge on the competitors, was composed of MM. da Costa, Van S. Gravenweert, and Van Lennep, chosen from the Institute itself. These eminent men, who are highly recommended by their literary labours, unanimously decreed the palm to M. Prudens Van Duyse, advocate at Ghent. This remarkable work, which embraces the whole literary history of the Low Countries, forms two octavo volumes of about four hundred pages each, and is distinguished by much erudition and an easy style, and by new views on prosody, developed with much talent; and, in a word, it is a book which will have an immense influence on our poetry.

"It is the first time, as far as we know, that the production of a Belgian *littérateur* has been crowned by the Institute of the Low Countries; and the government, in publishing this work simultaneously in Holland and in Belgium, has doubtless wished to offer a mark of sympathy to the latter country".—*Journal de Bruxelles.*

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THE CATHOLIC UNIVERSITY GAZETTE.

No. 37. THURSDAY, FEBRUARY 8, 1855. {Price Two Pence. {Stamped, to go free by Post, 3d.

NOTICES.

In consequence of an earnest wish, which has been expressed in Dublin and in the country, that the expenses of the University course should be reduced below the calculation, on which they were originally determined, it is proposed to limit them, including extras, to forty guineas for the thirty-eight weeks of a student's residence during the ensuing session; of which sum one-half will be paid on his coming into residence, and the other half by the feast of St. Matthias (Feb. 24), 1855.

This arrangement will not preclude gentlemen, who are so desirous, from paying a larger sum, without prejudice to community of academical advantages, social equality, and unity of discipline.

Gentlemen who are desirous of attending the lectures of the University without residence in the University House, are requested to give in their names without delay to the Vice-Rector, at the Catholic University House, Stephen's Green. They will have admission to the Lectures during the ensuing session on the same footing as resident students, on the payment of £10, of which one-half will be paid on admission, and half by St. Matthias's day.

Externs of the University are of two descriptions. (1) It is at the option of any one to become free of the public lectures on the payment of £10 a session, without being a member of the University, that is, without being under the care of the Tutors, or being submitted to any of the examinations, or being eligible for its honours, or aiming at its degrees. Over such persons the University of course has no jurisdiction, and knows nothing of them out of lecture hours, and only requires that their conduct should not compromise or embarrass the authorities of the University. (2) Those, however, who are desirous of really joining themselves to the academic body, and standing on a footing with residents, are required to unite themselves to some particular licensed establishment in the University, as, for instance, the University House in Stephen's Green, or the Rector's House in Harcourt Street; in which case, they will be altogether under the jurisdiction of the Dean of that particular establishment, and will be considered as simply members of it, accidentally lodging out in such lodgings (*e. g.* their own home) as the aforesaid Dean shall sanction.

It is proposed, when a sufficient number of Candidates is obtained, to give, upon *concursus*, a maintenance at the University for either the Scholar's or the A.B. Course, as it may be hereafter determined, to one poor Irish student, who brings from his Bishop the necessary testimonials. Particulars will be given in due time.

The Secretary's Office is at present at the Medical School, Cecilia Street (end of Crow Street, Dame Street), where he will be found daily between 10 and 2 o'clock.

A friend at Rome has presented to the University a painting of the Madonna.

Mr. Burke has presented a copy of his Abridgment of Lingard's History of England, to the University; and Mr. John Neville, a copy of his Hydraulic Formulæ.

SEDES SAPIENTIÆ, ORA PRO NOBIS.

IDEA OF THE CATHOLIC UNIVERSITY.

[From the *Address of the Catholic University Committee to the People of Ireland*, on September 9, 1850.]

In a highly artificial state of society, such as we live in, secular education of a high order is a thing of absolute necessity, whether to the professional man, or the merchant, or the private gentleman, none of whom can maintain his position in society, much less take a lead in the career of honourable competition, unless his natural talents have been previously formed to the pursuits of life by the hand of education. Hence, to promote the cause of learning, and with that view to create educational institutions suited to the exigencies of society, must be deemed objects of paramount importance. Fully impressed with this conviction, the Catholic Bishops of Ireland deem it a duty incumbent on them, to the utmost of their power, influence, and means, to provide for the Catholic youth of Ireland education of a high order, every way commensurate with the intellectual wants of the time; and we, in their name, earnestly exhort you, the people of Ireland, the interests of whose children and children's children are at stake, to coöperate heart and soul, according to your respective abilities, in forwarding this great national undertaking. But its strongest recommendation to you is its bearing on the interests of the Catholic religion for generations to come; for the grand object in view is to make the Catholic religion the basis of a system of academical education as extensive and diversified as any to be found in the most distinguished universities of Europe, so that the youth of the country may enjoy all the benefits of the highest education without any detriment to their faith or morals.

"Without undervaluing secular learning or overrating the importance of religion, is it not of the utmost consequence that the education of our youth be Catholic? One of the greatest calamities of modern times is the separation of religion from science, whereas the perfection of knowledge is the union of both, which produces the most perfect form of civilized society by making men not only learned but also good Christians. So far from there being any antagonism between religion and science, they are a mutual advantage, each reflecting light upon and facilitating the acquisition of the other. Why, then, should they be separated in the education of youth? Is it not preposterous to instruct in every species of knowledge save that alone which is necessary—the knowledge of religion—in comparison with which the science of Newton fades away into insignificance? * * * From science without religion has sprung that spurious philosophy which has overrun so many of the schools, and colleges, and universities of the Continent of Europe; and which the professors of Atheism, Pantheism, and every form of unbelief, make the groundwork of their impious systems. The youth of Ireland shall, with God's blessing, be saved from the taint of this mischievous philosophy by a thoroughly Catholic education. And this is one of the grand objects of a Catholic University.

Besides the detriment to the faith and morals of individuals, the separation of religion from secular education is fraught with danger to society at large. If you reduce to a general system the principle of separating religious from secular education, at no distant day anarchy will be the result; for religion is a necessary supplement to law and authority; where its salutary restraints are wanting, these latter will not be able to enforce obedience or preserve order; they will be overthrown by the violence which they attempt in vain to control; and society will fall back into a state of chaos.

This is what in the nature of things must happen whenever religion is systematically excluded from public education, as it has happened in our own time. Witness the first French Revolution, the master-spirits of which proscribed religion from the public schools, well knowing that every effort to re-

volutionize the mind of France would prove abortive so long as the Catholic Church presided over the education of the country. * * * In the revolutions which recently agitated the continent, who were everywhere the apostles of rebellion, the standard-bearers of anarchy? Were they not students of colleges and universities in which, according to the modern fashion, everything is taught but religion? in which the place and functions of religion are usurped by a philosophy that saps the foundation of true faith, corrupts the morals of youth, and sends them forth upon society to become the most active fomenters of mischief. God forbid that so baneful a system should ever take root in our country. Should the sovereign of these realms ever have to invoke the loyalty of the well-disposed against the designs of turbulent men, the youth brought up in a Catholic University would be found in the front rank of the defenders of order; and hence, the British statesman, who would surround the throne with devoted subjects, and give to society good citizens, must, on the ground at least of a wise state policy, sincerely desire to see the youth of Ireland brought up according to the strict principles of the Catholic faith.

But more is required to complete a Catholic education. As it is a capital article of our belief that faith alone will not suffice for salvation, but must be accompanied by the works of practical morality, it follows that a sound Catholic education must be moral as well as dogmatic—not stopping short with teaching the principles of faith, but also training up youth by a course of exact moral discipline, and habituating them to the observances of Catholic piety; and this union it is of dogmatic and moral instruction which forms the perfect moral character, by teaching us to render to our Sovereign Maker the homage of the two great faculties of our nature—of the understanding, which becomes captive to His unerring word, and of the will, which bends to His high commands. It is so the Catholic Church has ever taught her children. The lives of her saints, the writings of her doctors, the statutes of her synods, the constitutions of her religious societies, the education imparted in her schools, colleges, and universities — all testify that the Catholic Church is not content to promote the study of letters, without also sanctifying it by the influence of religion, and that she looks upon the work of education as only half done, unless diligent moral culture and practical piety proceed *pari passu* with intellectual improvement. This thoroughly Catholic education will be carried out in all its details in our proposed Catholic University.

If there are strong reasons for providing a Catholic education for Catholic youth in every country, they acquire peculiar strength from the special circumstances of Ireland. Here the Catholic gentleman, merchant, professional man, or whatever else he may be, has to mix with persons many of whom have strong anti-Catholic notions, others what are called liberal (that is oftentimes latitudinarian or indifferent), others again no definite notions whatever, yet all of them zealous enough to make an impression on Catholic minds not at all favourable to the purity of Catholic faith. Coming as they must, in the intercourse of life, into frequent and close contact with dangerous principles, unless Catholics shall have received a sound religious education, it does not require the gift of prophecy to predict that many of them will be weakened in their faith, perhaps lose it altogether; and as a natural consequence be injured in their morals, for injury to morals is the natural result of the loss or weakening of faith. How many a gifted youth has been thus lost to his friends and to society, who would have reflected credit upon both, had he only had the advantage of a Catholic education, which would have made him proof against the influence of evil maxims, and preserved him from the tyranny of his own bad passions.

Again, a superior Catholic education, giving correct views of our principles and ecclesiastical history, is in a manner required now-a-days, as an antidote against the poison diffused through our English literature, abounding as the latter does in every department, in every form of publication, from the elementary treatise to the ponderous quarto, with misrepresentations of our Church—with calumnies often refuted, yet constantly

reproduced in a more offensive form—with the imputation of principles which we disavow, and the perversion of those which we avow—with the distortion of the facts of history, which are twisted and turned in every way to our disadvantage.

Besides the conservative influence, so to call it, of religion, a Catholic University would also impart a higher tone to the Catholic body—it would diffuse Catholic notions through the mass of society — it would create a greater interest in all that concerns the welfare of the Catholic religion—it would encourage a taste for Catholic literature, Catholic arts, Catholic institutions of every sort—it would create a large body of learned men, who would exercise an important influence on society, men competent, on the one hand, to vindicate the cause of religion against the insidious attacks of a miscalled but dangerous science, and, on the other, to rescue science from the use to which it has been perverted, by dissociating it from, and even turning it against religion — it would educate every one to that lofty Catholic principle, that religion is a consideration paramount to every other, and, therefore never to be compromised in order to purchase any temporal advantage whatever: —in these and many ways besides, a Catholic University would serve as a grand centre for diffusing the living principle of faith through the whole Catholic body, and communicating its vivifying influence to the most distant and least important parts.

THE ACADEMY OF PROPAGANDA.— On Sunday, January 14, was held the Academy of Propaganda, which that College annually celebrates in honour of the vocation of the Gentiles to the true faith. The exercises were divided into two parts; the first for the Oriental languages; the second for the European languages. The poet-laureates had taken for their subjects the Immaculate Conception of the Holy Virgin, and the Epiphany of our Lord; they varied, not only in age, but also in colour, from the child of ten or twelve years old, to the young man of twenty or twenty-eight, arrived from the East, and wearing the long beard, and to the young Frenchman from Marseilles, or other less southern provinces, who found himself associated with the Wallachian or the Chinese, down to the negro from Guinea. The Epiphany and the Immaculate Conception were celebrated on this occasion in nearly forty languages. Among the Oriental languages figured: Hebrew, Chaldaic, the literary and vulgar; Arabic, Chinese, Georgian, Persian, Kurdish, Hindostanee, Bengalese, Turkish, Coptic, Thibetian, and the language of Soudan. Among the European languages, ancient and modern Greek, Latin, French, Italian, Illyrian, Irish, Dutch, Polish, German, Swiss, Danish, Russian, Albanian, English, Hungarian, Wallachian. —*Ami de la Réligion.*

THE ACCADEMIA LITURGICA OF ROME.— With reference to a paragraph under this heading which appeared in the *Gazette* of Jan. 4, a correspondent kindly furnishes us with the following very interesting extract from Moroni's *Dizionario Hist. Eccles.* in voce "Accademia":—

"Benedict XIV. was no sooner raised to the pontifical throne, A.D. 1740, than he exhorted, in most moving terms, the prelates of his court to apply themselves earnestly to study, protesting at the same that their promotion should entirely depend upon their progress in knowledge (le scienze) and in virtuous conduct. For this end he instituted, in the month of December, four Academies. *Roman History and Profane Antiquities* was the object of the first of these, which was held in the Capitol; *Sacred History and Ecclesiastical Erudition* was the end of the second, held in the house of the Fathers of the Oratory of St. Philip Neri; *the Councils*, of the third, in the College of Propaganda; and *Liturgy*, of the fourth, in the house of the Operai Pii, at the Madonna dei monti. Every Monday, if the Pope was not hindered, he caused a meeting of one of these Academies, in turn, to be held in his presence at the Quirinal, and a dissertation was always recited by one of the members on a point connected with their respective subjects".

— M. Pierre Bergem, late Professor of Rhetoric, and Prefect of Studies at the communal college of Namur, died at Brus-

sels on January 16th, aged sixty-eight years. M. Bergem was author of a highly esteemed "History of Latin Literature", and of a "Treatise on Roman Antiquities". There was to be a funeral service for the repose of his soul, in the parish church of the Riches-Claires, and he was to be buried at Ixelles. —*Journal de Bruxelles.*

— M. Baguet, Professor and Secretary of the University, has just received from the Pope the cross of knight of the Order of St. Sylvester. This high distinction is at once a new mark of the high consideration of the Sovereign Pontiff for the University of Louvain, and a just tribute to the rare talents and complete devotion of the learned professor; accordingly, this news was received by all with the most lively and sincere joy.—*Journal de Bruxelles.*

— We read in the *Univers de Louvain:* "We learn with lively satisfaction that Professor Thonissen, professor of criminal law in the University of Louvain, has just received from the French government the cross of the Legion of Honour. It is a just homage rendered to science, and to the remarkable writings of this distinguished professor. We applaud with all our heart this homage rendered to the learned and victorious defender of social principles".

REVIEW.

Is Physical Science the Handmaid or the Enemy of the Christian Revelation? By the Rev. James A. Stothert. Edinburgh: Marsh and Beattie. London: C. Dolman. 1854.

In an age like the present, when physical science is making such wonderful advances in all its various departments, and when so many new facts are daily coming to light, it becomes a most interesting subject of inquiry, not only for Catholics, but for every one else, to determine what are the bearings of these various discoveries upon the Faith, and to ask, in the language of our author: "Is physical science the handmaid or the enemy of the Christian revelation?" This question might either mean: Are these facts which are daily coming to light, in *themselves* contrary to, or in accordance with, revelation? or it might mean: "What effect will they have upon men's minds in regard to revelation? will the knowledge of them dispose persons to accept it or to reject it?" And according as we look at the question from the one or from the other point of view, we should answer it argumentatively or historically, by appeal to reason, or by appeal to facts, and by inquiry into the effect that physical discoveries have, and have had, upon men's minds. It is the former part of the question that the book before us chiefly takes up; and as far as the limits of so small a volume will admit, the writer appears to treat the subject very ably and successfully. He follows in the main the line of argument adopted in the celebrated treatise of Cardinal Wiseman, and brings forward also many of the facts recently discovered, to show, after the method of Dr. Butler in his *Analogy*, that not only is there no disagreement between the physical world and revelation, but that the mysteries of the one do in reality throw light upon the other. The particular point of faith, which he is most particularly engaged in illustrating, is that great Mystery which seems to stand forth as a mystery beyond everything else; that mystery which, in consequence of its admitting of no parallel being drawn with itself and the facts of nature, and between difficulty admitting even of illustration from them, and which being more undiscoverable by reason and by the evidences of the senses than even the Incarnation itself, in that while men beheld the Saviour, and by their senses perceived Him to do works more than human, they might be led to infer that He was something more than human; yet in the great mystery of the altar all these things fail us; it is by simple faith alone that we accept the presence of Him who is there; our reason could not assure us of it; our senses would not lead us to infer it, for what we see there, gives no visible tokens in any way to the senses of being anything else than what it appears to be; so much so, that by reason of its being that truth, which of all others is accepted by faith alone, it has been termed the "Mysterium Fidei". One who does not believe in the Christian revelation will say: "How can

it be so? I see with my own eyes that it is something different from what you say it is". The writer answers this objection, and, in so doing, objections of the same kind generally, by showing that in the whole course of nature, and especially in some remarkable instances of facts lately discovered, we need something else than the impressions made by the senses to inform us of the real state of the case with regard to a great many things about which we should otherwise form judgments very far from the truth: such for instance as the relative magnitudes of the sun and the earth. The appearance is as different from the reality quite as much in this case as in the case of the doctrine which we have been speaking of above; and yet, inasmuch as but very few persons have the means of verifying for themselves a statement which means so entirely contrary to the evidence of our senses as that the sun is a million times larger than the earth, which statement they nevertheless accept, they accept in the one case what is contrary to the evidence of their senses, and profess to be unable to do so in the other, and for no reason which does not apply equally in both cases. Instances also such as the following are brought forward. It is found that the same substance may exist under a variety of different forms, so unlike each other, that the senses would be utterly unable to recognize in them the identity of substance. Carbon, for example, exists under the three distinct forms of diamond, graphite, and charcoal. How different they appear in form, and yet the substance is the same! Facts like those of this latter class, and which indeed are brought to light in numberless other instances in modern science, serve also as a further analogy to the doctrine which our author is engaged in illustrating. They may serve as analogies to the fact that our blessed Lord has caused the body which He has assumed, to appear in more forms than one; not only in the human form, but also in that which He has chosen as the sacramental form. Here, however, it must be observed, the analogy ceases, as all analogies must cease *somewhere* in their resemblance to that which they illustrate The fact that He causes His body to appear in more forms than one, while yet it is always the same body, is not altogether without example in nature; but the *action* by which He does so, the changing the elements into His body, the mystery of Transubstantiation, is a fact entirely *sui generis*. There are many examples in nature of the same substance assuming different forms, but none whatever that we know of, of one substance being changed into another. A substance may exist simply as a mineral; from this it may form part of a plant, and then again of an animal; but still it is only the same substance in different forms. *Every* fact indeed has its own peculiar circumstances, and in however many points in which it may resemble other facts, still there is always something in which it is distinguished from them. Is it wonderful then, that in a mystery of Divine Revelation, though in some respects it may be illustrated from *nature*, in other respects it cannot?

We will now offer a few remarks upon the other view of the question, namely, the influence that the knowledge of physical discoveries has upon the faith. We cannot deny, then, that in some respects such discoveries have for a time proved prejudicial to it; not from any intrinsic contrariety to it, but simply from the impression they have produced. It is undeniable that in many instances, they have been the means of weakening or destroying faith in the minds of those who previously were believers. Persons of this kind, however, are like persons who might look upon some of the wonderful works of modern art, a railway train in motion, for example. Suppose now that while they looked at it from a distance, they were to admire it, and wonder at its speed and its usefulness, and think how clever the man must have been who designed and executed such a work. Suppose, however, that they were to come nearer, and examine it carefully, and find out the way in which it worked, and the minute details of its construction, and then were to tell us that the more they learnt of it, and the more they understood its particulars, the more convinced they became that it was not the work of design at all, as they had once supposed, but that it went entirely by natural causes, the heat of the fire converting the

water in the boiler into steam, etc.—what should we think of the understanding of such an individual? and yet, he is pretty much upon a par with one who in his unsophisticated state believed the world to be the work of God, yet upon learning more of its wonderful structure, began to deny it.

A slight glance at the history of discoveries, will, we think, fully bear us out in two statements about them, namely, that upon their first discovery, or when they were first talked about, they were supposed to be contrary to the Faith; and next, that after they had been before the world for some time, they were acknowledged to be not contrary to it. For example, some centuries ago, before the form of the world was known, when the question was mooted, whether there were not antipodes, or people living on the other side with their feet opposite to ours, this was at the time supposed to be contrary to the Faith, as implying that there was another race of men in the world, not descended from Adam, and not redeemed. Yet who is there now that thinks that this, which was at one time so great an objection, is any objection now? Take again the case when astronomy received such great improvements, when, in fact, quite a new system sprung up under Copernicus and Galileo, who introduced and gave currency to the modern ideas of the sun being the centre of our system, etc. This discovery also was supposed to be contrary to Revelation at the time; but what is it thought of now? Persons may bring forward many objections to Revelation, but they will hardly bring forward this as one. And so it is now; the discoveries that are going at present in the physical sciences, and especially, perhaps, in geology, may be supposed to be contrary to the Faith, and so may destroy, as indeed they do, the Faith in the minds of many; yet, if by our knowledge of the past, we may predict the future, we may say of these also that when they have been longer before the world, all difficulties which they may create will vanish like smoke. It is no new thing that facts in science should come to light, which should be the occasion of objections being made to the Faith, which men have not seen how to answer; this has always attended the advance of science; it is not the first time in history that it has happened, nor will it be the last. Things that appear now to be such unanswerable objections will appear to future generations to have about as much value as the objection caused by the question about the Antipodes, which was so unanswerable in its day. We hold it to be almost a law in physical discoveries, that they should for the moment give occasion to unanswerable objections, and, we may add, that afterwards they should serve for quite a contrary end, and finally serve even as illustration of the Faith, by the analogies they afford between Revelation and Nature. We need, therefore, be under no apprehensions about the effect which science will ultimately have with regard to the Faith, however much we may deplore the defections that it is apt to cause while it is new. It is, viewing it as a whole, pretty much like the perturbation which one planet causes upon another; you may see it draw the disturbed planet further and further away from the sun; and if you look at it only for a short time, you might fancy that it was going to cause it to leave the sun altogether; but wait awhile, and you will see the relative positions of the planets change; and, whereas the effect of the one had been to draw the other away from the sun, just the reverse will now happen, and it will draw it as much in the opposite direction towards the sun, as it had before caused it to recede from it.

We could wish, in conclusion, to offer a suggestion as to the reception which statements of alleged discoveries ought to meet with at the hands of Catholics. Of course, anything that has the *primâ facie* appearance of being contrary to the Faith, ought to be received with extreme caution; and we cannot but admire those who, with a holy jealousy for revealed Truth, are ready to lift up their voices at whatever has the least appearance of being contrary to it. Nevertheless, the way in which reported discoveries are often received by Catholics, certainly does tend to confirm the idea prevalent among unbelievers, that there is a real contrariety between physical science and Faith. For example, a discovery of some fact is made,

or said to be made, and it is hinted by the discoverer, whom we suppose to be an infidel, that such a discovery will be found contrary to Christian doctrine. Upon this, a great many Catholics will forthwith admit his conclusion, but deny his premises. They say that the discovery is false, that it cannot be true; while they allow the inference that is drawn from it. Nay, more than this; they are sometimes themselves the first to start the idea that such a fact is contrary to the Faith; well, time goes on, and, perhaps, the fact turns out to be true, and becomes universally acknowledged. Persons, therefore, who have denied the fact, and admitted the inference, have put themselves in a bad position, and have given, in some measure, an occasion to unbelievers to confirm them in their unbelief, by making them think that even the champions of the faith allow that such a fact, which fact they themselves are quite certain of, is contrary to the faith. To ourselves, however, fully persuaded as we are that there neither is, nor can be, any contrariety between faith and science, and that all difficulties which discoveries may cause are but transitory, such a course does not appear to be the best that can be followed. We hold it to be the wisest plan to be cautious in pronouncing an opinion either one way or the other; that it is best not to be too hasty in deciding that such a fact cannot be true, and, above all, in being too hasty in saying that it is contrary to the faith: since it is very probable that the real truth may be just the opposite of what it appears at first; and it may turn out both that the fact is true, and yet that it is not contrary to revelation. The wisest course appears to be, to wait for the opinion of those who, having the means of inquiry and of finding out what is to be said on the subject, are capable of giving an opinion as to the credibility of the fact, and as to the inferences to be drawn from it, and whose character is such as to entitle their opinion to consideration. Such persons will always be found; and we shall be more likely to be right, and to promote the cause of truth, by listening to them, than by hazarding any very decided judgment upon the matter ourselves.

ON THE DISTRIBUTION OF A STUDENT'S TIME.

It is one of the greatest advantages of an academical life, and which those who enjoy it will in after-life often contrast with the less fortunate circumstances of the world's business, that the student's day is nearly marked out for him, and his subjects also in a great measure selected independently of his own choice. When he goes into the world, he may study what he likes and when he likes; at the University, certain branches of study are made obligatory for all; others are apportioned to different students, on a careful estimate made of their attainments by those whose business it is to judge of the development of youthful minds. The times, also, both in their duration and in their distribution, are settled by the same experience and forethought. There are fixed hours for lectures, and a fixed number of them to be attended by each student, according to his particular circumstances. All this must impart to the minds of those students who take kindly and well to the system, such a regularity and spirit of order as cannot but prove useful to them in the serious affairs of life.

But whilst so much is done for them, independently of their own will, whilst experience and authority has so large a share in the idea of University education, much is necessarily left to individual character and to free-will. Students are not school-boys, and theirs is the noviciate, not of the cloister, but of the world. Accordingly, it is part of the very discipline of a University to allow their minds to be moulded by the infusion of an element of freedom into the more restrained system which befits an earlier period of life and a different condition. There is a considerable part of every day when a student is allowed to study for himself, and to adopt his own methods of reading. If he is wise, he will take the advice of his superiors about this, make friends of them, and be guided by their views. But they cannot learn for him; they cannot pour knowledge into his mind just as if it were a material

receptacle; nor is it possible for them to be always at his side, to save him the trouble of research and thought Time is afforded him, which it is his business to turn to account, just like books and the other materials of education. How is that time to be most advantageously used, during which the student is allowed and desired to read for himself?

In answering this question, we should say that there appear to be two principles, upon which time may be distributed, one having reference to the time itself, and the other to the various subject-matters which the student wishes to dispose of. You may either resolve to get through a particular subject, to master a particular book, and hasten on to the completion of your work, using every spare moment to accomplish it, and "thinking nothing done while aught remains to do". Or you may divide your time accurately between a variety of subjects, resolving to do a certain portion and no more in a given space, till at the end of a few months, the whole is quietly got through. The one is like working by the piece, the other like working by the day. The advantage of the former method of study is, that it gives an energy and purpose to your work, of great advantage in the acquisition of a spirit of despatch and vigour; the advantage of the latter is, that it results in habits of great exactness and regularity, each moment of time having its appointed work. Each method also has its attendant evils. Students who hasten onwards to the completion of their work, like builders eager to receive their pay, "run up" the edifice hastily, and perhaps in the end the teacher will wish an art of oblivion rather than memory could be taught, which might enable him to undo, and begin afresh what had been done in so slovenly a manner. Then on the other hand, the method of a scrupulous division of time is apt to make a student rest on the idea of its orderly management, rather than on that of the work which that orderly management is intended to subserve. In diplomacy and public business in general this error is popularly satirized under the name of "red-tapeism". Official people get to regard the form and the order of conducting affairs as of more consequence than the affairs themselves. From continually contemplating the means, they at last get to confound the means with the end.

One of the best illustrations of this not uncommon weakness is, the trait which Sir Walter Scott gives of Sir Arthur Wardour in the novel of the *Antiquary*. Sir Arthur, a priggish and formal personage, holds the office of deputy-lieutenant near a sea-port town during the thick of the war, when people were day and night dreading a descent of the French on the coasts. Suddenly, there is an alarm that they are to be expected at once. Sir Arthur knows nothing about it, for, "as a general rule", he sets apart Wednesdays for reading his lieutenancy correspondence! Poor Sir Arthur was quite right in aiming at exactness in the arrangement of his time. It is in itself a good thing, and both the index and the cause of many good habits. But its *end*, at least in secular affairs, is to promote the despatch of business; and if this is not attained, the most seemingly careless and lounging mode which really does bring something to a completion, is preferable to the system of deception which we have described.

To continue the balance between these two methods, we may remark that, in any excitable mind there is a danger attendant on "working by the piece". Men get so absorbed in the pursuit of a particular subject of study as to think of nothing else, to lose all control over their thoughts, so that the great work with which they are engaged pursues them even during the hours which health requires should be devoted to relaxation or sleep. The mind becomes like an engine deserted by its master, the fires blazing and the wheels revolving to its own destruction; or like the genii in the eastern fable, it persists in conjuring up idea after idea, when the exhausted brain is longing for repose, and yet knows not how to stop the officious activity of its now domineering servant. This danger is in a great measure avoided by an exact distribution of time, in which each hour has its work calmly assigned to it, and there is no effort of the mind to strain itself beyond the task which

has been apportioned to it for the moment. In a letter of Southey's, which appears in the recently published memoirs of Montgomery, this danger and the remedy against it are well pointed out. Southey writes, in 1812:

"You wish me a sounder frame, both of body and mind, than your own. My body, God be thanked! is as convenient a tenement as its occupier could desire. When you see me, you will fancy me far advanced in consumption, so little is there of it; but there has never been more: and though it is by no means unlikely (from family predisposition) that this may be my appointed end, it is not at all the more likely because of my lean and hungry appearance. I am in far more danger of nervous diseases, from which nothing but perpetual self-management, and the fortunate circumstances of my life and disposition, preserve me. Nature gave me an indefatigable activity of mind, and a buoyancy of spirit which has ever enabled me to think of little difficulties, and to live in the light of hope; these gifts, too, were accompanied with an hilarity which has enabled me to retain a boy's heart to the age of eight-and-thirty: but my senses are perilously acute—impressions sink into me too deeply: and at one time ideas had all the vividness and apparent reality of actual impressions to such a degree, that I believe a speedy removal to a foreign country, bringing with it a total change of all external objects, saved me from imminent danger. The remedy, or, at least the prevention, of this is variety of employment; and that it is that has made me the various writer that I am, even more than the necessity of pursuing the gainful paths of literature. If I fix my attention, morning and evening, upon one subject, and if my latest evening studies are of a kind to interest me deeply, my rest is disturbed and broken; and those bodily derangements ensue that indicate great nervous susceptibility. Experience having taught me this, I fly from one thing to another, each new train of thought neutralizing, as it were, the last; and thus in general maintain the balance so steadily, that I lie down at night with a mind as tranquil as an infant's".

The poet, however, deceived himself. He carried his system of the subdivision of labour to an extent that was as dangerous in one way, as over-excitement would have been in another; and his premature failure of intellect was as signal proof as any known in literary history, of the necessity of a student's allowing himself a liberal amount of real relaxation, not relaxation of that sort which can only be called a different species of work.

On the whole, we conceive that in the management of a student's time, regard should be had to both these principles. A clipping-up of time into hours and half-hours and quarters, will be of not the least avail, if work is not got through; and, on the other hand, despatch without order will make the mind desultory and unsettled, perpetually oscillating, like the American Indians and other barbarians, between excessive toil and an aimless indolence. Let a student carefully divide his time, but let him be assured that, unless he aims at despatching a certain quantity of business in a certain time, at "knocking off" one book after another, if we may use a familiar expression, he will deceive himself by his own exactness, and effect nothing, whilst he seems to have been a diligent reader. Let him review the work of each day and week, and see how far it comes up, or falls short of the amount at which he has aimed; and in this way, a comparatively short space will have imparted to him two of the qualities most essential to success in life—punctuality and despatch.

PUBLIC INSTRUCTION IN BELGIUM.

THE SYSTEM OF EXAMINATION FOR DEGREES.

The Belgian government have just laid before the Chambers a bill for the better regulation of the examination for the various university degrees, the discussion on which commences in a few days. Some points are interesting. The system of examinations which has been going on now for nearly six years was settled, provisionally, by a law passed on July 15, 1849. That law empowered the government to form the boards of examiners (*jurys d' examen*) and to regulate the method to be adopted, which method was to last for three years. At the end of that time it was renewed for a further term, and again for the two sessions of last year. The boards of examiners were chosen by the government from among the professors of instruction directed or subsidized by the state, and those belonging to private estab-

lishments, in equal numbers. Candidates may take a degree, no matter where they have studied.

During the interval above mentioned, the department of public instruction in Belgium had been actively at work on this subject In 1852, there was a special committee of the presidents of the various boards of examination, to report on the working of this plan, and to make suggestions on "strengthening the studies" (*fortifier les études*), classifying the subjects of examination, facilitating the business of the boards, and making the tests of the examination more valuable. Many were in favour of the permanent adoption of the system organized in 1849, which it is a principal object of the present bill to maintain, in particular as regards the nomination of the examiners by government. The system, according to the ministerial report, gives the professors greater authority in the eyes of their pupils, and has improved education by the frequentation of lectures which it tends to effect. A body constituted by the same law, and called the Council for Perfecting Superior Education (*Conseil de Perfectionnement de l'Enseignement Supérieur*), had also debated the same question, but recommended a plan the government have not adopted. Lastly, a third committee, consisting of two presidents of the boards of examination, three members of the *Conseil de Perfectionnement*, and two university professors, were appointed to consider it. The present bill is framed on their recommendations.

The chief defect which they remark in the system of examination hitherto pursued, is the great variety of the subjects of examition, "on the whole of which it would be impossible for the students to prepare themselves in a profound manner, had they the wish and desire to do so". And on the other hand, the examination itself was distributed in such a way, as to allow not even five minutes for each subject set down in the programme.

These defects are proposed to be remedied in the present bill, first, by clearing away altogether some matters in most of the examinations; secondly, by adopting a new method in the examinations. This will consist in dividing the business into principal and accessory, and assigning the former to the *vivâ voce* examination, the latter to the paper work. If a candidate does the elementary questions given him on paper satisfactorily, then he goes on to answer the more detailed and extensive questions in the *vivâ voce*, which is looked upon as the examination properly so called. If not, he is supposed to have failed. The entrance-examination (*examen d'élève universitaire*) will turn on the Latin and French languages and elementary mathematics; but various changes are proposed for the examinations for entrance, for the degrees in law, in sciences, in pharmacy and medicine.

This would seem to be a considerable step in the right direction towards removing a great evil of modern times,—the extreme superficialness of education, caused by taking in too wide a field. This error rests on the undue preference given to that idea of education which consists in imparting knowledge, rather than in disciplining the faculties. A youth may be able to pass an examination in any paragraph for instance of that multifarious volume, the French Manual of candidates for the baccalaureate, and yet, have not the faintest notion of manipulating a serious book, or of going a hair's breadth beyond the small modicum of facts in each of the great variety of subjects which such a compendium contains. The object has been to make a show; the reality has not been attended to, and the consequence is, the unfortunate candidates, like Homer's *Margites*, "know a great many things, and know them badly". How much better to exact really profound knowledge of a few of those great works, which are the sources of science and literature. The student by that means has a mastery over his own mind that will enable him afterwards to extend his acquisitions with a grasp and breadth unknown to the showy students of abridgments and manuals that pretend to teach everything.

The distinction between written and *vivâ voce* examinations, founded on the principle of making the former bear on the elementary, and the latter on the more important branches, is ingenious and suggestive, though we should hardly agree in a view which would prevent

the student's learning to develop his knowledge on the highest departments of his university studies by answering on paper. Of this, however, which is an extensive subject, we shall have future opportunities to treat.

In general, it is curious to observe the perfection to which the *form* of education has been brought on the Continent. It is with them a regular science, to an extent hardly known in these countries, or which certainly has rarely been applied to the highest education in any department. There is abroad incessant classification, analysis, division, definition. You almost require a glossary to understand a debate on Public Instruction in the French or Belgian legislative chambers. But whilst the form and the machinery approach perfection, the matter has been unequally developed, and a general deficiency of depth in the higher education is discerned and lamented over by reflecting men in France. For this France has to thank the university system, if one can call it by that name, which takes its rise in the revolutionary era; and Belgian governments have done their best to transfer that fatal system to their own happier country. If it be too late to remedy the mischief altogether, now that the old traditional education, which produced the mighty scholars of the sixteenth and seventeenth centuries, is swept away and cannot be reconstructed, at least ideas borrowed from that admirable method may be engrafted on the less fruitful tree which now occupies its soil.

THE SEMINARIO PIO.

LETTERS-APOSTOLIC OF POPE PIUS IX.

(Concluded from last week).

TITLE VI.

Of the Examination of Clerics to be Admitted.

In all the dioceses of the Pontifical States the examination shall be held before the Bishop, or Vicar-General, or Vicar-Capitular of the place, who, having appointed the day of examination, together with the synodal examiners, keeping most religiously the law of secrecy, is to propose extemporarily arguments to the competitors, on which they are to give a specimen. But the candidate, or candidates, assembled in a room, whilst in the meantime a man approved by the Bishop shall watch that the arguments be explained with the time marked out, without the help of books, except merely a lexicon, shall perform their work. This being completed, let the papers be immediately delivered under seal to the Bishop, who is to consider them with the same synodal examiners, and having received their secret suffrages, which, however, are to be held as consultative, he shall send the same papers to the Cardinal-Vicar, together with a letter concerning the endowments of mind and intellect of each cleric who is a competitor, and an index of those endowments, a report also being added of the examination which has been held.

When the letter shall have arrived at Rome, the Cardinal-Vicar of the city, without any delay, shall call the examiners into council, and the Rector of the Seminarium Pium being present, having considered the papers, and inspected the endowments of the cleric who is a candidate, and the testimony of his Bishop, he shall give a definitive sentence concerning the fitness of the young man to be admitted, and shall acquaint the diocesan bishop concerning this matter.

As the course of the studies in the Seminarium Pium must commence with philosophy, the clerics who are competitors are bound to furnish a specimen of their acquaintance with the *literæ humaniores*, the art of rhetoric, and the Latin language, in which they must be tried in writing.

1. They must compose, treat, and write upon an argument proposed *ex improviso*, in Latin prose, as is usually done in rhetorical schools.

2. Also in Latin poetry, on an argument which, in like manner, must be prepared extemporarily, in metre, chosen at the pleasure of the Bishop.

3. In extempore Italian translation of some most celebrated Latin author

If the rhetorical candidate is rejected, he

shall be at liberty to come within six months for another trial. In united dioceses, where the first trial is unfortunate, their Bishop may admit a cleric of his other diocese to examination. But if there is no candidate from any diocese, the Cardinal-Vicar, at his pleasure, shall call for a cleric of another populous and indigent diocese, regard being in the first place had for the diocese of Fregellæ, which is subject to the Holy See within the boundaries of the kingdom of Naples. When any diocese is unable to send a fit student, it must wait till another cleric, substituted in its place, shall have completed the course of studies, or till there is room for admission for some other occasion. No diocese can enjoy the privilege of having two places in the Seminarium Pium, except the diocese of Sinigaglia.

The student approved of upon legitimate trial, shall be admitted into the seminary at the beginning of the schools. Accompanied by the Rector, let him go to the Sovereign Pontiff, to render to him due homage and reverence, and also to the Cardinal-Vicar. For the space of three months, by way of probation (*tirocinii*), let him, clad in his own clothes, live in the seminary as in lodgings, yet subject to the laws and other duties of the students. At the end of the third month, let him apply himself for ten days to the spiritual exercises; let him go through a general confession of all his previous life; for it behoves him to lay the foundations of piety and of the ecclesiastical life, and seriously to weigh the vocation which God hath vouchsafed to bestow upon him.

Then let him, according to the prudence and discretion of the Rector, assume the proper dress of the seminary, which shall be a black robe, with a mantle, also black, and a fascia of violet colour.

On that day, after assisting at Mass, and refreshing himself with the Sacrament of the Eucharist, he must take an oath on the Holy Gospels that he intends, after having finished his studies in the seminary, to return to the service of his own diocese and bishop; and let this act be registered, and subscribed by the Rector, by the candidate, and two witnesses. Only the legitimate Apostolate of Foreign Missions, whilst he applies to them, can release him from this bond.

After having completed the twenty-first year of his age, he shall first duly take the sacred Order of the Sub-Diaconate, and afterwards he must be initiated in the Orders of the Diaconate and Presbyterate, according to the rule of the sacred canons, yet always with the presentation of the Letters Dimissory of his own Bishop.

Whenever a student is dismissed before completing his studies, either by reason of ill-health, or for non-observance of the laws of the seminary, or from defect of true vocation, his bishop enjoys the right of offering another cleric, yet on a trial being made on the system that has been prescribed.

Every fourth month, the Rector, with the consent of the Cardinal-Vicar, shall deliver to the Sovereign Pontiff a report of the progress of each student in piety and in learning. But if any neglect piety, prayer, study, diligence in attending the ceremonies in church, supposing the matter does not come within those cases, in which, according to the laws and the judgment of the Cardinal-Vicar, he is without delay to be expelled, let him be admonished, and if, after these admonitions, he does not amend, let him consider himself to blame if he is removed from the college.

The seminary shall have the charge of maintaining and educating the young men free of cost to themselves.

Let their parents, on the day of entrance, deposit so much money with the Ministers of the seminary, as in case of dismission or departure, which is sometimes sudden, may suffice for the young men, to purchase for themselves necessary clothes, and for meeting expense of the journey.

TITLE VII.

Of the Conferring of Degrees and of the Laurel.

By Our Apostolic Authority We grant, in perpetuity, to the Seminarium Pium the privilege of conferring on its students three degrees in philosophical and theological sciences, namely, the Baccalaureate, the Li-

cense, and the Doctorate, all those things, however, being most diligently observed, which shall be prescribed in the method of studies, for them to obtain those degrees.

And since We have thought fit that the sciences of canon, civil, and criminal law shall be taught there, and have decreed that Chairs of those sciences be founded at Our expense, therefore, being very greatly desirous of providing for the advantage and splendour, as well of the Roman Seminary as of the Seminarium Pium, by those Letters, We, by the same Our Apostolical Authority, attribute, in perpetuity, both to the Roman Seminary and to the Seminarium Pium, the privilege of conferring the aforesaid three degrees, to wit, the Baccalaureate, the License, and the Doctorate in both laws. Also, by the same Our Authority, We grant, in perpetuity, that this privilege may also be enjoyed by such extern Clerics only as shall have entered the course of studies in the Schools of St. Apollinaris and shall have completed them therein, and who wish to apply to jurisprudence. From this privilege We will that those laical youth, who frequent the same Schools of St. Apollinaris be always excluded.

But that the students of both the Roman Seminary and of the Seminarium Pium, and the extern Clerics, may be able to obtain the aforesaid degrees, and the Doctor's Laurel in the legal faculties, We order, decree, and command that they diligently go through the course of canon, civil, and criminal law, and fulfil it according to the method equally to be prescribed.

Let the laurels be publicly conferred in the hall of the buildings of St. Apollinaris.

He who shall have been presented with the Baccalaureate, or the License, or the Laurel in the aforesaid faculties, will be bound on each occasion to make profession of Faith according to the form prescribed by Pius IV.

Let all diplomas whatsoever be furnished with the signature of the Cardinal-Vicar and of the Prefect of Studies.

But We will that the students of both seminaries and the extern Clerics who may be honoured with these degrees in the aforesaid sciences, enjoy completely all and singular rights, privileges, indults, and prerogatives, as if they had obtained those degrees in the Roman College of Sapienza, or in any other university.

Lastly, We will that this Our Pontifical Institution of the Seminarium Pium remain always entire and inviolate, and that the same Seminarium Pium, to be directed by its own laws, must by all means remain altogether distinct and separate from the Roman Seminary. Wherefore, if ever, in future times, any authority shall wish either to join, and, as they say, incorporate, the same Seminarium Pium with the Roman Seminary, or on any pretext, title, cause, and colour sought for, in any respect to change or alter the object expressed and sanctioned by Us, in all these cases We from this moment declare, will, order, and command that all and singular, of whatever kind, the goods, funds, revenues, property, and instruments whatsoever, by which the Seminarium Pium shall have been by Us out of our money endowed, and afterwards on any other grounds furnished, shall immediately and altogether, by mere law, devolve and be destined to institute and sustain a College of Foreign Missions, to be placed at the disposal and will of the Congregation of Propaganda, that in this College clerics of the dioceses of the Pontifical State, in preference to the rest, be maintained and be duly taught and educated to discharge the salutary work of Foreign Missions. But if clerics of the Pontifical State be wanting, We will and command that in their place, for the same cause, clerics of any diocese or province whatever of the Catholic world be substituted and chosen.

These things We will, command, and order, decreeing that these Our letters, and all things whatever contained therein, at no future time, even on the ground that any persons having, or pretending to have, an interest may not have have been called and heard, and may not have consented to the premises, be noted or impugned for the fault of subreption or nullity, or for defect of Our intention, or for any other even substantial defect, or otherwise infringed, suspended, restricted, limited, or called into controversy, or that against them remedy

might be obtained of restitution *in integrum*, of *aperitio oris*, or any other remedy, whether of right, or fact, or of justice, but that they exist, and shall be always and perpetually valid and efficacious, and receive and obtain their plenary and entire effects, and be inviolably observed by all whom it concerns and shall concern in whatever way in future; and that in perpetuity for the time to come the fullest recognition must be given to the aforesaid seminaries, the Roman and the Pium, as also to the persons whose favour Our present letters concern, and that they be not at any time bound to the proof of verification of any of the things set forth in the same presents, and that they cannot be obliged or compelled to the same in court or out of it; and if it shall happen that attempts be made otherwise hereupon by any one, or any authority, knowingly or ignorantly, We will and declare, that it is and shall be null and void.

Notwithstanding, so often as there is occasion, the Apostolic letters of Our predecessor, Leo XII., of revered memory, given *sub Plumbo* on the fifth of the kalends of September, in the year 1824, which begin "*Quod divina sapientia*", and other above-mentioned Apostolical letters of the same Leo XII., Our predecessor, sealed with the Ring of the Fisherman, and published on the ninth day of April, in the year 1824, which begin "*Recolentes*", as also concerning the not taking away of right demanded, and other Our rules, and those of the Apostolic Chancery, and also the statutes of the Germanico-Hungarian College and of the Roman Seminary, even strengthened by Apostolic confirmation, or any other corroboration whatever, and customs, privileges also, indults and grants, however express, specific, and worthy of individual mention; from all and singular of which, holding all their present tenors and forms to be inserted, We, for the effect only of the premises, do most widely, and fully, and specially, and expressly derogate, and from all other things to the contrary whatsoever.

Let it not, therefore, be lawful for any man to infringe upon this page of Our ordination, Erection, Institution, Deputation, Nomination, Subjection, Order, Derogation, Commission, Statute, Decree, and Will, or with temerarious daring to go against it. But if any one shall presume to attempt this, let him know that he will incur the indignation of the Almighty God, and of the blessed Peter and Paul, His Apostles.

Given at Rome, at St. Peter's, in the year of Our Lord's Incarnation one thousand eight hundred and fifty-three, on the fourth of the kalends of July, in the eighth year of Our Pontificate.

U. P. Card. Pro-Datarius.
A. Card. Lambruschini.
Visa de Curia D. Bruti.
V. Cugnonius.

Loco ✠ Plumbi.

THE FLEMISH LITERARY SOCIETY.

A report of this institution (which stands in close connection with the University of Louvain), for the year 1853–1855, has just been published. It is a document of considerable length, but we select from it such portions as are likely to be most suggestive or interesting to our readers.

At the meetings of November 6th and 20th, Professor Thonissen communicated a fragment on "The Dutch Invasion of 1831".

On December 11, M. Staes defended the following thesis: "The right of grace and mercy, as laid down in the Belgian constitution, forms the necessary complement of penal legislation". MM. Médard Jacobs, Moons, Jacques Jacobs, and Emile de Becker, presented objections.

On January 15, June 11th and 25th, M. Quoidbach read a memoir "On the Life and Works of Paul Scarron".

On January 22, M. Médard Jacobs explained the principle of the Belgian constitution, on the inviolability of domicile.

On February 5, M. Hyacinthe Jadot read a fragment on the state of Pulpit Eloquence in France during the ages of its origin, and of its formation.

February 19th and March 12, M. Mullendorff read a Philosophical disquisition on the Beautiful.

On March 8, M. Paul van Biervliet read

an introduction to a work with which he is engaged, on the question of Slavery in Modern Times.

On March 12, M. Malengreau read a critical appreciation of the reform in French poetry, attempted by the School of Ronsard.

On March 26, M. de Neubourg read the first part of an essay on the Relations of Reason and Faith.

On May 28, M. Lambrechts read a disputation on Aerostation; and M. Delvigne an historical essay on the confederation called *le Compromis des Nobles.*

On June 11, M. Biart read the first part of an Essay on Schiller.

Lastly, on July 9, M. François Jadot read an Essay "On the social importance of the Catholic dogma of Original Sin".

Three poetical compositions were read during the year, one on January 15th, by M. Jacques Jacobs, an imitiation of a German ballad of Sedlitz, entitled: *La Révue Nocturne;* and two others by M. Capelle, read on March 26th and July 9, *Le Temps* and *Une Dantanienne.*

In this report on the proceedings of the year, the committee, whilst advising each member to continue the cultivation of any subject to which he feels drawn by his aptitude or inclination, recommend that the study of history should enter more largely into the business of the society than it has hitherto done, although it has taken its place hitherto along with philosophy, poetry, the social sciences, physical science, and literature. After some useful observations on the advantages of historical studies, the committee remark:

You are aware, Gentlemen, that to exclude from the sphere of our activity the invaluable exercises of style and delivery, would be to reduce to narrow and false proportions the object which we propose to ourselves in our university studies. We are at Louvain, not only with a view to adorn our minds with the acquisitions necessary to go through academical trials; we are here also to complete, in all its aspects, our intellectual education. It is not enough to amass the treasures of science; it is necessary, henceforward, to bring into the common stock and mutually exchange the riches we have acquired. The exigencies of human society, as well as the well understood interests of futurity bind us to this. He who feels a new and true thought, a magnanimous sentiment germinate within him, ought not to drive back within himself this powerful voice which endeavours to make its way: he ought to give a free course to the impulses of his conscience and of his convictions, and to invite the indulgent criticism of his friends to his opinions. It is this universally felt need that is responded to by the institution of the various literary societies, which form not the least noble ornaments of the Catholic University. To direct, to utilize, to discipline our efforts, let us penetrate ourselves with that *esprit de corps* which is always so fertile in good results; let us vow an unalterable attachment to the flag which shadows and protects our earliest attempts. The part we have severally to play is confined to narrow limits; but we are all charged to bring a stone to the monument, which is destined to immortalize the reputation of our University. The share which each workman shall take in it, will remain buried in oblivion; but our conscience will have us witness that all have concurred, according to their strength, in the completion of the common work. Happy, if perchance it is given us to see shining on our unknown and modest labours even a feeble reflex of that imperishable glory, which has decorated *Alma Mater* for four centuries, and of which inconsiderate detractions will never succeed in tarnishing the lustre.

— We have to report new successes obtained by the preparatory school established by his Grace the Archbishop of Paris, in the old convent of the Carmes, and annexed to the *Ecole des hautes études.* Of nineteen pupils, presented at the two last sessions of examination of the *Ecole de Saint Cyr*, thirteen were admitted. This same establishment has caused seven pupils to be received at the *Ecole Polytechnique*, of whom three are in the first rank.—*Ami de la Réligion.*

Dublin: Printed by JOHN F. FOWLER, 3 Crow Street, and published by JAMES DUFFY, 7 Wellington Quay. Thursday, February 8, 1855.
Agents for London: MESSRS. BURNS & LAMBERT, 63 Paternoster Row.

THE CATHOLIC UNIVERSITY GAZETTE.

No. 38. THURSDAY, FEBRUARY 15, 1855. Price Two Pence. Stamped, to go free by Post, 3d.

NOTICES.

In consequence of an earnest wish, which has been expressed in Dublin and in the country, that the expenses of the University course should be reduced below the calculation, on which they were originally determined, it is proposed to limit them, including extras, to forty guineas for the thirty-eight weeks of a student's residence during the ensuing session; of which sum one-half will be paid on his coming into residence, and the other half by the feast of St. Matthias (Feb. 24), 1855.

This arrangement will not preclude gentlemen, who are so desirous, from paying a larger sum, without prejudice to community of academical advantages, social equality, and unity of discipline.

Gentlemen who are desirous of attending the lectures of the University without residence in the University House, are requested to give in their names without delay to the Vice-Rector, at the Catholic University House, Stephen's Green. They will have admission to the Lectures during the ensuing session on the same footing as resident students, on the payment of £10, of which one-half will be paid on admission, and half by St. Matthias's day.

Externs of the University are of two descriptions. (1) It is at the option of any one to become free of the public lectures on the payment of £10 a session, without being a member of the University, that is, without being under the care of the Tutors, or being submitted to any of the examinations, or being eligible for its honours, or aiming at its degrees. Over such persons the University of course has no jurisdiction, and knows nothing of them out of lecture hours, and only requires that their conduct should not compromise or embarrass the authorities of the University. (2) Those, however, who are desirous of really joining themselves to the academic body, and standing on a footing with residents, are required to unite themselves to some particular licensed establishment in the University, as, for instance, the University House in Stephen's Green, or the Rector's House in Harcourt Street; in which case, they will be altogether under the jurisdiction of the Dean of that particular establishment, and will be considered as simply members of it, accidentally lodging out in such lodgings (*e. g.* their own home) as the aforesaid Dean shall sanction.

It is proposed, when a sufficient number of Candidates is obtained, to give, upon *concursus*, a maintenance at the University for either the Scholar's or the A.B. Course, as it may be hereafter determined, to one poor Irish student, who brings from his Bishop the necessary testimonials. Particulars will be given in due time.

The Secretary's Office is at present at the Medical School, Cecilia Street (end of Crow Street, Dame Street), where he will be found daily between 10 and 2 o'clock.

SEDES SAPIENTIÆ, ORA PRO NOBIS.

CATHOLIC UNIVERSITY EDUCATION ESPECIALLY NEEDED AT PRESENT.

(From the *Address of the Catholic University Committee to the Catholic Clergy of Ireland*, on the Feast of St. Matthias, February 24, 1851).

[After recalling the circumstances of that explosion of hostility against the Catholic Church, which attended the establishment of the Hierarchy in England, and alluding to the opposite phenomenon of the numerous conversions to Catholicity, which have taken place of late years, the Committee thus infer the importance of establishing a Catholic University.]

Where, Reverend and dear Sir, are the leaders of the fight thus proposed to us (for it is not of our own seeking) to be trained? Where is their spirit to be refreshed, their strength renewed? Where, in this combat of mind against mind, are the arguments for the Faith to be learned and discussed, and all history, and all science, and all knowledge made ancillary, as they should be, to the cause of sacred Truth? Where is this preparation, indispensable in these times, to be made? Is it not as clear as the sun at noon, that, humanly speaking, and leaving out of view the promises of Christ, the people committed to our care, without the advantages which University training can alone bestow, must be worsted in this unequal conflict?

Hitherto our attachment to the ancient Faith has been tried by the sword; and if unsheathed again, which, thank God, we have no reason to apprehend, the blood of martyrs would generously flow as of old, sustaining upon its purple current the belief of our forefathers. We have now reached a period in our history, when the battle of the Faith, it is evident, must be fought, not on the scaffold, or by the loss of earthly goods, but on the field of science, in the halls of the University. Oh! it is an ennobling warfare. The heroism of the Martyr, the fidelity of the Confessor, will not alone sustain our cause in the present struggle. We have need, in adition, of the profound learning of the Doctor. No training, no knowledge, no science, no researches of which the human mind is capable, can be neglected in these days without the certain risk of inglorious defeat. The tactics of the world in its conflict with Christ being changed, we must select the weapons which the occasion requires. The coming contest, then, will not be the simple and unrelenting enforcement of barbarouss law; the disgrace of British Legislation on the one hand, and the exhibition of unsurpassed fidelity to the Faith, which neither the sword nor the dungeon could subdue, on the other. It will be rather a contest of mind, more in accordance with the improved spirit of the age, in which all the higher powers of the human intellect will be engaged. The arts, the sciences, the whole circle of literature, which the Church so long preserved, directed, and sanctified, have been wrested during the period of her bondage from her tutelage. Imbued with a spirit of disobedience and irreligion, they have risen, as it were, in insurrection against their ancient protectress.

The Church, Reverend and dear Sir, must win them back; to her they belong of right. One of the bitterest enemies of religion testifies that "a single Benedictine Monastery has produced more valuable works than both our Universities". They are her natural allies; she watched over the sciences in their infancy with more than maternal care; and admitted them, when barbarism threatened their existence, to safe custody within her sanctuary; religion is the only element which preserves them without taint. This important truth, England's great philosopher saw, and expressed with classic elegance: "Religio est aroma scientiarum". The Church must resume its salutary sway over them, and exercise again that wholesome influence within the educational department, from which barbarous laws have long sought to exile her. This is peculiarly the work of the Church for the present day. Other charities of the most pressing character appeal to our sympathies, but this cannot be neglected without inevitable ruin.

The Church of England is energetically availing herself of all her advantages. She has her exclusive Universities furnished with the most ample means to call forth and reward talent of every description; she has her establishment, the richest in the world; her Prebendaries, her Canonries, to attract and remunerate her literary champions. The provinces are studded with her numerous and richly endowed schools. She has her extensive Protestant literature, characterized, it is true, rather by a hatred of Catholicism, than by any well defined principle of religious belief. She has her history, of which one of the first writers of the present day has well remarked "that it is one vast conspiracy against Truth". She has, in a word, every advantage which resources almost infinite can command. Protestantism, thus armed, let it be ever remembered, is far more formidable than when she put forth all her strength in penal enactments, and would be invincible were she not struggling against the promises of Christ. Against an organization so perfect in all its parts, and sustained by the first of Earthly powers, the Catholic Church, in this country, unprovided as yet with even one Catholic University, and with only one (in 1851) endowed College, has to sustain the cause of true religion, and hand it down to posterity, as we have received it from our ancestors.

Viewing calmly our circumstances, and considering the inheritance at stake, which engages all our sympathies, can we hesitate to decide, unless we make up our minds to enter the battle-field unarmed, that the founding of the University is above all things, before all things, and more than all things, the great duty of Catholic Ireland at the present day?

The Chief, in this spiritual warfare, descrying on the horizon, from the elevated chair of Peter, the coming storm, and observing the course it was likely to take (for to him it is given to discern the signs of the times), long since issued his instructions. The rescript of 1847 contains these words:—

"Above all things, the Sacred Congregation deem it most opportune, that the Bishops, uniting their exertions, would labour to erect in Ireland a Catholic University, on the model of that which has been founded in Louvain by the Prelates of Belgium".

* * * *

Recommended as it has been, emphatically and repeatedly, by the Vicar of Jesus Christ, and by the unanimous voice of our National Council, the work must present to every pious mind the evident impress of the Divine Will. If Heaven, then, favours the undertaking, the difficulties which, in our limited view, encompass the project will at once disappear,—*Si Deus pro nobis quis contra nos.*

What has not the zeal of faithful Ireland already achieved? Sixty years ago, and there was scarcely a Church or Chapel in the land fit for Catholic worship. What an amount has since been expended in building up and ornamenting the house of God! Would not the extent and number of such works, the poverty and depression of the country, have discouraged those of little confidence, were they called upon half a century since to aid those designs which at the present hour are glorious realities? What treasury had our fathers in the Faith to draw upon, which we may not with equal confidence approach? We have, after all, within ourselves, sufficient resources for the work to which Heaven invites us. Our afflicted country still possesses an inexhausted mine of intellectual wealth, great zeal for holy religion, inviolable attachment to the centre of unity, great devotion to the cause which conscience approves, and all we require are perseverance and unanimity to explore, elicit, and organize them.

The objections now entertained against the project of a Catholic University, when the tide of the present agitation recedes, will gradually vanish. Even our Protestant fellow-countrymen, seeing themselves in possession of their great Universities, their gorgeous Church Establishments, and their innumerable endowed schools, will, on reflection, soon admit the propriety, nay the advantage, of Catholics erecting a great literary Institution, whose teaching in every department shall be thoroughly and entirely Catholic.

Our Institution will, in progress of time,

as our first address expressed it, create a large body of learned men, exercising an important influence on society; men competent, on the one hand, to vindicate the cause of religion against the insidious attacks of miscalled science; and, on the other, to rescue knowledge from the uses to which it has been perverted, by disassociating it from, nay turning it against, religion. It will foster that noble spirit of Christianity which is prepared to resign everything rather than make the least sacrifice of the inheritance of Christ. It will become the centre for diffusing the living principle of Faith through the whole Catholic body, and communicating its vivifying influence to every member thereof. It will, in fine, to use the language of the prophet, "be the building of a wall for the house of Israel".

EDUCATION CONTINUED THROUGHOUT LIFE.

(From Cardinal Wiseman's First Lecture on the Home Education of the Poor).

We easily agree when education has to commence. But when has it to end? When is the close of this important occupation of life?

If we look at that form of education which, being the most unvarying, and having been the subject of our longest experience, affords us easily the best practical rules; if we examine the education which we give to persons moving in the higher spheres of life, we may say, without hesitation, that education never ends. We are all, to the close of our lives, in a state of pupilage; not indeed any longer under the direction or the awe of pedagogue or professor; but we are, to the end, under the tutorship of our own increasing experience, our own developing intelligence, our own improving minds. And we never can say, without contradicting the experience of sages, of antiquity, and of every age, that we have got to the end of learning, or that the more that we learn is not merely a light to show us that we have further still to go.

If we look, for example, to those results of education which do not stand in immediate sequence to it, but for which education is, as it were, a preparation, we shall find this to be the case in every state of life. How many veterans there are now, who have grown swarthy and gray upon the quarter-decks of our noble squadrons, who, long ago, in the days when the memory of Nelson and of Exmouth was familiar in the mouths of their superiors, would have treated it as a scorn, had it been said to them, that they were not acquainted with every part and management of a ship, that they did not know even the smallest portions of its gear; and who yet are not ashamed now to begin once more, if I may so speak, or rather to continue their naval education, by descending into the obscurities of the stoke-hold, and allowing themselves to be initiated in the mysteries of the engine-room? And where, for instance, is the counsel learned in the law, who, whatever may have been his boast of the unchangeable perfection of British judicature, is now ashamed to have lying upon his table manuals, elementary books, upon new forms of practice, consequent upon alterations which have taken place in the forms of law? Where is the skilful physician, European though his reputation may be, who, whatever may have been the theory with which he started in his profession in early life, has not found it necessary, or is ashamed to confess that he has found it so, to modify it and improve it, after the discoveries of a. Bell, or a Magendie, or a Liebig?

But it is to be said that these examples, which I have chosen from various professions, only show that there is a great deal to be learned which is not immediately connected with our first or earliest education, and not that education itself has to be continued. I must pause for a few moments upon this point, because I think it will be of some use to elucidate what I shall have to say later. It is true, indeed, that the education which we give to persons of the higher class, is not directly and immediately calculated for that which may form the profession in after life. In the same bench before the professor will sit the future statesman, the future clergyman, the future soldier, and the future merchant. They receive, indeed, a

common education; and why? Because the experience of ages has shown that the main, the chief object of education is not so much to fill the mind with learning, as to cultivate and develop its faculties. The object is to expand the mind, to widen the thoughts, to sharpen to an edge the intellect, to brighten the imagination, strengthen the memory, and give proper expansion and vigour to every faculty of man. While this is done by education, whatever may come afterwards will find already, in that which has preceded it, the very source of all its power and success. But it is even true that, in what forms the actual subject of education, its vital matter, we continue still long enough after we have left school, to perfect what was there begun. I myself am certainly old enough to remember having had to learn the history of Rome, of Greece, and of England, before Niebuhr, or Thirlwall, or Lingard had written; yet, should I not blush to say that the history of England, or that of Rome, which I know, is what I had learned before that time, what had been instilled into me in my schoolboy days, and that I have not continued those very studies, and endeavoured to go on improving by the new means of progress which have been placed before me? Who that has passed the middle term of life does not remember those days, when all that he could be taught concerning Egypt or Assyria was contained in a few introductory pages to the ancient history of Rollin; and what did he there learn? Why, that the most remarkable things in Egypt were its pyramids, and the inundation of the Nile, and that the marvels of Babylon were its walls and its hanging gardens! What a change has taken place in our acquaintance with those subjects, if we have continued our education in them!—if we have followed the discoveries in Egyptian antiquities from the first germ in Young, through the beautiful and interesting developments of Champollion and Rossellini, till we reach the more abstruse researches of Lepsius, and when the whole catalogue of Egyptian kings has been unrolled before us, the very ages of their dynasties, the years of their reigns, the works which they raised, their inscriptions on their monuments. And as to that other great and mighty empire of central Asia, what a flood of light is poured upon it from the recent discoveries of Layard and the decipherings of Rawlinson! Have we not continued our education in history from the day we left school till this very hour, and are we not prepared next year, and ten years hence, to learn as much concerning any other part of antiquity, which was in our early years obscure?

So it is, then, with the education which we claim for those of whom we have the care. We should be sorry to teach them, we should not have them understand, that the day that they leave the college or the university, the work of their education is finished. We instil into them that, during those years, they have only been preparing the materials for a much nobler and a more lasting edifice; that they have laid, perhaps, a foundation deep and solid for erecting it, but that the work of self-improvement, of constant progress in knowledge, must be commensurate only with life.

REVIEW.

The Spirit and Scope of Education in promoting the Well-being of Society. From the German of the Very Rev. J. A. Stapf, D.D., Professor of Moral Theology, etc. By Robert Gordon. Edinburgh: Marsh and Beattie. London: Dolman, 1851.

I.

There seem to be three principles in education, which exist in every educational institution, though in different degrees; the system, the spirit of the place, and the individual teacher. An exact set of rules, rigidly carried out, to which all must conform, has immense power; the action of a great number of minds in various degrees of cultivation, upon each other, effects a great deal for good as well as for evil; but both these elements will be inadequate to do the work of education, if the educator has not himself been trained and moulded into a certain character; unless he has distinct ideas on the end of education in general, and the

means of accomplishing it. This is a profession requiring as careful a preparation, and far more so, than any except the priesthood. It is, however, one which, except in religious institutions such as the Christian Brothers, has rarely, till of late years, been taught in a scientific manner. There are in fact very few books in English, on the subject of education, at all of the kind a teacher wants in order to form himself for the great work on which he is engaged, and with reference to which his own education is always going on, and should terminate only with his life.

The work before us, Stapf's *Spirit and Scope of Education*, though chiefly devoted to the education of children, contains a great variety of useful hints, and solid, sound reasoning on the principles of education in general, which those engaged in teaching, of whatever degree, will find considerable advantage in studying. The author, without being a brilliant writer, speaks evidently from large experience, and has that characteristic which particularly belongs to his nation, of considering a subject in all its parts, with definitions and divisions, not in the vague, sketchy manner familiar to the modern French and English literature. When we differ from him, we can always learn something, and even where a topic is imperfectly handled, still it is convenient to have it stated, so that the reader may fill it up by his own researches and reflections. Altogether, it may be recommended as a useful book, and indeed the only Catholic book of the kind in the English language, to those engaged in education.

Dr. Stapf has distributed his work into two parts, treating of education and instruction, the former at very considerable length, the latter more briefly. To the whole he has prefixed an Introduction on the idea intended by education, and the character which the educator ought to bear. Previously to discussing the subject of education in its two departments, bodily and intellectual, he lays down certain general principles of education, which he applies in treating of these two departments and their subdivisions. We shall devote one or two papers to a consideration of some of the questions which he opens, and his manner of examining them.

Dr. Stapf's idea of education is exalted and beautiful. He starts with the consideration of the end of man, and desires the educator "to return in thought to man as yet innocent in Paradise, and form in his mind a clear idea of human nature in its perfect state" (p. 19). Again, recalling Plato's imagination of wisdom clad in visible form, he rejects it as unnecessary for us who behold in Jesus Christ, the God-man, "the personified beau-ideal of humanity", whose virtues shine forth, though less radiantly, in the lives of the saints. All this is contrasted with the actual state of fallen man, and particularly in the young, in whose earliest years we discern such germs of evil—vanity, envy, cruelty, and so on. This consideration leads the author to the inference, what the real object of education is, viz.: "to lead forward and to raise him to that which he ought to be, viz., to become more and more like God, who is truth and charity". Elsewhere he says: "To educate a child, is to rescue the rising man from the perdition entailed upon him by Adam's fall, and to render him capable of attaining his true end in this world and the next" (p. 26). And again: "Education is intended to furnish the rising generations, as they succeed one another on Earth, with the means and assistance requisite for securing to them their eternal happiness" (p. 28).

A question might perhaps be raised how far this accurately states the idea of education, and whether the object here stated does not belong, as the most final end, to every art and science as far as they go. For instance, the art of money-making, economics, or by whatever name it may be called, has for its object the acquisition of wealth. Wealth is a great means of doing good, and thereby of attaining our supreme end, but no one on that account would say that the end of the lucrative art was to bring us nearer our supreme end. Why? because their ends are distinct ideas, because every art pursues its end to the utmost, irrespective of the supreme end, and it is the business of the higher arts, that is of man acting by them, to control the inferior arts, so that they

shall not pursue their end too far, and thereby hinder instead of assist man in compassing his lofty destiny.

Architecture, again, painting, poetry, music, are all most important *means* for helping the human soul in the pursuit of its supreme end; but the ends of those arts respectively are distinct from the supreme end. In a word, does not Dr. Stapf rather confuse the ideas of religion and education? For example (p. 45) he says: "The department of education is to mould and model the whole man, both soul and body, the latter to be the sanctuary of the soul, the former to be the sanctuary of God, both united to form the just man on Earth and the glorified saint in Heaven". If we had to state what the department of religion is, could it be stated in other or in better words? He seems partly conscious of this when he says (p. 39): "The young faculties should be developed only so and as far as their development is likely to promote, or *at least not to hinder*, the perfect realization of this principle". Elsewhere (p. 29): "Properly speaking, the Holy Ghost, the Spirit of divine love, is alone qualified to educate".

Education, in one sense, is identical with religion, and religion with education, as in moral philosophy, there is a sense of the words "justice" and "decorum", which would coincide with all virtue whatever. But, as in the field of ethics, there is still a special virtue, distinct from the rest, called "justice", having its own sphere and its own attributes, and similarly a special virtue, temperance or moderation, whose particular end is propriety of demeanour, apart from that grace which belongs to every virtue; so in the subject before us, there is a particular education, distinct in its idea from that universal education which would be coëxtensive with religion itself. This particular education is a means, like money, like skill in music, like a talent for government, which may be used or abused, according as the possessor of it is aiming or not aiming at his supreme end. No one, for instance, would say that a bad man of the world, yet accomplished in all the arts and sciences, was an uneducated man; on the contrary, they would say that he was the more to blame, because he turned his high education to evil purposes. But what we should contend is, that this particular education ought to be religious, that is, influenced and animated throughout by the spirit of religion, consecrated by religion, made to illustrate religion at any time, just as the good Christian would turn the art of money-getting, or skill in music, to the greater glory of God. We must defer to another opportunity the further discussion of Dr. Stapf's excellent work, concluding the present paper by an extract from his Introduction, which none concerned in education will read without profit:—

WHO IS QUALIFIED TO EDUCATE?

Besides having received a good education, and having attained to full maturity of thought and judgment, the Educator should be conscious to himself of a constant and *habitual love* for the work of education. He should also possess that *innate talent*, which, under the guidance of a sound judgment, and of a heart imbued with the sentiments of religion, discovers that which is right and good for the end actually in view, without the assistance of scientific argumentation. Men, and particularly mothers, are sometimes found in the lowest spheres of life, who are gifted with this natural talent in a high degree, and who, following the impulse of their pious feelings, educate their children with astonishing success. Such persons, however, acting as they do, more from a sort of instinct than from principle, sometimes commit mistakes, which a more perfect knowledge of things would have enabled them to avoid.

Hence, the necessity of another quality in the Educator becomes evident. He should have acquired a knowledge of certain *fundamental truths and guiding principles*. He should have a lively consciousness of what man is, and of the end for which he has been placed on Earth. He should have a clear knowledge of the manner in which man should live up to this end, and of the means and helps which are at his disposal, of what nature, grace, and human agency respectively affect. He should be fully aware of the obstacles which should be removed in order to smooth man's path from Earth to Heaven, as well as of the means which should be made use of for their removal. He should have previously studied and adopted that method of training youth which is attended with the fewest difficulties, and the greatest certainty of attaining the true end of education.

With regard to *character*, the fundamental trait in the character of an Educator should be, a *sincere and deeply rooted sentiment of religion.* The spirit of religion will be for himself and his pupils a fruitful source of dear and endearing qualities. It will inspire him with a *heartfelt affection* for his young charge. It will make him find *pleasure* in their company; it will render him simple and *condescending* towards them. It will clothe itself in him, at one time, in the garb of an untiring *patience* with their weaknesses and failings; at another, in that of *paternal earnestness*, tempered with the smile of friendship, to check the inordinate outburstings of their buoyant natures, to bend them gently to obedience, commanding at the same time their respect and love. It will also cause him to have a *watchful eye upon his own failings*, preventing him from being influenced by caprice, or carried away by passion, and giving him strength to remain ever master of himself, and to pursue his course with quiet and undeviating step.

It is not, however, only the inward stamp of mind and character which is of importance in the Educator. His *exterior*, also, is of great consequence, and, indeed, of so much the greater consequence, the more forcibly young minds are influenced by objects which strike them in the outer world. On this account, the Educator should be free from any remarkable physical deformity. He should possess a certain ease and gracefulness in his walk and carriage. He should have an open and friendly countenance, a good pronunciation, an animated delivery, and other such-like attractive and pleasing qualities.

A certain unction of the soul, a certain joy in the Holy Ghost, which has not its source on Earth, but is the gift of Heaven, and abides in the inmost recesses of the heart, is necessary, in order to fit a Teacher or Educator for his office. Whoever is not conscious to himself of possessing this, which is more easily felt than described, should not undertake the work of education and instruction.

THE INAUGURAL LECTURES.

In the article headed "The Autumn Term, 1854", in the *Gazette* for February 1, we regret very much to perceive that, by an accidental oversight, we had omitted to record among the others, the Inaugural Lecture delivered by the Lecturer on Poetry (Mr. MacCarthy), on Dec. 7, 1854.

PUBLIC INSTRUCTION IN BELGIUM.

THE PROPOSED MODIFICATIONS IN THE EXAMINATION FOR DEGREES.

We subjoin a translation of the most important passages of an able letter on this subject in the *Journal de Bruxelles*, of February 9. It throws a good deal of light on the nature of the question agitated. It will be seen that the government measure attempts to settle the difficulty of a wide, and therefore superficial, examination, by distinguishing between the *essential* and the *accessory* subjects, including in the latter such departments of knowledge as have not assumed an absolutely scientific character. The writer objects to this on grounds which he has stated with much clearness. We conceive, however, the difficulty would be far better met by reverting to the ancient system so often commented on in this journal, of making the great staple, that is to say, of that portion of University education which is antecedent to the specific and professional studies which every University should comprise, to consist in "the humanities"; in those studies, classical and mathematical, which, without belonging to any one department in particular, strengthen the mind, the memory, the powers of application, the taste, and the reason, for proficiency in any that may be selected as the business of life.

Now that our legislative chambers are about again to touch upon that law of superior instruction which has been the object of so many attempts at improvement, the following general considerations may be indicated as predominating over the whole discipline.

Three general interests are involved, and they must be reconciled, under the penalty of staining the law with an original sin, which would destroy it sooner or later. These are, the constitutional principle of the liberty of education, the exigencies of science, and the interest of the students. We trust that liberty will emerge intact from this new trial; but let us see if the two other interests which I have indicated, are equally secured in the new bill.

And in the first place, I have said that science has its legitimate exigencies, which we must know how to respect; I will explain myself in a few words.

What is the general state of the sciences in our age? Some of them—unfortunately the fewest—

are nearly *made*, that is to say, they are constituted of a certain number of simple principles, to which all the facts are attached by a methodical coördination. I will cite as examples: in philosophy, logic; in the pure sciences, the various branches of mathematics and astronomy; in the natural sciences, chemistry and mineralogy; in medicine, anatomy and operative medicine, etc. I do not mean to say that these sciences are complete; that there is nothing more to glean in their domain. No; but I wish to say that the great lines of the edifice are fixed, and that the successive discoveries will come, like stones cut beforehand, quite naturally to take their places in it. The other sciences, less advanced, march towards the same end; and several of them seem to me to touch on the point where they also will be definitively constituted. I will mention botany, geology, physics, etc.

Now, it is necessary, and this principle appears to me fundamental, that in our Universities the various branches of our knowledge should be taught as they really are, in their vast and harmonious economy. The national honour, the glory of our schools, even the dignity of the professor, is interested in this.

I speak of the national honour and of the glory of our Universities. Nobody would wish, I suppose, that the children of proud Belgium should go to beg from the stranger a teaching which his country can and ought to give them.

Well, to mention only one faculty. If you reduce to the rank of an accessory, pathological anatomy, hygienics, and general therapeutics, what will become, in our Universities, of these three great divisions of medicine? Pathological anatomy, that base of pathology, which in a few years will be inscribed at the head of every programme of the doctoral courses of medicine,—hygienics, a science almost renewed in our days, and which has the happy privilege of attracting to itself the attention of the government and of the faculties, as if it had been referred to our epoch to comprehend that it is preferable to preserve than to heal,—general therapeutics, that is to say, the science which resumes in itself all the philosophy of the treatment of diseases.

Lastly, even the dignity of the professor who deserves that name obliges him to teach the sciences as they really are; and he will never resign himself to give a catalogue of some salient facts, when he is conscious to himself of the power of setting forth a scientific system. He may, in truth, prove from his course a certain number of facts, but the frame of the science must remain intact. It would be even an illusion to suppose that science, thus reduced, would be more easy to grasp. If I may be allowed to resume my first comparison, I would say that the scientific edifice must remain the same, only one may construct it on a reduced scale; but this reduction does not the least in the world facilitate the conception.

The sciences, therefore, must be taught largely and completely in our Universities, and it is necessary that the law preserve to them this character. In my opinion, it cannot distribute them into principal and accessory.

Let us now speak of what I have called the interests of the students.

In my opinion, a young man reaps really no fruit except from such knowledge as he has incorporated with himself by serious and determined toil of the understanding; he does nothing but degrade his noblest faculties when, by prodigious efforts of the memory, he seeks to acquire, for the requirement of his examinations, some scattered notions of sciences, which teach him little or not at all.

What will be the fate of those branches which the new project styles accessory?

The pupil, informed by the law that such a science is, as far as he is concerned, accessory, will translate that epithet by a synonym: *useless:* and thenceforward he troubles himself merely to satisfy his examiner.

I see him beforehand passing in review the table of subjects, setting himself at every question this interrogation: Will it or will it not come out of the urn? The questions which, weighed in this species of scales, shall not be found too trifling, will be admitted into the scientific baggage of the pupil, a collection more or less complete of *whys* and *becauses*, a mosaic, often curious enough, of truths and errors, but of science not a particle.

But finally, academic instruction comprehends numerous and extensive branches; on the other hand, a young man cannot pass his life on the benches of a lecture-room: *Vita brevis, ars longa.* What is the means of reconciling the exigencies of science and the interests of the studious youth? The question is difficult; I will, however, risk some propositions, which I leave to the meditations of the readers.

1. In the preparatory trials, and in the candidatures in general, I would limit to what is strictly necessary, the knowledge exacted of the pupils, but I should wish that this knowledge should be serious and well-grounded. But I confess that I should see no great inconvenience in the University pupil (*eleve universitaire*) not knowing German, or English, or physics, or ancient geography;

but I should wish him to be a good and solid humanist. ... Suppose the candidate in medicine does not know comparative anatomy or zoology, I would willingly pardon him, provided he be a good anatomist and a good physiologist; and so for the rest.

2. As for the examinations for the doctor's degree in the different branches, I would wish that, of those who aspire to that noble title, which is so prodigally bestowed now-a-days, serious and well-grounded knowledge should continue to be exacted, and I could not easily resolve to retrench any one of the branches which have been imposed on him up to the present moment, and still less to declare them *accessory*.

3. Lastly, if the branches which enter into a doctoral examination are decidedly too numerous for one man, I would seek to introduce into them some great divisions, the most natural possible; in other words, to divide this doctorate into several doctorates. There are antecedents for this. Thus, long since in theology, they create doctors in canon-law, who are not doctors in theology, properly so called. Thus, in our own days, they make doctors in political and in administrative law. In fine, I am convinced that before twenty years are over, they will revert to the division of the medieval doctorates, into doctorates in medicine, and doctorates in surgery.

ON KEEPING DIARIES.

A most useful method of self-improvement, but at the same time one, which is both difficult to acquire, and highly prejudicial if practised unwisely, is the habit of keeping diaries. Our own history is important to all of us, and most people like to have some record of it more exact than their memories, which even in minds of great activity, render back but a confused image of scenes, events, and studies, from which they are separated by years and epochs of their life. The change of childhood into youth, of youth into manhood, is a revolution in the state of man; and just as political changes sweep away old landmarks of society, which in a very few years are forgotten by all but antiquaries, so it is difficult to recall not only how you felt at a particular period of your life, but even the daily associations of those departed years begin to grow dim sooner than could possibly have been anticipated. To those who at a later period of their life may have to be engaged as educators themselves, a record of their earlier years would always be valuable, as enabling them to see both their own mistakes and the advantages or disadvantages of the system adopted by their teachers. Every one, indeed, is an educator, either of others or of himself, and in both capacities it is of great importance to look back to the past. There are other uses of a diary, just as there are many things to remember, many departments of the memory; but these will appear in the consideration on which we propose to enter, as to the various principles on which a diary may be kept.

We will divide these principles under two great heads, familiar in recent philosophy, the subjective and the objective. The *subjective* is whatever relates to yourself, your own feelings, aims, deficiencies, advancements, hopes, fears, opinions, etc. The *objective* is whatever relates, not to yourself, but to what is around you, the facts, events, circumstances, which transpire from day to day, and even the thoughts arising in your own mind from what you read or observe, criticisms on books for example, views of life and manners, inferences from the phenomena you observe.

To the subjective class belong a great multitude of examples of diaries, familiar enough in Protestant religious literature, in which, to use a methodistical expression, the writer puts on paper his *experiences*, analyzes his own feelings and temptations, considers his moral and religious position of one day as compared with another, and registers all the changes of his mind, like a man keeping account of the fluctuations of the barometer. In heathen literature, the meditations of the Emperor Marcus Antoninus, afford a very curious specimen of something nearly allied to this method of keeping a diary. This part of the subject bears in such a manner on religion, that we should be unwilling to discuss it in a paper of this kind, the province of which is education, and not moral theology. This much, however, may be said, that intellectually, as well as religiously, there is peculiar danger in dwelling too much on the action of the mind in itself, and that a most unhealthy character is imparted to the mind by this habit of introspection, of attending to the feelings rather than to the actions. Protes-

tantism in its various sects has afforded innumerable instances of the sad effects of this disposition, to which small indulgence indeed could be accorded by Catholic discipline or philosophy. Thus we find in the *Spiritual Exercises* of St. Ignatius that the sort of religious diary recommended, consists merely in registering, in the driest and most matter-of-fact manner, the number of times a person can recall his having fallen into the faults he is endeavouring to eradicate. The putting on paper the lights afforded in meditation is also allowed, but the Directory says: *brevissimè notanda sunt, non diffusè per modum sermonis.* However, the whole question of religious diaries would be matter for the spiritual director to advise upon, and the prudential view of it would vary with each case. We dismiss therefore this branch of the subject, having indicated the danger which is liable to attend it.

In the analysis of oneself intellectually, limiting the inquiry simply to literary advancement, and those faculties and powers of the mind which are concerned in it, there would be less danger; but here too the same principle would hold good, that it is to results, to acquisitions we should look, rather than to the subtle investigation of the mental processes. By the results only, a man can judge whether his intellect is developing as it ought to do, and even of these results the student himself is often a very imperfect judge. He may be going on a great deal better, or a great deal worse, than he supposes, and his teacher may have an opinion, both on the good and the bad side, singularly different from what his own reflections, being formed by his reason, which is still in an inchoate and imperfect state, would lead him to. The intellect, during the period when the higher education is being gone through, is exceedingly fluctuating, and suffers considerable pain and considerable harm by too nice an investigation into its own processes. It is too hasty, too impatient of dwelling on one idea, too impetuous, too superficial, to have a real opinion about itself; and the attempts which it makes to form one, will be, in nine cases out of ten, practically worthless and even injurious.

It would be a different thing to set down a review of one's intellectual progress during a whole period, after diverging from it, and when one can look back to it from the vantage-ground of experience. Then it is easy to see errors, to see what ought to have been done, and in some measure to correct the deficiencies. A man could not usefully write memoirs of himself, till a certain stage of life has been attained, and the same principle applies to keeping diaries of this kind.

Another evil attending the construction of diaries of this analytical description is, that they rapidly accumulate on the student's hands, and there is always the annoying chance of their being lost, or of their falling accidentally under the eyes of others. Uneasiness is often caused by this. A man engaged in active pursuits or engrossing studies has no time to reduce his journals to order, to extract from them what is worth retaining, and to weed away what is redundant. Yet he has not the heart to destroy them, till at last, as in the case of Dr. Johnson, "a precipitate burning of papers" is resolved upon, when it is impossible to make any satisfactory selection, and amidst quantities of matter which it is better for all parties should perish, perhaps many valuable records are irretrievably lost. On the other hand, it often happens that where a person is conscious that his diary may hereafter be read by others, or by the world at large, he adjusts his entries by that idea, and writes as if for the public, and not for his own improvement or advantage. This defect occurs, for example, in the diary of Sir Walter Scott, a record which bears witness to the most iron tenacity of purpose, but which is often painful to read, from the heathen spirit of dogged resistance to calamity which it everywhere shows. The difficulty might, perhaps, be remedied by the use of a cypher, or partly by writing the diary in a learned language; but the imperfect use, which would be all most people could attain, of both these instruments, would tend to render the diary cramped and unserviceable.

The *subjective* part of a diary—the part which relates merely to the writer himself—may, we conceive, be reduced to nearly as narrow dimensions as the entries in a ledger. The amount of work got through in each

day ought to be faithfully registered, and also the hours which were devoted to each subject. If there be any particular difficulty to overcome, such as rising in the morning, it would be well to note the progress made in overcoming it. A strict adherence to the rule one has adopted, as regards the hours of reading, may not always be possible to be carried out to the letter, and engagements which cannot conscientiously be evaded, may sometimes disturb the best arranged system. Thus, St. Francis de Sales, who has given, perhaps, more useful hints as to the adoption of a rule of life in the world than any other saint, and one of whose particular habits through life seems to have been to draw out schemes of the regulation of his time, never superstitiously adhered to them if charity interfered to call him away. A man should always *tend* to an exact conformity with the method he has adopted on due consideration, but should not sacrifice the end to the means. Two things it is important to bear in mind: the one, that undeviating adherence to hours is essential, where engagements are made to others; the other, that at least a rigid account should be exacted of time. If you have not been able to spend an hour in the precise manner you had chalked out on your scheme, in what other way has it been spent, or what have you done in it?

A diary, without containing a line that the writer would be annoyed if the whole world were to see, and contracted into a very small space, might be a most useful assistant in this way, in the acquisition of exact and regular habits, also in enabling a man to see at a glance whether his time has been, not so much exactly divided, or mathematically portioned out to this and that study (though this is highly valuable), but whether it has been effectively employed, and how much definite result has been obtained.

Here too another self-deception requires the student to be on his guard. Reading is not everything, and it may not follow, because a student has read one hundred lines or one hundred pages in a certain time, that he has been effectively employed. One safeguard against this evil might be afforded by a more copious diary on what we have styled the objective principle. The student may write down very briefly the inferences which suggest themselves from his books; any curious facts which he meets with, any questions on which he does not feel that he has light, and which he reserves as food for thought and reflection. All this may be done without at all trenching on the business of the commonplace book, the office of which is to register, not thoughts or inferences, but extracts, summaries, references, and the like. The commonplace book is a repertory of what you cannot trust your own memory for, of matters contained in books you are obliged to borrow and cannot afford to buy, and in general as a help to reading, rather than an aid to development, or a record of mental acquisitions. Pascal's *Pensées* would afford a good instance of the sort of use to which a student might turn a diary. Every intelligent mind must often have thoughts passing through it, which it longs to record, which, if once lost (and they are very easily and instantaneously lost), it is extremely difficult to recover. Such thoughts ought to be noted down in a diary. We recollect a man of business of strong sense and sagacity, who invariably kept a pencil and paper by his bedside during the night, in case any valuable thought might occur to him on the complicated affairs which he had to transact, and which, if not noted down at the moment, he might in vain have attempted to regain in the morning.

Another great use of a diary (which is the last we shall consider in the present paper) is to note down the facts of importance you chance to hear in conversation. This is a delicate matter to manage well, because undoubtedly in society there is a tacit agreement, that conversation ought not, any more than letters, to be communicated, where it is likely the speaker did not intend it to go any further. Putting a conversation on paper, in many cases, would be a breach of confidence that might hereafter cause great vexation. The diary of Moore, as published by Lord John Russell, is an instance in point. It was of great importance to Moore, who had his fortune to gain by brilliant verses on topics of society, to have the most perfect command of what was said in society,

and this he could with difficulty have retained, without assisting his memory by a record, which, even after the long years that had elapsed, still found some to wound. Still less has one a right, except for adequate reasons, to put down anything to the disadvantage of any person, which might hereafter meet the eyes of others, and do him injury.

Yet it appears to us that these difficulties may be easily avoided in practice. Conversation is like books; more than half its value is not derived from it, whilst you are actively engaged with it, but when you think it over afterwards; when you develop a thought that has been thrown out in a happy moment, verify a principle an acute or experienced person may have suggested, explore a vein of reading or observation which an anecdote or quotation may have indicated to you. To do all this, to bring out of conversation this profit, you require to assist your memory in some degree by the use of a diary. In most cases, the respect due to conversation might be maintained, by merely noting down the valuable information communicated, as so many facts, without giving the name of the speaker. Half the topics of interest in conversation, as, for instance, historical facts, statistics, quotations, remarks on life and manners, etc., derive no additional value from the name of the speaker. Reminiscences would be different, and in the case of them the rule of propriety would vary according to the circumstances, and might generally be tested by good sense, always so much more sure when applied to judge of the sayings and doings of others, than of our own. As a general rule, as a man improves in the art of keeping diaries, he contracts them. Few arts could be mentioned in which it is so certain, that a man must make poor and feeble efforts before he can produce anything like a complete and adequate result. The diaries of young men are often discouraging to themselves, and written only to be destroyed years after, when the writer reviews with a smile or a sigh the scanty or ambitious performances of his youth. But it is the same in every study and every intellectual subject, unless where a writer has some singular natural aptitude for what he undertakes.

CARDINAL MEZZOFANTI.

From an article in the *Edinburgh Review* of January, 1855.

Giuseppe Gaspardo Mezzofanti was the son of an humble carpenter, and was born at Bologna, Sept. 17, 1774. He was sent to one of the charity schools in his native city, and whilst there, attracted the notice of a good old Oratorian, Father Respighi. The place where young Mezzofanti's work-bench was fixed—for he is said to have assisted his father in his trade—was, as is usual in Italy, in the open air, and under the window of this old clergyman, who privately instructed a number of pupils in Greek and Latin. Young Mezzofanti, overhearing the lessons, caught up the instruction with that marvellous facility which distinguished his after life, and one day surprised his unconscious teacher with the discovery that, without even having seen a Greek book, and without knowing a single letter of the alphabet, he had acquired an extensive and very accurate knowledge of the great body of the words contained in the books which he had heard explained in these stolen lectures! Respighi, who was a most kind-hearted and enlightened man, at once resolved to save for literature a youth of such promise; himself undertook the task of instructing him in Greek and Latin; and on his declaring his preference for the ecclesiastical profession, placed him at the episcopal seminary of Bologna. He learned in college Latin, Greek, Hebrew, and Arabic. His first lessons in German were derived from a Bolognese ecclesiastic, the Abbate Thiuli. He picked up French from an old priest of Blois; Swedish, from a Swedish physician who had settled at Bologna; and Coptic, from a learned clergyman, the Canonico Mingarelli. And it is plain from what is told of him, that then, as later, the faculty of memory was that through which he mainly worked in the acquirement of his linguistic stores. One of his recorded schoolboy feats was to repeat, after a single reading, a folio page of St. John Chrysostome, which he had never before seen: and other exercises of memory, equally ready and equally remarkable, are mentioned among the recollections of his youth.

He was admitted to priest's orders in 1797, and in the end of that year, was appointed professor of Arabic in the University. In the following year, however, he was deprived, on his refusing to take the oaths required by the new Cisalpine Republic; and, until the year 1804, when he was again restored, he eked out a scanty income by private tuition, especially in the Marescalchi family, where he had the advantage of an extensive and curious library, particularly rich in the department of languages.

[In 1814, Pius VII. made him librarian and

regent of the studies in the University of Bologna, where he remained, in spite of splendid offers from many sovereigns, till the accession of Gregory XVI., when he settled at Rome on the invitation of that Pope, who appointed him librarian of the Vatican on the transfer of Angelo (afterwards Cardinal) Mai from that post to the secretaryship of Propaganda, and ultimately, in 1840, raised him to the Cardinalate. Cardinal Mezzofanti died at Rome, on March 15, 1849, in the 75th year of his age.]

It was during the years of his residence at Bologna that Mezzofanti acquired the largest proportion of his knowledge of languages. His position was not so unfavourable for these studies as might at first sight be supposed. In those days Bologna was the high road to Rome, and few visitors to that capital failed to tarry for a short time at Bologna, to examine the many objects of interest which it contains. To all these Mezzofanti found a ready and welcome access. There were few with whom his fertile vocabulary did not supply some medium of communication; but, even when the stranger could not speak any except the unknown tongue, Mezzofanti's ready ingenuity soon enabled him to establish a system for the interchange of thought. A very small number of leading words sufficed as a foundation; and the almost instinctive facility with which, by a single effort, he grasped all the principal peculiarities of the structure of each new language, speedily enabled him to acquire enough of the essential inflections of each to enter on the preliminaries of conversation. For his marvellous instinct of acquisitiveness this was enough. The iron tenacity of his memory never let go a word, a phrase, an idiom, or even a sound, which it once had mastered.

The circumstance, however, which more than any other tended to procure for him opportunity of extending his knowledge of languages, was the frequent passing and repassing of troops through the north of Italy, during those years of war and revolution. French and Austrian armies alternately occupied the Legations. Russian troops, too, not unfrequently, were to be seen in Bologna. And it need scarcely be said that the armies of Austria and Russia comprise in their motley ranks a larger proportion of languages than those of all the rest of Europe beside. Thus, the military hospitals of Bologna, which were seldom untenanted during the last years of the eighteenth and the beginning of the present century, furnished an admirable field for the polyglot studies which had become the passion of Mezzofanti's life. He was at all times most assiduous in his attendance upon the sick; and his priestly ministrations, both within and without the hospitals, afforded him ample opportunities of increasing his store. He was soon marked out as the "foreigners' confessor" (*confessario dei forestieri*) of Bologna; an office which, in Rome, and other Roman Catholic cities, is generally entrusted to a staff consisting of many individuals. Almost every foreigner was sure to find a ready resource in Mezzofanti; though it more than once happened that, as a preliminary step towards receiving the confession of the party applying for this office of his ministry, he had to place himself as a pupil in the hands of the intending penitent, and to acquire from him or her the rudiments of the language in which they were to communicate with each other. The process to him was simple enough. If the stranger was able to repeat for him the Commandments, the Lord's Prayer, the Apostles' Creed, or any one of those familiar prayers which are the common property of all Christian countries, or even to supply the names of a few of the leading ideas of Christian theology, as God, sin, virtue, Earth, Heaven, Hell, etc., it was sufficient for Mezzofanti. In many cases he proceeded to build upon a foundation not a whit more substantial. The services which he thus rendered to the foreign soldiery in the hospitals, earned for him the grateful notice of their officers; and it is said that a lasting friendship with the Russian General Suwarrow originated in this way, during one of that rude soldier's campaigns in Italy.

His own account of the process by which these various stores were successively gathered, and which is given by the author of a French Memoir (M. Manavit's *Esquisse Historique sur le Cardinal Mezzofanti*), is as follows:—"I was living in Bologna", he said, "during the war. At that time I was young in the ministry, and used to visit the military hospitals. I met there among the patients, Hungarians, Sclaves, Germans, Bohemians, etc., whom, although dangerously ill or wounded, I was unable to confess or to reconcile with the Church. My heart was grieved at the sight. I gave myself up to the study of these languages, and easily acquired enough to make myself intelligible. I needed no more. I began to make my rounds among the sick beds. Some I managed to confess; I talked with others; so that in a short time I had considerably enlarged my vocabulary. With the blessing of God, assisted by my own memory and industry, I came to know not only the language of the countries to which these invalids belonged, but even the dialects of the different provinces".

"The hotel-keepers, too", he added, "were in the habit of apprising me of the arrival of all

strangers at Bologna. I made no difficulty, when anything was to be learned, about calling on them, interrogating them, making notes of their communications, and taking instructions from them in the pronunciation of their respective languages. A few learned Jesuits, and several Spaniards, Portuguese, and Mexicans, who resided at Bologna, afforded me valuable aid in learning both the ancient languages, and those of their own countries. I made it a rule to learn every new grammar, and to apply myself to every strange dictionary that came within my reach. I was constantly filling my head with new words; and, whenever any new strangers, whether of high or low degree, passed through Bologna, I endeavoured to turn them to account, using the one for the purpose of perfecting my pronunciation, and the other for that of learning the familiar words and turns of expression. I must confess, too, that it cost me but little trouble; for, in addition to an excellent memory, God had blessed me with an incredible flexibility of the organs of speech".

By degrees, as his fame extended, travellers from the most distant countries, and speaking the most out-of-the-way tongues, began to visit Bologna, with the express purpose of seeing Mezzofanti. The troubles in Greece, and among the Christian populations subject to the Porte, during and before the outbreak of the War of Independence, brought many refugee ecclesiastics to Italy. The various revolutions of Spain led to more than one Catalonian and Valencian priest taking up his residence in Bologna. All these and many more were placed under contribution.

[Out of a multitude of notices relative to Mezzofanti, but previous and subsequent to his removal to Rome, the Reviewer quotes, as one of the most valuable and scientific, a sketch of Mezzofanti, by Guido Görres, son of the celebrated publicist of that name, which appeared in the Munich *Historisch Politische Blatter*]:—

"The vastness of the range of languages which he had mastered borders closely on the incredible; and, what appears hardly less marvellous, this enormous store has not only not produced any Babel-like confusion in his head, but on the contrary lies completely at his command, so that, without the least effort, and without any observable interval, he passes from one realm of language to another, as lightly as a bird hops from spray to spray. He is familiar with all the European languages. And by this we understand not merely the old classical tongues, and the first class modern ones; that is to say, the Greek and Latin, the Italian, French, Spanish, Portuguese, German, and English; his knowledge embraces also the languages of the second class, viz., the Dutch, the Danish, and Swedish, the whole Sclavonic family, the Russian, Polish, Bohemian, or Czechish, and Servian, the Hungarian, and Turkish; and even those of the third and fourth class, the Irish, Welsh, Albanian, Wallachian, Bulgarian, and Illyrian, are equally at his command. On my happening to mention that I had once dabbled a little in Basque, he at once proposed that we should set about it together. Even the Romani of the Alps, and the Lettish, are not unfamiliar to him; nay, he has made himself acquainted with Lappish, the language of the wretched nomadic tribes of Lapland; although he told me he did not know whether it should be called Lappish or Laplandish. Passing along to Asia, it is true that he does not claim acquaintance with all the dialects of this vast region, with its desolate steppes, and its fallen, degenerate, and fast decreasing population; but nevertheless, even here, there is hardly one of the more prominent languages, especially those which fall within the circle of European intercourse, that has escaped his grasp. Thus he is master of all the languages which are classed under the Indo-German family: the Sanskrit, and Persian, the Koordish, the Armenian, the Georgian; he is familiar with all the members of the Semitic family, the Hebrew, Arabic, Syriac, Samaritan, Chaldee, the Sabaic, and even the Chinese, which he not only reads but speaks. As regards Africa, and its Hamitic races, the recent revival of intercourse with that country, and especially with Egypt and Abyssinia, have facilitated the extension of his acquaintance with its languages. He knows the Coptic, Ethiopic, Abyssinian, Amharic, and Angolese. I cannot from my own knowledge say whether he has acquired any of the native languages of America, except the Californian; but I have been told that even while he was in Bologna, he learned some of these from an ex-Jesuit who had sojourned as a missionary on that continent".

Mezzofanti actually carried out his intentions in reference to the Basque language in both its dialects, and we are able, also, of our own knowledge to resolve the doubt which Herr Guido Görres here raises. Mezzofanti had acquired, long before he came to Rome, more than one of the native languages of Central and Southern America. He spoke the dialects of Mexico and of Brazil. Among the few literary remains which he has left, is a Mexican calendar, drawn up by himself, and illustrated by drawings from the pencil of one of his nieces, Signorina Minarelli. The catalogue of his library contains several books not only in Mexican, Brazilian, Peruvian, and Chilian, but even in one of the languages of North America—that of the Delaware Indians.

Herr Görres, on his own part, attests the fluency, the precision, and the unexceptionable accent, with which the Cardinal spoke German; and he tells, as a curious example of the accuracy of his knowledge of other languages, that a Russian lady of his acquaintance, who had written in Russian to introduce a friend to Mezzofanti, was rallied by him afterwards on the ungrammatical and inelegant style in which she had written, and was forced to acknowledge the particular faults in her composition which he pointed out. We, ourselves, remember to have heard the highest testimony to the accuracy and elegance of a letter of his in Portuguese, addressed to the Portuguese ambassador. It was perfect, he declared, even to the nicest conventionalities of the epistolary form in use in Portuguese society.

He took an active and good-natured part in the revision, and perhaps even the actual preparation, of the compositions intended for delivery. "He was frequently himself", writes Guido Görres, "the author of these polyglot poems; and there can be no doubt that there never was a poet who essayed his skill in such a variety of tongues. A disinterested act of good nature, truly! for in most cases, with the exception of himself and the individual who is reciting, there is not a soul in the assembly who can understand a word of it, much less appreciate the poetical merit of the composition". We can ourselves bear testimony to the truth of Görres's statement. The declamations in the Tamil dialect of Hindostanee, recited year after year by an East Indian student of our acquaintance, were invariably written by Mezzofanti.

Sometimes, however, a new language made its appearance in the Propaganda. In that case it was Mezzofanti's great delight to commence his studies once again. If the language had any printed books—as a Bible, Catechism, or similar work—he would learn from the new comer to read and translate them. But if, as more than once occurred, the language was entirely without books, he made the pupil speak or recite some familiar prayer, until he picked up first the general meaning, and afterwards the particular sounds, and what may be called the rhythm of the language. The next step was to ascertain and to classify the particles, both affixes and suffixes; to distinguish verbs from nouns, and substantives from adjectives; to discover the principal inflections, etc.* Having once mastered the preliminaries, his power of generalizing seemed rather to be an instinct than an exercise of the reasoning faculty. With him the knowledge of words led almost without an effort to the power of speaking: and probably the most signal triumph of his career—his mastery of Chinese—was the one which was accomplished at once latest in life and with fewest facilities. It was so complete, too, that he was able not only to converse freely with the Chinese students in the Propaganda, but even to preach to them in their native language.

It would appear, indeed, as if, in acquiring a new language, Mezzofanti gave his whole mind to it for the time, and as if, when he had mastered it, he possessed the faculty, so rare even with the most practised linguists, of thinking directly in that language, rather than translating his thoughts into it from any other medium. Mezzofanti, too, was one of the few linguists whom we ever knew to succeed as a punster in foreign languages; and he had the curious faculty, besides, of acquiring with the words of each language the peculiar expletive *interjectional sounds* which characterize the native pronunciation of each, and by the absence of which foreigners are invariably detected. It was remarkable, too, that, in speaking Latin with the nations of different countries, he never failed to accommodate his pronunciation of that language to the national usages of the person with whom he conversed, which, in some Latin words, are such as to render natives of different countries who employ them, entirely unintelligible to each other.

We have already said, indeed, that the operations of his linguistic faculty partook more of the nature of an instinct than of an intellectual exercise. It has been not inaptly compared to the gift possessed by some musicians, of learning from ear, by a single effort, and retaining with unerring fidelity, the most difficult and complicated musical compositions. He himself often declared that every language had a certain rhythm (he meant, probably, in its structural inflections), which it was necessary to master, in order to follow the language with facility. His mind possessed an instinctive power of catching up and echoing back this mysterious rhythm; and there can be no doubt that, in this power, coupled with the singular quickness and retentiveness of his memory, lay the secret of his prodigious success as a linguist.

* The latest instance of this, as it would appear, occurred during the residence of the present writer in Rome, that of two Californian youths, who arrived at the Propaganda utterly ignorant of all but their native dialect. Mezzofanti speedily succeeded in establishing a communication with them, and eventually was able to converse freely with them. Unhappily, the Roman climate proved fatal to both these youths in a short time.

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THE CATHOLIC UNIVERSITY GAZETTE.

No. 39. THURSDAY, FEBRUARY 22, 1855. {Price Two Pence. {Stamped, to go free by Post, 3d.

NOTICES.

In consequence of an earnest wish, which has been expressed in Dublin and in the country, that the expenses of the University course should be reduced below the calculation, on which they were originally determined, it is proposed to limit them, including extras, to forty guineas for the thirty-eight weeks of a student's residence during the ensuing session; of which sum one-half will be paid on his coming into residence, and the other half by the feast of St. Matthias (Feb. 24), 1855.

This arrangement will not preclude gentlemen, who are so desirous, from paying a larger sum, without prejudice to community of academical advantages, social equality, and unity of discipline.

Gentlemen who are desirous of attending the lectures of the University without residence in the University House, are requested to give in their names without delay to the Vice-Rector, at the Catholic University House, Stephen's Green. They will have admission to the Lectures during the ensuing session on the same footing as resident students, on the payment of £10, of which one-half will be paid on admission, and half by St. Matthias's day.

Externs of the University are of two descriptions. (1) It is at the option of any one to become free of the public lectures on the payment of £10 a session, without being a member of the University, that is, without being under the care of the Tutors, or being submitted to any of the examinations, or being eligible for its honours, or aiming at its degrees. Over such persons the University of course has no jurisdiction, and knows nothing of them out of lecture hours, and only requires that their conduct should not compromise or embarrass the authorities of the University. (2) Those, however, who are desirous of really joining themselves to the academic body, and standing on a footing with residents, are required to unite themselves to some particular licensed establishment in the University, as, for instance, the University House in Stephen's Green, or the Rector's House in Harcourt Street; in which case, they will be altogether under the jurisdiction of the Dean of that particular establishment, and will be considered as simply members of it, accidentally lodging out in such lodgings (*e. g.* their own home) as the aforesaid Dean shall sanction.

It is proposed, when a sufficient number of Candidates is obtained, to give, upon *concursus*, a maintenance at the University for either the Scholar's or the A.B. Course, as it may be hereafter determined, to one poor Irish student, who brings from his Bishop the necessary testimonials. Particulars will be given in due time.

The Secretary's Office is at present at the Medical School, Cecilia Street (end of Crow Street, Dame Street), where he will be found daily between 10 and 2 o'clock.

SEDES SAPIENTIÆ, ORA PRO NOBIS.

THE CATHOLIC UNIVERSITY NEEDED TO COMPLETE OUR EDUCATIONAL COURSE.

From the *Address of the Catholic University Committee to the Catholic Clergy and Laity of Ireland* on March 21, 1851.

Such an institution is not only necessary as a measure of self-defence; it is imperatively required to give completeness and perfection to the system of Catholic education. You behold the educational systems of other religious denominations in these countries perfect and harmonious, each according to its respective creed. The Protestant, Presbyterian, and Dissenting portion of our fellow-subjects have each an uniform and peculiar system, from the elementary school to the university. In the whole course of their educational training all is characteristic, harmonious, and accordant; and in the vast majority of instances where the State has made such ample provision for these institutions, care has been taken to consult not only the spirit, but the letter, of their respective tenets. But, of course, "the mummeries of superstition" demanded no such fostering care. These it must not only be the dictate of policy, but the duty of conscience, to destroy and eradicate, and that too in the most ingenious and efficacious manner. Hence, as soon as our Catholic youth have completed their elementary education in science and literature—when the powers of reflection have been first developed, and the mind, naturally eager to try its strength, prepares to grapple with the most momentous questions that ever tested its capacity or stirred its feelings — when its natural love of independence has been strengthened by the consciousness of its newly awakened power—when the imagination is warm and the passions are strong —and the youthful aspirant, not content with an isolated chapter in the book of knowledge, seeks to unroll and master all its glowing pages—at such a period of life he is to be sent, not to an institution where the Church which hallowed and directed his early studies will continue to be the honoured guide of his future inquiries—not where the pure and sacred associations that linked the principles of science with the truths of revelation may be strengthened and confirmed—not where the feelings that glowed and trembled before the altar of religion may be taught to respond in the same spirit of adoration to every harmony of nature and of art—to recognise the Deity in all his works throughout the vast temple of creation, as well as in those surpassing revelations of the sanctuary—those still more sublime and touching emanations of the infinitely good and beautiful that filled his soul with awe and tenderness—but to an institution where the first lesson to be learned at its threshold is to trample on the authority of that Church which had hitherto been the object of his fondest and deepest veneration —to substitute a cold and prayerless rationalism for the reverent spirit of inquiry by which he was previously actuated—to look upon the sacred associations of the past as fetters on the freedom of the intellect—and to substitute the fiery emanations of his own pride and passion for the guidance of that Heavenly monitor, who had descended to him from the Father of Lights, and who sought to conduct him to the goal of his eternal destiny—the living fountain of all knowledge. It is the action of such institutions on the higher classes on the Continent which communicated to them the irreligion and infidelity that, by a necessary consequence, penetrated to the subordinate grades of society, until the masses of the population became tainted by the moral corruption. And unless we are prepared to witness the same direful effect, commencing with the wholesale immolation of our youth, we must strain every energy and make every sacrifice for the establishment of the only institution capable of neutralizing their influence—A CATHOLIC UNIVERSITY.

NATIONAL LITERATURE IN BELGIUM.

We observe in the Brussels papers, reports of a discussion in the Belgian parliament on the subject of public encouragement to their national literature. It is of some interest, both as showing how much

is done in that little country for the encouragement of learning, and also how much literary life exists in a language so little known amongst us as Flemish. Probably few well-informed people know so much as the fact, that there is a literature in Flemish. However, the representative of Antwerp, M. Della Faille mentioned a long list of writers, who were distinguished enough to claim the patronage of the state. One of the principal of them is an Abbé Cracco of Courtrai, who has published a version of Homer into Flemish, which, M. Della Faille declared, showed the superiority of that dialect over German, as a medium of translation from the ancient languages. Then there is a romance-writer of the name of Conscience; and in history and general literature. at Louvain, M. David; at Liége, M. Borreman; at Antwerp, M. Torf and M. Mertens; besides two deceased authors, MM, Willems and Delecourt. The same repre-representative stated that, in the French department of the Nord, as in Belgium, there was an anxiety to place the Flemish idiom in the position it was entitled to. He complained of an unfair preference having been given by the Belgian government to French over Flemish literature. This of course was denied by the Minister.

It may interest the reader if we place before him the statistics of what the Belgian government does for literature. We question if it could be shown that, in proportion, our own does half as much. Money voted in the discussion on the budget of the week before last:

	Francs.
1. Encouragements to literature, subscriptions, purchases, etc. (ordinary charge, 15,200fr., extra charge, 63,800fr.),	79,000
2. Office of palæography, attached to the historical commission,	3,000
3. Royal Academy of Sciences, Letters, and the Fine Arts of Belgium,	45,000
4. Royal Observatory, salaries,	14,840
5. ——————— material and purchase,	7,160
6. Royal Library,	26,680
7. ——————— material and purchases,	33,320
8. Royal Museum of Natural History, salaries,	10,000
9. ———————, purchases, etc.,	7,000
10. *Aid to the Association of the Bollandists for the publication of the* "Acta Sanctorum",	4,000
11. Archives of the realm, salaries,	24,250
12. ———————, material,	2,600
13. Publication of inventories of the Archives,	4,000
14. Archives of the State in the provinces,	14,425
15. Other expenses in this department,	6,500
Total,	281,775

DEATH OF PROFESSOR LOMBARD OF LIEGE.

On February 9, Lambert Materne Lombard, Professor of Medicine in the University of Liège, died in that city, aged 62. He was solemnly interred on Thursday week, the civil and military authorities, the University and the Academy of Medicine being present at the ceremony. The deceased was held in the highest respect, and was visited during his last illness by the Bishop of Liège, by his colleagues of the Academy of Brussels, by the Professors of the University of Louvain. Some even came from Paris to see him. Discourses were pronounced over his grave by M. Nypels, Rector of the University of Liège, by Professor Spring, by M. Vleminckx, President of the Academy of Medicine, by M. Laurent, in the name of the pupils of the Faculty, by M. Wassiege, in the name of the Provincial Medical Commission, and by the Burgomaster of Grâce-Berleur, the place of sepulture, in the name of the communal council.

The career of the late Professor was of some interest, and we select the following details of it from the speech of the Rector of the University of Liège. M. Lombard was born at Liège in 1793. In 1808, he entered as a pupil in the military hospital of Liège, and afterwards held a medical ap-

pointment in the army. In 1812, he went to Paris to continue his medical studies at the hospital of instruction, Val de Grace. However, he was almost immediately promoted to the rank of *aide-major*, in which capacity he went through the campaign of Germany in 1813. On the first day of the bloody battle of Leipsic, he had his horse killed under him in a charge of cavalry. At the battle of Hanau, he was shot in the left leg, and was presented for the cross of the Legion of Honour, by Col. de Salluste, which distinction, however, in consequence of the disasters which followed, he did not actually receive till thirty-three years later, in 1846. He assisted at the commencement of the memorable campaign of 1814, and was captured by the Russians, but escaped with other French prisoners, during a night bivouac. He then was sent to Nancy, to take charge of the hospitals of that town. On the return of Napoleon I. from Elba, he again entered his service, and was present at the battle of Waterloo.

This terminated his military career, after which he returned into France, and after remaining at Paris about a year, obtained the diploma of doctor in medicine. He then returned to Liège, where he finally settled himself as a physician, and began the civil career, which he went through in so honourable a manner. In 1830, and subsequently, he distinguished himself politically on the national side. On the reorganization of the University of Liège in 1835, the government nominated him ordinary Professor of the Faculty of Medicine, and charged with the teaching of clinical medicine, in the duties of which office his great talents found an ample field. The consideration which he enjoyed among his fellow-citizens is proved by the various civil honours which he gained; member of the communal council and of the provincial council of Liège, president of the academical council, officer of the order of Leopold, the decoration of the *Croix de Fer*, etc. As a physician, his charity, disinterestedness, and noble exertions on behalf of the poor, were such, that his loss threw a general gloom over Liège. He died in a Christian manner, and received the last religious succour from an old friend, M. du Vivier, *Curé* of St. Jean, his own parish.—*Journal de Bruxelles.*

REVIEW.

The Spirit and Scope of Education in promoting the well-being of Society. From the German of the Very Rev. J. A. Stapf, D.D., Professor of Moral Theology, etc. By Robert Gordon. Edinburgh: Marsh and Beattie. London: C. Dolman. 1851.

We propose to offer in the present paper a few remarks on the respective advantages of the catechetical and the professorial or acroamatic method of conducting instruction. The distinction between them is conveniently stated by Dr. Stapf, who argues at great length on behalf of the latter system. His observations are as follows:—

The fruit which the instruction produces, particularly during the hour allotted for class, depends greatly upon the method, or outward *form*, in which it is imparted. Two forms or methods may be distinguished, which have been denominated by some the *erotematical* and the *acroamatical* form of instruction. The former consists in a series of questions and answers, properly arranged between teacher and pupil. It has also been called, although the names are not quite equivalent, the catechetical form of instruction, or the Socratical system, and the dialogistical method. The acroamatic form, on the contrary, is when the teacher delivers his instruction in an uninterrupted discourse.

A few general remarks upon the subject will not be superfluous.

In the first place, then, it is undeniable that the catechetical form has much to recommend it. For, by pursuing a continued series of questions, the teacher obliges his pupils to be attentive, and to follow closely the course of his own thoughts. Moreover, he is enabled to accommodate his words exactly to their capacities, to correct more effectually the errors and false ideas of each individually, and to assist them more or less, according to their respective wants and abilities.

But, in the second place, it is also beyond dispute, that every teacher is by no means a Socrates, and that it requires greater ability and presence of mind than are to be found among the generality of teachers, to do justice to this form of instruction. And what can be more miserable and disgusting

than the display which a teacher makes when he attempts what he is not fit for, bungling through a heap of questions, and adding only the confusion of his own ideas to the ignorance already existing in the minds of his pupils?

Again, it is clear that a knowledge of historical facts, and of revealed truths, cannot be acquired by *mere reflection*, or by any process of development of what the mind possesses within itself. It has been asserted, not without too good a foundation, that the modern spirit of infidelity has its source, partly in the method which is often pursued in the religious instruction of children. Instead of being introduced by the light of a rational, but also humble faith, into the sanctuary of religion and to a knowledge of the revealed mysteries, they are frequently led through a course of religious instruction, in the same manner as perhaps Socrates would have conducted grown-up men through a system of speculative philosophy, being questioned, just as if the revealed religion were in them from their birth, and required only to be drawn forth to the light of day. But, taking even such truths as may be attained by human reasoning and speculation, the catechetical form is, to say the least, very tedious. More lengthened explanations than it allows would considerably facilitate the work of instruction.

Experience also proves, that *in public schools* the teacher cannot keep alive the attention of a *whole class*, by *long conversations with one* scholar. But if he himself is the only speaker; if he expresses himself in clear and pleasing language; and if he possesses the affection and commands the respect of his pupils, he is listened to with much greater attention, than if he were to drag his subject tediously along, by a chain of questions imperfectly connected together, and put now to one scholar, now to another. Besides, the latter method is attended with the disadvantage, that the oddity of the answers given to the teacher's questions not unfrequently sets the whole school a laughing, or at all events, distracts the general attention from the subject of study.

The method of continual questioning is, moreover, incompatible with the warmth and impressiveness of language and of manner, so requisite for the success of instruction, particularly of religious instruction. By it, a clever catechist may, indeed, make his pupils a set of impudent and loquacious reasoners, but he will leave their hearts, for the most part, cold and indifferent.

Hence, when these points are taken into consideration, it seems most advisable, particularly in public schools, to join the two methods of instruction, and to interrupt more lengthened discourses by occasional questions. The points, then, which the teacher should bear in mind, are the following:—

To keep up a lively interest in his pupils for the subject in question; to accommodate himself to their capacities, using clear language, and observing a fatherly and affectionate tone; to propose incidentally some question to one or other of them; and to rehearse the subject, by frequent repetitions and examinations, in order thus to oblige them to follow him step by step through his whole course of thought.

Among other methods recommended for religious instruction, whether in the class-room or in the church, the following seems the most likely to be beneficial. The teacher, then, or the catechist, should, first of all, trace out to himself a certain course of ideas, which he considers suited to his hearers. Having this course of ideas, and the conclusion at which he aims, ever in view, he should divide his subject into a few short and simple questions, which he should, in speaking, propose, as it were, to himself, and answer in clear and distinct language. By this means, he not only keeps alive the attention of his hearers, and furnishes them with ever new and, on account of its novelty, with ever interesting food for reflection, but he also reaps great advantages for himself. He is much less apt to become confused in his discourse, and he advances with a much surer and more rapid step to the point which he wishes to attain. For it is, of course, understood that he must have some fixed object in view from the very commencement, leaving nothing to the chance of inspiration at the moment of speaking, but meditating deeply upon his subject, and arranging it in his own mind, before he ventures to address his young hearers.

[After referring to the example of our Lord's discourses, Dr. Stapf goes on to say—]

By pursuing the same method, the teacher or catechist is almost exclusively the sole speaker. He proposes the questions not to the children, but to himself. He then explains the meaning and real bearing of each question, and answers it himself. Finally, he brings forward the objections and doubts which he thinks requisite, and answers these in like manner himself. He thus analyzes the question till such time as he has fully explained its contents. For if he knows the children to whom he speaks, he cannot be ignorant of the instruction which they have previously received, and of the knowledge which they possess.

This method is alike applicable in the school-

room and in the church, and has been found by experience to possess very great advantages.

First—It combines the advantages of the old routine of fixed questions and answers, and of the method designated above as that of Socrates, and avoids at the same time the disadvantages attendant on both.

Secondly—It is more suited to keep alive the attention of old and young, and to direct it constantly to the object principally in view.

Thirdly—It prevents the catechist from becoming confused, enabling him to pursue his course of thought with unfailing step, if he has but properly prepared himself. It also facilitates this preparation.

Fourthly—It puts a stop to the unmeaning and ridiculous answers which are frequently given by children, and which tend only to distract the general attention, and perhaps annoy and irritate the catechist. It is extremely difficult to pass in a moment from a feeling of annoyance and displeasure, to that cheerfulness of soul with which instruction should be at all times imparted.

Fifthly—It renders instruction more compact and interesting. It enables young and old to embrace the whole subject better, and to see the ground and tendency of each succeeding question. It happens, however, generally, that the child who has once answered a question thinks that it has acted its part, and is no longer called on to pay attention to what is said. The other children hear very often neither question nor answer. But where both these are given by the catechist, all present hear the whole. Their attention is kept alive, and, as was observed, is constantly directed towards the chief object.

Sixthly—It by no means prevents the catechist at the conclusion of the instruction to propose a few questions to the children, in order to ascertain whether or not they have understood him. Neither does it prevent him from occasionally interrogating one or other of them during the time of instruction.

It has been said, that sermons seem to succeed much better with the speakers than catechetical instructions. Preachers, it is said, have abundant time to prepare their discourse, and thus run no risk of losing the train of their ideas. But what an appearance do not catechists often make? It really excites compassion to see how embarrassed and perplexed they sometimes are.

Although Dr. Stapf protects his theory so far, by admitting that in some measure the two methods may be profitably combined, yet he points out so decidedly the difficulties and dangers of the catechetical method, and pleads the cause of the acroamatic so strongly, that we may take his view as in general a pleading for the latter against the former. In a school conducted on his plan, the lectures would evidently predominate over the lessons. There is no doubt that lectures, properly delivered, and on subjects which require them, are an invaluable means of instruction, and one the want of which, neither reading, nor composition, nor questioning and answering can supply. A lecture, at least of the ordinary kind (because lectures delivered as an academical display, like inaugural discourses, come under quite a different category), ought to be delivered extempore, as a general rule, for the talent of reading, with the effect of delivery, is rare. It is only when spoken from the heart, and as the active energy of the intellect suggests, that the lecture possesses those characteristics which give speaking its special advantage in education.

There are, in a lecture delivered in this manner, the following advantages. Lord Bacon, we believe it is, who observes that it is a sort of *arcanum*, or grand secret in nature, that the feelings of men are more easily roused when they are in masses than when they are addressed singly. There is an action and reaction of the speaker on the audience, and of the audience on the speaker. A persuasive fascination emanates from the speaker upon those who are hanging on his words. Now that such an important instrument as this should be wanting in education, seems unreasonable. Again, when a student is hearing an able lecturer discourse, pouring forth his facts and reasons with that eloquence which Cicero says is generally found in sufficiency wherever a speaker really knows his subject, he eagerly listens for information, he notes down with care, refers to it again, because he does not know when the speaker may have occasion to revert to it, and he fears that a valuable piece of information may escape him, and be irretrievably lost. Moreover, a lecture gives the opportunity to the professor of great expansion of ideas. He has "ample room and scope enough" to expatiate on the business before him. When contracted to the limits of

question and answer, this is more difficult; because, although from time to time he may speak about these at considerable length, it must be in the conversational manner, anything beyond which would appear strained and absurd. Lectures also furnish a better basis for composition than catechetical instructions can. If students were required to furnish from memory the report of a good lecture, it could not but rapidly quicken their powers of attention and memory

On the other hand, however (and this is a part to which Dr. Stapf has scarcely adverted), lectures either without the counterbalance of catechetical instruction, or only modified by it to a very limited extent, heighten the liability to many serious faults in education. The lecturer is apt to forget the end for which lectures are delivered—not self-glorification, or the delivering with a cloud of needless words, views which he states, not from any love of truth, or wish either to investigate or to explain it, but simply to show off his own brilliance and flow of words. Thus the students, at a continuous public lecture, resorted to by great numbers, cannot readily interrogate the lecturer, if they feel any difficulty. Even in catechetical instruction, it is often found that shyness is a great bar to improvement: how much more when the lecture is conducted on the principle of the speaker's not being interrupted! Then again, a professorial lecture, if instruction be limited, or almost limited to that method, is apt to produce a certain torpidity of mind on the part of those addressed. They listen as if the mere operation of listening would convey knowledge to their minds, or make them capable of research and acquisition. Knowledge cannot thus be administered as a dose, and if a teacher were to attempt it (at least with less advanced pupils) without a large admixture of the catechetical method, we are afraid he would have reason for immense disappointment, at the complete vacuum that would probably still exist in his pupils' minds after many a score of lectures delivered, without its being ascertained that the listeners really paid attention to, or understood what they heard.

Some of the objections which Dr. Stapf urges against the catechetical method appear valid, but in others we cannot go along with him. For example, it is surely an inconclusive objection to say, that catechetical instruction "requires greater ability and presence of mind than are to be found among the generality of teachers". The business of a teacher is a regular profession like any other, and requires not only special training but natural aptitude. As well might we object to a barrister's cross-examining a witness, on the plea that the presence of mind required for the process was such as the generality of barristers could not be expected to have; or urge against the use of any particular operations in tactics which any officer ought to know how to conduct, that they implied a greater presence of mind than the generality of officers possess! It is the duty of teachers, as of other professional people, to *acquire* this presence of mind, and if they cannot do so, they are not fit for their work, and assuredly will not deliver professorial, any more than catechetical lectures with efficiency. The difficulty of not being able to keep up attention in catechetical lectures, were it not for the opinion of so experienced a writer as Dr. Stapf, we should have been disposed to set aside as comparatively trifling. The way to meet it would be to have classes of not too large a size. But in any case, in a professorial lecture, inattention will be just as great, often much greater. The objection that catechetical instruction has been conducted on the false supposition that the mind can evolve facts or revealed truths from itself, is of more weight. Though, however, the mind cannot evolve facts for itself, it can compare one fact with another, and perceive their mutual bearings; it can think over what it has acquired, and prove that it is no parrot-like repetition that it makes. The same remark may apply, with the necessity of greater safeguards, to what the writer has remarked about revealed truth. The utmost care should be taken, especially with acute and inquisitive minds, not to allow them to mistake faith for philosophy, or in other words, to make reason, and not the testimony of almighty God, the basis to which religion must be referred. But this is a danger

which besets every method of study, and not catechetical more than any other, else assuredly catechism would not have been the very form of doctrine most especially chosen by the Church, and incessantly recommended by her to those concerned with the religious education of the faithful.

PUBLIC INSTRUCTION IN BELGIUM.

THE QUESTION OF THE EXAMINATION FOR DEGREES.

The bill for the modifications in the examination for degrees recently brought forward by the Belgian government, and of which we gave an outline in the *Gazette* of February 8th, has met with no sort of approval from the committees or sections of the Belgian parliament which have been considering it during the past ten days. Scarcely a voice has been raised in its favour in any of the discussions, a failure which seems to be caused by its having been a purely government measure, upon which the various educational bodies connected with the state or otherwise had not been consulted. In general, the members appear to have strongly inclined to approve of a plan brought forward by M. Frère-Orban, in the sixth section, as preferable to that of the government. The following is a summary of this scheme, which, as its author truly observes, "would destroy the whole economy of the existing legislation":—

The universities of the state and the free universities would themselves decree the various diplomas of capacity to their pupils, a central jury would finally cause the latter to undergo the examination for obtaining the professional diploma, *i. e.* the diploma indispensable for any citizen who may wish to exercise the profession of advocate, physician, notary, apothecary, or else to possess the legal title of it.

This central professional jury might be composed, for the doctorate in law and the notariate, of three members of the Court of Cassation and of two members of each Court of Appeal; for the doctorate in medicine and for the apothecary's examination, of nine members, taken from each provincial medical commission.

To pass his examination before these juries, the candidate must prove by diplomas, certificates, titles, authentic documents, that he has profitably studied the various matters of education required by the law. If the jury does not find the titles of the candidate sufficient, the latter might present himself before what may be called a scientific jury, who would make him undergo a complete examination on the various branches of studies of which his knowledge was not guaranteed in a manner to satisfy the professional jury.

The effect of this system, in M. Frère-Orban's opinion, would be to correct many faults in the existing method, and principally it would have the advantage of ameliorating studies, of rendering them more sound and solid, by allowing the students of the university to study science for the sake of science itself; to study it for the sake of learning and knowing, instead of studying it only to arrive at the result of suitably undergoing an examination on the matters marked out.

It was objected by some members to this proposed system, (1.) that it would in particular political circumstances, compromise liberty by the power which it would give to the central professional jury to declare the certificate of study insufficient; (2.) that in fact it would be placing, not the student, but the educational establishment under examination, if the insufficiency of the certificate of studies, *i. e.* of the scheme of education carried on in a particular institution, were enough to cause his rejection, without giving him an opportunity of showing his acquaintance with the subjects; and (3.) that it would have the effect of swamping the scientific studies (*i. e.* we suppose the university studies properly so called), in professional studies necessary to secure the diploma of the central professional jury. Lastly, the chairman of the section where this measure was brought forward, carried it, in discussion, a step beyond that where its author stops, by suggesting "in the twofold interest of science and liberty, that candidates should be admitted to the professional examination *without obliging them to exhibit any diploma or any certificate whatever.* Liberty and emulation (he said) will be the security of science, and the state, in the name of the interest of society, has nothing to guarantee but capacity at the entrance of the professions".

The tendency of M. Frère Orban's scheme appears therefore to be the trans-

ference of the examining power from the universities to the state, and making the former merely places where the general preparatory training requisite for all professions may be most conveniently obtained. There was, moreover, an inclination shown on the part of several members, greatly to modify, or to do away with altogether the degree of *élève universitaire*. We erroneously interpreted this in the *Gazette* of February 8, to be the entrance-examination. It appears, however, to correspond in some measure, to the "scholar's degree" in our own Catholic University, or to that of *sophista generalis* in the University of Oxford. The examination of *élève universitaire* turns on the *enseignement moyen, i. e.* the more elementary studies which a student may be supposed to bring with him to college, and is complained of as interfering with the more advanced studies of rhetoric and poetry, as it obliges the young men during the latter months of the university course, to go over again the elementary business they had left behind them. [See the *Gazette* of Feb. 1, 1851.]

This being the case, and on the supposition that the Belgian universities cease to give professional degrees, it seems consistent that they should give up the degree of *élève universitaire*, because the diploma at the conclusion of the course, would meet the purposes of the minor examination.

The objection against M. Frère-Orban's plan, grounded on the dangerous political influence that might bear on the examination, is a very powerful one. An establishment might easily in that way fall under the ban of the state, and all the hardly-won educational liberty of Belgium be annulled. Another practical effect would, in all probability be, that for professional education young men would always resort to the seat of the professional examinations, and the universities thus lose, what in fact, is one of the essential elements of the idea of University education, that those institutions should afford the means of pursuing every branch of liberal knowledge.

UNIVERSITY LIFE IN ATHENS 1900 YEARS AGO.

We hardly know of a more curious relic of the old Roman society than is afforded by the letter of Cicero's son Marcus to Tiro, his father's freedman, the twenty-first letter in the sixteenth book of the *ad Familiares*. It transports one in an instant, without an effort of the imagination, to those days from which we are separated by a gulf of 1900 years; to read it, is like descending a few steps and finding oneself in one of the houses in Pompeii; the painting on the walls as fresh as if the colours were laid on yesterday; the ornaments or implements still lying about the room, as if the owner had gone out for a walk, and might return in an hour.

When young Marcus Cicero wrote the letter to which we refer, he was only nineteen, but had already witnessed stormy scenes, having held an important command in the army of Pompey during the Pharsalic war, and distinguished himself in the army for his skill and daring in military exercises. After Pompey's death, he was sent to study at Athens, which city, after all its political greatness was over, held in the world of letters much such a place as the Universities of Paris and Oxford enjoyed in the middle ages. His conduct, however, was not wholly satisfactory to his father, as he fell into dissipated habits, chiefly from the influence of a rhetorical tutor with whom he studied, named Gorgias. To this man the old Cicero wrote a stern, cutting letter in Greek, which was extant in the time of Plutarch, and looked upon as being one of the very few letters Cicero wrote in that language. He ordered his son to give up the society of Gorgias, to which Marcus consented, though reluctantly. However, the professor under whose care he was principally placed, was Cratippus, apparently a man of great worth and learning. Cratippus was a native of Mytilene, from which place he emigrated, with others of his countrymen, to Athens, and became the professor of the peripatetic philosophy, in which capacity he so distinguished himself, that Cicero calls him "princeps philosophorum hujus

ætatis" (*Off.* i. 1). He also obtained for him the freedom of the city of Rome, and procured an order from the Court of Areopagus, enjoining him to stay at Athens and continue his useful labours. The description which the young Marcus gives of his studies and mode of living, we will subjoin, by way of a specimen, for our youthful academical readers, of the extremely interesting results which will reward their researches into the works of that single author, so copious as to constitute a considerable literature in themselves.

I have no doubt, my dearest Tiro, that the reports which reach you about myself, give you much pleasure and satisfaction; and I will undertake and endeavour that this good opinion which is beginning to be formed of me, may daily be more and more redoubled. Therefore, as for your promising that you will be the trumpeter of my fame, you may do so with perfect confidence. For the errors of my youth and inexperience, have given me such pain and distress, that I not only look upon them with abhorrence, but I cannot bear even to hear them mentioned.

He then goes on to mention the various professors under whom he was studying. The first of them is Cratippus, above alluded to. The hint which the young student gives, further down, about his "slender finances" (which reached £700 per annum), is very amusing.

I beg to assure you that I am attached to Cratippus, less as a pupil than as a son, for I hear his lectures with great pleasure, and am excessively taken with that sweetness which is peculiar to his character. I spend whole days with him, and often good part of the night, for I press him to sup with me as often as possible. Since we have begun this custom, he often steals in upon us at supper unexpectedly, and laying aside the severity of philosophy, laughs and jokes with us most good humouredly. Bruttius I never allow to leave my side; his mode of living is economical and severe, and his society very agreeable. I have taken a house for him near mine, and, as far as I can, help out his poverty from my slender finances. Besides which, I have begun to declaim in Greek with Cassius; in Latin, I like to practise with Bruttius. My intimate friends are the men Cratippus brought with him from Mytilene, persons of learning whom he highly approves of. I am also a good deal with Epicrates, an Athenian of the best rank, and Leonides, and the rest of that stamp. So much for my affairs. But as for what you write about Gorgias; he was certainly useful to me in my daily declamations, but I made all other considerations yield to the obedience I owed to my father's orders; for he wrote me positively to dismiss him forthwith. I would not hesitate a moment, lest my showing too strong an interest in him should do him any damage, and besides I thought it was a serious thing for me to judge of my father's orders. However, I feel extremely obliged for your services and advice.

How wonderfully modern an air all this has; and how completely such a fragment removes that strange, stiff, formal appearance which Greek and Roman antiquity wears, till we are enabled to penetrate a little below the surface, and to see that human hearts beat in those remote ages just as they do now; and that even the structure of society, so far as it was a product of merely human action, was pretty much the same. The difference was doubtless as enormous, as the identity in many things is surprising; and in tracing both these, arises a considerable part of that expansion of mind, which the study of antiquity is calculated to effect.

THE NATURE AND MEANING OF POETRY.

From the *Inaugural Lecture* delivered at the Catholic University, on December 7, 1854, by Mr. MacCarthy.

We are unwilling to deprive the *Gazette* of the advantage of having on record something like a report of the beautiful Inaugural Lecture on Poetry, delivered last term at the University by Mr. MacCarthy. Our scanty limits, it is true, render it impossible for us to reproduce the whole, especially as it has already appeared in the columns of more than one contemporary, and it only spoils a work of genius like that to divide it into two or three portions We therefore decide on giving such a full and connected extract from the principal divisions of the lecture, as will supply the reader with a good idea of the whole. After a most eloquent introductory view of the origin of poetry, which he traced to the three natural instincts of love, worship, and poetry, "the last being, as a *feeling*, but a combination of the two preceding, and, as an *art*, their most

suitable and sublime expression", Mr. MacCarthy dealt as follows with the general subject before him:—

To describe a few, or even many of the attributes of poetry, is comparatively easy; but to give a clear, comprehensive, and correct idea, within the limits of a definition, of what the thing itself intrinsically is, remains a task of extreme and, as yet, of unaccomplished difficulty. Two men whose minds may be considered the very type of all that is subtle and profound in the human intellect, and whose writings illustrate and adorn the philosophy and literature of the ancient and modern world—I mean Aristotle and Bacon—have, each in his own way, written characteristically and suggestively upon this subject; but it is plain that their remarks rather illustrate some of the accidents or attributes of poetry than explain its nature. As an idea is sometimes sought to be conveyed of the great planet that gives light and heat to the world, by an analysis or examination of those beams that are its direct agents in the great work that has been committed to its charge, or as a naturalist or musician might endeavour to impart some notion of the perfume of the violet or the melody of the lute by the effect produced upon the senses of those who come within their influence—so generally, in disquisitions upon the nature of poetry, we must be satisfied with an explanation of the influences effected by its most remarkable emanations, rather than being put into a position of examining the original source from which they flow. Even in this secondary point of view the two illustrious writers whom I have mentioned are not agreed, or rather their opinions seem to be directly antagonistic to each other, Aristotle considering poetry to be essentially imitative or truthful, and Bacon insisting that it is creative or fictitious. But this contradiction is in reality less substantial than it appears to be, and may arise more from a difference of language than of idea, for I think a little reflection will convince us that by the phrase *imitation*, Aristotle must have meant not only the lesser faculty of which he gives us so many examples, but also that greater and more sublime species which may be called mimic or *imitative creation*.

It is true that in the first four chapters of the celebrated treatise which he has written upon this subject, he gives an almost exclusive prominence to *imitation* as the source and substance of poetry. The arguments tend chiefly to support this view, and the illustrations to explain it. All men, it is said, are prone to imitate what they behold in nature: the poet is but a man, and shares this general tendency with his fellows, and he differs only from other artists in the material of the substance which he uses—language of a rich, elevated, and material kind being substituted by him for the colour, form, and musical combinations of the others. But setting aside even what Aristotle himself says in a subsequent portion of his own book (*Poetic.*, 24—7), wherein he seems to limit the influence of imitation to dramatic poetry alone, and where he expressly lays it down that in proportion as the poet speaks in his own person he ceases to be an imitator, thereby excluding the entire range of lyrical and emotional poetry from his system, it is plain that even in those places where he seems to insist upon it the most, the word *imitation* cannot be taken in the restricted sense which it usually bears, but must include that previous operation of the imagination which creates the model which it is then the business of the poet to imitate. "The imitation", says Aristotle, "must in fact either be of characters and actions *better* than they are found among ourselves, or *worse*, or much the same", which he subsequently exemplifies by telling us that "Homer made men better than they are, Cleophon made them such as they are, and Hegemon and Nicochares made them worse than they are". But how, we may ask, can that be called an imitation which is confessedly a representation of things and circumstances which do not really exist? and why is Homer so long allowed to usurp the throne of Cleophon? It is almost certain from these passages that Aristotle had not the narrow idea of poetry which his preference for the seemingly limited circumference of his definition would imply, and that he felt with Bacon, though perhaps not to the same degree of intensity, that "there is agreeable to the spirit of man a more ample greatness, a more exact goodness, and a more absolute variety than can be found in the nature of things", which find their highest and most durable expression in poetry.

But in thus enlarging the limits of imitation, we must avoid the opposite extreme of exaggerating the extent and power of what is called *creation*, when applied to the products of the intellect or the imagination of man. Enjoying, as I have done, with a great and almost a growing love those fascinating tales and legends of all countries, based upon the supernatural mythologies peculiar to each; the peris of eastern song and the fairies of our own green raths—the dwarfs and giants, the enchanters and magicians, the winged horses and fiery dragons, the mighty kraken and the perplexing sea serpent (of whose doings our transatlantic brethren seem of late to have the monopoly)—enjoying, as I have ever done, the interesting annals of those imaginary beings, and still more of those higher

intelligences and lovelier forms, or grotesque exaggerations, which it was the delight of Grecian imagination to invent—the nymphs and naiads, the fauns and satyrs, the kindred goddesses rising from the white foam of the ocean, and the symbolic flowers springing into life from the tears that fall from the eyes of beauty, or the drops that gushed from her heart; in a word, of all those countless forms of loveliness and power that peopled the woods, and streams, and waves, and skies of the old Grecian world,—taking a great and an ever new delight, as I have said, in these fanciful existences, it will not be, I hope, objected to me that having never appreciated their charm, I am incapable of forming a true or adequate idea of their nature, or that a love of paradox or seeming novelty tempts me, as it were, to lower in the scale of poetical creation a race of beings whose dignity or value I never thoroughly understood. And yet, under the risk of these misconceptions, and with the imminent peril of having these perhaps well-grounded accusations brought against me, I must declare that in my opinion all those boasted creations are, after all, but *indirect imitations*, not, indeed, of things and beings existing in the exact form represented to us by the poet, but of existences and circumstances, every member, feeling, and component part of which have their prototypes in nature, which the poet unconsciously *imitates*, and then unites, combines, and contrasts (does everything but *create*) according to his own taste, imagination, or intellectual power. "The imagination", as Lord Bacon says, "being not tied to the laws of matter, may at pleasure join that which nature hath severed, and sever that which nature hath joined, and so make unlawful matches and divorces of things". But here it will be perceived that Bacon, the great high priest and prophet of the new belief in the creative power of poetry, says not one word of *creation* in this description of the imagination, but rather ascribes to it a very insignificant and, indeed, undignified office—namely, that of bringing together those ideas which he would seem to imply by the use of the word "unlawful", truth, reason, and philosophy should have kept asunder. But without at all adopting this somewhat degrading notion of the imagination, let us briefly glance at some of those entities in poetry which are directly traceable to it: and first of Homer's heroes and the characters of the Grecian drama. It has been said with literal, but only with literal, truth, that "the Achilles and the Ajax of Homer, the Œdipus and the Antigone of Sophocles, were in no sense imitations from nature: they were ideal beings, never seen on any Ægean coast, and dwelling nowhere save in the halls of the imagination". This tells but half the truth, and that, as I have said, the most literal and prosaic portion of it. No one, I should imagine (not even that credulous son of the Vicar of Wakefield, who was so partial to the ancients), has ever seriously believed in the actual existence of the great epic and dramatic heroes and heroines of Greece, such as they are described to us by Homer and the tragic poets; at least genius has not yet immortalised a classical Quixote, ready at any moment to magnify a few Phrygian huts into the city of Priam, or to transform some swarthy daughter of Sparta into that fatal beauty

> —— who launched a thousand ships,
> And burnt the topmost towers of Ilium.

Neither has it been necessary for any one, except the writer of the passage I have quoted, to express aloud his serious doubts as to their existence, like that conscientious but too literal Anglo-Hibernian Prelate, who devoted several days to the reading of "Gulliver's Travels", and then closed the book with the safe but decided declaration that there were really some things in it which he could *not* believe! These individualities whom Homer has called Achilles and Ajax, may never have existed; but surely everything of which those entities are composed—surely courage, heroism, strength, anger, passion, friendship, jealousy, revenge, existed in perfection, and awaited not so much the creating, but the combining hand of a Homer, ere they took shape and form in the immortal characters of the Iliad. Achilles and Ajax are names which may or may not have belonged to some rude and petty chieftains of Thrace and Salamis. These were not, we may be sure, the models which Homer had before him, nor were these the objects of his imitation. The Homeric poems are not history. They are emphatically what Aristotle himself admits poetry to be, namely, "more philosophical and more sublime than history". But though poetry differs essentially from history in its treatment of subjects, the materials on which they both work are pretty much the same. History describes the actual hero, poetry paints the possible or conceivable of heroism. History tells us of the height, the stature, the features, the complexion, and the winning grace of Helen; poetry combines what the universal feeling of mankind has pronounced to be the best and fairest of those attributes, and calls it Venus, or Hebe, or some other of those famous names which typify consummate beauty and eternal youth. Even in those monstrous combinations satirised by Horace, in which the fancy or the imagination of the poet has given itself the most unbridled license, the har-

pies and syrens, the mermaids and satyrs, the hippogriffs and centaurs of song and story, what are they all but novel combinations, more or less pleasing, of actually existing things, and consequently the results of imitation in their component parts? If there were any imaginary character or circumstance in poetry or romance, which cannot be disintegrated into fact; if there were any attribute, or feeling, or sensation, or motive, or quality attached to them which has not its prototype in this world; if the divinities of Homer were (not always) only a little better, and very often a great deal worse than human beings; if the most elaborate description of the Elysian Fields realised any more exquisite idea than that of a beautiful terrestrial garden; if the giants of Ovid or of Dante were more than sublime exaggerations of men, as those of Rabelais and Swift were grotesque ones; if elves, and fairies, and dwarfs, and Lilliputians were not the reversal of the foregoing process; if, in a word, in the entire range of poetry there was anything which, when dissolved into its component parts, "eye hath not seen, ear hath not heard, and which it hath not entered into the heart of man otherwise to conceive", then, indeed, I could attach to the word "creation", when applied to poetry, some small portion of that awful significance with which it is connected when applied, where it only can be properly applied, to the works of HIM who is emphatically called "the Creator".

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But whether imitation and creation are things absolutely distinct or radically the same; whether the one may be considered the passive and the other the active state of the poetic faculty; whether imitation expresses, as it were, the maidenhood of poetry, calm, tranquil, playful, but unfruitful, and creation indicates its union with the imagination, a union from which have sprung that fair ideal progeny, living for ever in the poet's pages and the memories of men, and being types of the general, and not the special, seeming more real than reality itself; whether the terms are reconcileable or irreconcileable, it is certain that between these two, as between the weights of a clock, the philosophical pendulum has always oscillated, while calmly overhead POETRY pursued its uninterrupted course, and as its hand went round the dial of life, its tongue chronicled the hours and the ages as they passed. Plato may be quoted on either side of the question, for, while in his Banquet he represents Socrates declaring that poetry was a creation, a revelation, which he asserts was made to him by an inspired prophetess, in his Republic, the principal objection which he brings against it is, that it is but an imitation at third hand. The opinion of Aristotle has been dwelt on, and, perhaps, has occupied us sufficiently long; that of Bacon may be recalled for the purpose of showing the contrast which he institutes between poesy and reason. Poesy, he says, "was ever thought to have some participation of divineness, because it doth raise and erect the mind by submitting the shows of things to the desires of the mind, whereas reason doth buckle and bow the mind unto the nature of things", thus indirectly anticipating the acute and celebrated remark of Coleridge, that the proper antithesis of poetry is not prose but science, prose itself being directly antipodal only to verse. Sir Philip Sidney, indeed, in his Defence of Poesy, seems to have anticipated Lord Bacon himself in drawing this distinction between poetry and philosophy, although the highest poetry is almost always philosophical, as the profoundest philosophy is often highly poetical, some of the sciences, as Coleridge has happily described them, being but "the fairy tales of nature". "The philosopher", says Sidney, "showeth you the way, he informeth you of the particularities, as well as of the tediousness of the way, as of the pleasant lodging you shall have when your journey is ended, as of the many bye-turnings that may direct you from your way. . But the poet" (whom he calls "the monarch of all the sciences") "doth not only show the way, but giveth so sweet a prospect into the way, as will entice any man to enter it. Nay, he doth, as if your journey should lie through a fair vineyard, at the very first give you a cluster of grapes, that full of that taste, you may long to pass further. He beginneth not with obscure definitions which must blur the margin with interpretations, and load the memory with doubtfulness, but he cometh to you with words set in delightful proportion, either accompanied with, or prepared for the well-enchanting skill of music, and with a tale, forsooth, he cometh into you with a tale which keepeth children from play, and old men from the chimney corner; and pretending no more, doth intend the winning of the mind from wickedness to virtue, even as the child is often brought to take most wholesome things by hiding them in such as have a pleasant taste". * * * *

It is curious to find the fanciful author of the "Arcadia", the warbler of poetic prose, as Cowper truthfully calls him, anticipating not only the philosophical distinction of Lord Bacon, but absolutely supplying to Coleridge—the profoundest and most imaginative of modern critics—the very illustration which he uses to make that distinction more intelligible. Coleridge, commenting on the three requirements of poetry, according to

Milton, that is, that poetry must be, "simple, sensuous, and passionate", thus illustrates the first of these qualities, which is simplicity. "It distinguishes poetry", says Coleridge, "from the arduous processes of science, labouring towards an end not yet arrived at, and supposes a smooth and finished road on which the reader is to walk onward easily, with streams murmuring by his side, and trees, and flowers, and human dwellings, to make his journey as delightful as the object of it is desirable, instead of having to toil with pioneers, and painfully to make the road on which the others are to travel"—*Lit. Remains*, ii. p. 10. * *

I have referred to these definitions and illustrations of poetry, "the vision and the faculty divine", as Coleridge beautifully calls it, and to which many others might be added, such as that of Wordsworth, that it is "emotion recollected in tranquillity": of Doctor Blair, that it is "the language of passion or of enlivened imagination, formed most commonly into regular numbers": of a writer in the *Encyclopedia Britannica*, that it may be defined as "an art which has creation of intellectual pleasure for its object, which attains its end by the use of language natural in an excited state of the imagination and the feelings, generally though not necessarily formed into regular numbers": of Shelley, that it is "the expression of the imagination"; and again, that it is "the record of the best and happiest moments of the happiest and best minds". Of Mr. Leigh Hunt, that it is "the utterance of a passion for truth, beauty, and power, embodying and illustrating its conceptions by imagination and fancy, and modulating its language on the principle of variety in uniformity; that its means are whatever the universe contains, and its ends pleasure and exaltation"; a definition which he himself condenses into the more concise one, that "poetry is imaginative passion". Of Mr. Dallas, a young Scotch writer who has recently published a book on "Poetics", and who, having said truly that whatever differences there may be on other points, the dreamer and the thinker, the singer and the sayer, have all declared the immediate aim of poetry to be pleasure; and pleasure being then explained to be the harmonious and unconscious activity of the soul, he is thus led on to the conclusion that poetry may be briefly defined, "imaginative pleasure", or more fully "the imaginative, harmonious, and unconscious activity of the soul". And lastly, that of a very able but dissatisfied reviewer of Mr. Dallas's book, who, thinking that the definition which it contains really adds but little to our previous knowledge, submits one of his own to this effect, "that the poetic or imaginative faculty is the power of intellectually producing a new or artificial concrete, and the poetic genius or temperament is that disposition of mind which leads habitually to this kind of intellectual exercise"—(*N.B. Review*, August, 1853). But this, after all, is but the creation theory in another form, which, as we have seen, is as old as the days of Socrates, if not coeval with the formation of the Greek language itself, seeing that it recognised this quality, not only as an essential element in poetry, but, as it were, its very synonym, by conferring on both the one emphatic name of ποίησις or a CREATING.

[After this, the more scientific part of the discourse, Mr. MacCarthy devoted the remainder of it to a highly imaginative and beautiful description of the temple of poetry, as placed in the centre of "the palace of the mind". Under this allegory, he successively noticed, with short and brilliant criticisms, the principal poets of all ages, as Homer, Virgil, Lucan, the author of the Edda, the Ossianic poems, the Niebelungenlied, and the Cid. We only regret that our limits oblige us thus to condense a most attractive part of the lecture. In conclusion, however, we give at length—]

But we should never end were we to linger before each of the illustrious statues in this gallery of immortality; for even if it were possible for us to go once round the majestic circle, we would find ourselves for the second, for the third, for the hundredth time retracing our steps, seeing new beauty, new grace, and new power in each new examination, whirled round and round these centres of the soul, like planets round the sun, and, like those, approaching imperceptibly nearer and nearer at each revolution. For we have not even entered the hall of the dramatists, although the colossal but well-proportioned figure of Shakspeare attracted and commanded attention from the first; but the number of his creations were so great, and the crowd of his worshippers so immense, that we despaired of reaching him. At this distance we behold him seated on a throne, which appears to be the highest and securest in the whole temple. His forgetfulness of self makes him seem as if he were unconscious of his unparalleled position, and he looks at the mighty crowd before him, and particularly the human portion of it, as if the humblest individual there were an object of contemplation and of wonder more surprising than himself. At his feet are Beaumont and Fletcher, and their contemporaries, and Otway, and the younger dra-

matists of his own country, in the course of time to be increased by those of every other; and at his side, and nearly on an elevation with him—with a brow as noble, and with eyes as bright and piercing, but more sweet, more tender, more spiritual than his own, stands Calderon. He looks a sort of cloistered Shakspeare, but with something of the soldier added—a poetical St. Louis as it were—one who would only draw his sword for the rescue of the holy Sepulchre. Though resembling Shakspeare, his portrait is distinct and independent; it is a companion picture, but painted by the hand of a Murillo. Neither have we yielded to the temptation of approaching the aviary of the temple, wherein the song-birds of the world are assembled, although the sweetest sounds that issue through the golden wires are the familiar melodies of our own dear land, winged with words as sweet, as sad, as tender, and as varied as themselves. Nor the bowers of amaranth that shelter the young poets of the world—the Chattertons and Whites, the Cheniers and Keatses—those who died without their fame, and whose wreaths are twined of the dark cypress bough. Nor the pleasant halls where the prose-poets walk and talk in their melodious undertone—Plato and Pliny, Sidney and Taylor, Fenelon and Saint Pierre, Richter and Chateaubriand, Wilson and De Quincey. To which of these fair shapes shall we approach?—to which shall we do homage? There is scarcely room for us around the more famous and the more popular, and it might seem affected to select the less known and the more limitedly attractive. We must descend from this gorgeous Valhalla, wherein none but the full-grown mind-heroes of the world are collected; we must investigate, with a loving toleration and considerateness, the childhood of literatures, out of which such exquisite perfection grew; and the childhood of no literature was either more interesting and endearing for its own sake, or more valuable for what it resulted in, than the one whose earliest lispings it shall be my pleasure and privilege to draw your attention to on a future occasion—I mean the chivalrous and romantic literature of Spain.

EXAMINATION FOR APPOINTMENTS TO THE CIVIL SERVICE OF THE INDIA COMPANY.

[The following Code of Regulations for the examination for appointments to the Civil Service of the East India Company, was passed by the Board of Commissioners for the affairs of India, on the 8th ult.]

1. In July, 1855, an Examination will take place, by examiners appointed by the Board of Commissioners for the affairs of India, of candidates for appointments to the Civil Service of the East India Company.

2. Any natural-born subject of her Majesty, who shall be desirous of entering the Civil Service of the Company, will be entitled to be examined at such examination, provided he shall, on or before the 1st of May, 1855, have transmitted to the Board of Commissioners—

(a). A certificate of his age being above 18 years and under 22 years.

(b). A certificate signed by a physician or surgeon, of his having no disease, constitutional affection, or bodily infirmity, unfitting him for the Civil Service of the Company.

(c). A certificate of good moral character, signed by the head of the school or college at which he has last received his education; or if he has not received education at any school or college since the year 1852, then such proof of good moral character as may be satisfactory to the Board of Commissioners.

(d). A statement of those of the branches of knowledge, hereinafter enumerated, in which he desires to be examined.

3. The examination will take place only in the following branches of knowledge:—

Composition		500
English Literature and History, including that of the Laws and Constitution		1,000
		1,500
Language, Literature, and History of Greece		750
,, ,, ,,	Rome	750
,, ,, ,,	France	375
,, ,, ,,	Germany	375
,, ,, ,,	Italy	375
Mathematics pure and mixed		1,000
Natural Science—that is, Chemistry, Electricity, Natural History, Geology, and Mineralogy		500
Moral Science—that is, Logic, Mental, Moral, and Political Philosophy		500
Sanscrit Language and Literature		375
Arabic Language and Literature		375
		6,875

4. The merit of the persons examined will be estimated by marks according to the ordinary system in use at several of the universities, and the numbers set opposite to each branch in the preceding paragraph denote the greatest number of marks that can be obtained in respect of it.

5. No candidate will be allowed any marks in respect of any subject of examination, unless he shall, in the opinion of the examiners, possess a competent knowledge of that subject.

6. The examination will be conducted by means of printed questions and written answers, and by *viva voce* examination, as the examiners may deem necessary.

7. After the examination shall have been completed, the examiners shall add up the marks obtained by each candidate, in respect of each of the subjects in which he shall have been examined, and shall set forth, in order of merit, the names of the twenty candidates who shall have obtained a greater aggregate number of marks than any of the remaining candidates; and such twenty candidates shall be deemed to be selected candidates for the Civil Service of the East India Company. Their choice of the Presidency in India to which they shall be appointed, shall be determined by the order on which they stand on such list.

8. In August, 1856, and August, 1857, further examinations of the selected candidates will take place by examiners appointed by the Board of Commissioners for the affairs of India in the following subjects:—

Law, including the ordinary rules of taking evidence and the mode of conducting civil and criminal trials	1,000
The History of India	400
Political Economy	400
Any Language of India in which the selected candidate shall have given notice of his desire to be examined	200

and such further examination will be conducted in the same manner as that above described. The numbers set opposite to each subject denote the greatest number of marks which can be obtained in respect of such subjects.

9. Each selected candidate, desirous of being examined at either of the further examinations of 1856 and 1857, shall, two months previously to such examination, transmit to the Board of Commissioners for the affairs of India, a statement mentioning the language or languages of India in which he is desirous of being examined.

10. Any selected candidate who, having been examined at the further examination of 1856, shall not have passed, may, nevertheless, be examined at the further examination of 1857.

11. Any selected candidate who shall not have passed at one or the other of the further examinations of 1856 and 1857, shall be struck off the list of selected candidates.

12. The selected candidates who, at either of such further examinations, shall be deemed by the examiners to have a competent knowledge of law, the history of India, political economy, and at least one language of India, shall be adjudged to have passed and to be entitled to be appointed to the Civil Service of the East India Company; and the names of the selected candidates who shall have so passed shall be placed in a list in the order of their marks in such examinations, estimated as above by the total number of marks which they shall have obtained in respect of all the subjects in which they shall have been examined at such examination.

13. The seniority in the Civil Service of the East India Company of the selected candidates shall be determined by the date of the further examination at which they shall be adjudged to have passed; and, as between those who have passed at the same further examination, their seniority in such Civil Service shall be determined according to the order in which they stand on the list resulting from such examination.

14. No person will, even after such examination, be allowed to proceed to India, unless he shall comply with the regulations in force at the time for the Civil Service of the East India Company, and shall be of sound bodily health and good moral character.

JAMES C. MELVILL, Secretary.

GIFTS FROM THE FRENCH GOVERNMENT TO THE UNIVERSITY OF LOUVAIN.—The Minister of Public Instruction and Worship and the Minister of State of the French Empire, have just granted to the library of the Catholic University of Louvain several important works, in the first place, the magnificent publication of L. Perret on the *Catacombs*, in which is reproduced, with all the modern discoveries in engraving and chromo-lithography, the primitive monuments of the Catacombs. The entire work, the price of which is 1200 fr., forms four splendid volumes in large folio, with 325 engravings, of which one half are coloured.

The Minister of Public Instruction has granted several of the most interesting publications of the vast collection of the *Documens inédits sur l'Histoire de France*, of which more than 100 vols., in 4to and folio, have already appeared. Among them are the *Chartularies* of Notre Dame of Paris, of St. Bertin, of St. Père of Chartres, of Savigny (8 vols. in 4to); the *Monographies* of the cathedrals of Noyon and Chartres; the *fresco paintings* of *St. Savin*, which go back as far as the eleventh century; the *Description of the Castle of Gaillon*, constructed by Cardinal d'Amboise; the *Elements de Paléographie* of Natalis de Wailly, which furnish an outline of all the great labours of Benedictine learning; the *Histoire du tiers Etat*, by Augustine Thierry, who has devoted two noble volumes to the history of the Commune of Amiens; the *Recueil des documens inédits sur l'administration publique en France sous Louis XIV.*; the *Bulletin des comites historiques*, etc.

These works will occupy a place of honour by the side of the Description of the *Etruscan Museum* of Rome, and of the publications of Cardinal Mai, which it received from his Holiness Pope Gregory XVI., and of the superb work on the Antiquities of Egypt, by Dr. Lepsius, which has been deposited on its shelves by the generosity of the King of Prussia.—*Revue Catholique.*

Dublin: Printed by JOHN F. FOWLER, 3 Crow Street, and published by JAMES DUFFY, 7 Wellington Quay. Thursday, February 22, 1855.

Agents for London: MESSRS. BURNS & LAMBERT, 63 Paternoster Row.

THE CATHOLIC UNIVERSITY GAZETTE.

No. 40. THURSDAY, MARCH 1, 1855. {Price Two Pence. {Stamped, to go free by Post, 3d.

NOTICES.

In consequence of an earnest wish, which has been expressed in Dublin and in the country, that the expenses of the University course should be reduced below the calculation, on which they were originally determined, it is proposed to limit them, including extras, to forty guineas for the thirty-eight weeks of a student's residence during the ensuing session; of which sum one-half will be paid on his coming into residence, and the other half by the feast of St. Matthias (Feb. 24), 1855.

This arrangement will not preclude gentlemen, who are so desirous, from paying a larger sum, without prejudice to community of academical advantages, social equality, and unity of discipline.

Gentlemen who are desirous of attending the lectures of the University without residence in the University House, are requested to give in their names without delay to the Vice-Rector, at the Catholic University House, Stephen's Green. They will have admission to the Lectures during the ensuing session on the same footing as resident students, on the payment of £10, of which one-half will be paid on admission, and half by St. Matthias's day.

Externs of the University are of two descriptions. (1) It is at the option of any one to become free of the public lectures on the payment of £10 a session, without being a member of the University, that is, without being under the care of the Tutors, or being submitted to any of the examinations, or being eligible for its honours, or aiming at its degrees. Over such persons the University of course has no jurisdiction, and knows nothing of them out of lecture hours, and only requires that their conduct should not compromise or embarrass the authorities of the University. (2) Those, however, who are desirous of really joining themselves to the academic body, and standing on a footing with residents, are required to unite themselves to some particular licensed establishment in the University, as, for instance, the University House in Stephen's Green, or the Rector's House in Harcourt Street; in which case, they will be altogether under the jurisdiction of the Dean of that particular establishment, and will be considered as simply members of it, accidentally lodging out in such lodgings (*e. g.* their own home) as the aforesaid Dean shall sanction.

It is proposed, when a sufficient number of Candidates is obtained, to give, upon *concursus*, a maintenance at the University for either the Scholar's or the A.B. Course, as it may be hereafter determined, to one poor Irish student, who brings from his Bishop the necessary testimonials. Particulars will be given in due time.

The Rev. W. G. Penny, one of the Tutors of the University House, has placed in the hands of the Rector £50 to be expended in mathematical works for the University Library.

The Secretary's Office is at present at the Medical School, Cecilia Street (end of Crow Street, Dame Street), where he will be found daily between 10 and 2 o'clock.

SEDES SAPIENTIÆ, ORA PRO NOBIS.

ORIGIN AND RISE OF THE ITALIAN LANGUAGE AND LITERATURE.

SIGNOR MARANI'S INAUGURAL LECTURE.

We are enabled in the following pages to lay before our readers an abstract of the learned and very interesting Inaugural Lecture delivered at the Catholic University on December 14th, 1854, by the Lecturer in the Italian and Spanish Literature (Signor Marani).

After briefly introducing the subject by referring to the philosophy of language in general, and apologizing for any imperfections that might be found in his use of a language not his own, Signor Marani remarked as follows on the general change which the Latin language underwent, first, at the time of the formation of the Roman Empire and the rise of Christianity, and afterwards on the influx of the barbarian nations and the dissolution of the Empire.

At so early a period as the time of Cicero, we read some complaints of that illustrious Roman about the carelessness with which his contemporaries wrote and spoke: and in his treatise *de Claris Oratoribus*, he makes Atticus say: "Confluxerunt enim et Athenas, et in hanc urbem multi iniquitate loquentes diversis locis; quo magis expurgandus est sermo et adhibenda tamquam obrussa ratio, quæ mutari non potest, nec utenda pravissima consuetudinis regula".

A hundred years after Cicero's death, Quinctillian complains that the language was entirely changed. "Quid multis? Totus pene mutatus est sermo"—*Quinct.*, viii. 3. Tertullian also, in his Apology: presented by him to the Emperor Severus in the beginning of the third century, reproaches the Romans with having abandoned everything that belonged to their ancestors, even the language itself. "Ipso denique sermone proavis renunciastis".

In fact, if we consider the vast extent of the Roman Empire, and the numberless nations submitted to its sway, we can easily be persuaded that it must have been impossible to prevent the amalgamation of those different nations, and consequently the corruption of the Latin language.

In subsequent times, the invasion of the barbarians from all parts of Europe, and the fall of that colossal empire, wrested from the land anything sounding Roman-like; — religion, government, manners, language, all was overturned, and as the proud city fell the prey of still prouder conquerors, either from shame or grief, it became dumb amidst the stillness of its deserted ruins: a far distant echo of its voice resounds only within the abode of the learned man, to whom alone we owe its preservation. Many ages rolled over the scattered ruins of Rome; literature and science left the bewildered city, and the surviving inhabitants, either strangers to the land, or slaves to the stranger, corrupting their idiom, or adopting words from the language of the invaders, had entirely converted the Latin into a kind of *patois*, wandering without rules, and serving through necessity as a medium between serfs and masters, to enable the former to do obedience to the latter. And when the Pagan divinities fled before the light of Christianity, Rome stood in the midst of barbarous nations, as a mighty monument so much injured by the ravages of time as to menace its total ruin. It uplifted its proud head like another Tower of Babel, around which countless crowds of friends and foes wandered in amazement, without understanding each other, scarcely able to stammer sentences in that wonderful language by which the glories of the Roman empire have been transmitted to posterity, and which will remain indelibly engraven in eternal types on the title-page of European civilization.

Thus, from age to age, as the Roman empire was sinking under the weight of its degradation, the Latin language contracted its sphere, and was almost confined to the banks of the Tiber. At the end of the tenth century, if we except the public acts and edicts which continued up to a later period to be written in the ancient tongue, through the market-places and streets, amongst every class of society a new language was heard, alike in sound to the Roman and yet quite different, and it was easily to be guessed that ere long it would have attained such proportions and arrive at such perfection as to win for itself a national character. One of the principal causes which contributed to the formation of the Italian language was the "Lombardian league"; the people then inhabiting Italy, to protect themselves against the invasions of the western and northern barbarians under many powerful chiefs, fortified their cities, instituted municipal laws, and established amongst them a kind of feudal government. This created a need of intercourse and association, which brought together people of remote districts,

and the necessity of mutual protection compelling the soldiers of one province to fly to the assistance of another ally, when threatened by the arms of foreign invaders, served to generalize in a certain degree their newly adopted language. This was no doubt a happy circumstance and a favourable opportunity of forming a language and giving to it the utmost degree of perfection. However, the language did not advance so rapidly as one might have expected, because, when foreign foes ceased to menace those small independent states, at the time in which the blessings of peace might have encouraged the cultivation of arts and sciences, quarrels arose between one prince and another, the inhabitants of one city taking up arms against a neighbouring city, and in those civil broils, any improvement in anything, and particularly in the newly admitted idiom, became utterly impossible.

None would ever have attempted to write in that language, first, because few of the superior classes would have dared to brave a prejudice then extant against the vernacular idiom of their country; secondly, because the language was unsettled and destitute of rules or principles, at the mercy of those illiterate people, who knew little besides the use of martial weapons.

The Lecturer then went on to speak of the influence exercised on the early Italian language by the Troubadours, and on the effect which the climate of Provence probably had in forming the poetical character of that class of men, as also on the extent to which Provencal literature was indebted to the Arabs. He described in picturesque language the manner in which the Troubadours in the middle ages travelled from place to place, held everywhere, by sovereigns as well as people, in that respect with which the ignorant look up to the wise and accomplished; and infusing gradually a strong tinge of their poetry and language into that of Italy.

No prince, no lord, would have ventured to entertain his friends and knights, without having some canzone from a favourite troubadour, and to that encouragement we owe the commemoration in history of so many Italian names (1200), Folchetto and Nicoletto from Turin, Sordelli from Mantua (1235), Bartolomeo Giorgi from Venice, and (1250) Percival Doria from Genoa, are reckoned amongst the best poets of Provence, and certainly they were a spur to the youth of Italy, inciting them to study, inspiring them with the desire of imitating them first, that they might afterwards become superior. When they had nationalized those ideas, which first had their birth in the sunny land of Africa, when the vivid fire of imagination began luminously to shine along the lofty peaks of the Apennines, from Sicily to the Alps, then many found courage to break through prejudices and brave the criticism and contempt to which they exposed themselves, in adopting for their poetical compositions a language which till then had been condemned to remain outside the temple of national literature.

To the Troubadours we owe the chanson or canzone, which they composed so well, and for which they were so celebrated; and the scansion of our verses is so much like theirs, that if by the consonance of words one should judge of the nationality of an idiom, the Provençal versification, when read with that prosody which helps the composer in the metre of his verses, would undoubtedly be taken for Italian. We do not find amongst the works of the Troubadours any ode or elegy. Those compositions were unknown to them, and their language was quite unfit for them.

The ode belongs to a sovereign nation, to Greece, to Rome; since the time of the Venusian Bard, I do not think we could find any Latin composition of the kind worth being recorded. We have no elegies after those of Ovid and Tibullus, for the noble and sublime compositions of the ode, the deep and dignified sorrow of the elegy, are like the colossal arches and the imposing sarcophagi left us by Egypt, Greece, and Rome. The ode is like a pyramid, it marks an era in a nation, and outlives ages. The ode is the accomplished daughter of a long established philosophy; it belongs to Pindar and Horace—to Greece and Rome, because there was power and greatness.

The lighter compositions of the Troubadours could scarcely be called their own, because they were merely the importers of the genius of a mightier nation; of the children of the boundless deserts of Africa, whose wild aspirations had been softened by the influence of a milder climate on the fertile shores of Spain. The canzone was more convenient for the narrative; it was made in short verses, rhyming together for the sake of winning over the attention of a careless listener, who was sooner attracted by the melodious consonance of the rhyme, than by the intrinsic value of the composition.

The Provençals could turn with the greatest facility their thoughts on frivolous subjects into short stanzas with short verses, always aiming at gracefulness, but never reaching that elevation of time and sentiment which is characteristic of a

great people. Italian poets chose at first the short verses of the Troubadours, having no other model to imitate; we see "canzonets", with ritornelle, acrostics, madrigals, and sometimes, seldom indeed, epigrams. European nations at that time had undergone such a crisis of intellectual debilitation, that, like a strongly constituted man, whose mental faculties have been impaired by paralysis, they were fallen again into infancy, and could no longer speak or inveigh, but stammer and complain. There were no heroic verses, because there were no heroic deeds to record; there were only children's tears to dry up, effeminate complaints to appease, a few homages to love, who alone leisurely struck the distended chords of his untuned lyre. There was not yet a unity of thought; there were only discordant ideas; Provence was not a nation, and Italy had forgotten it was one.

The sonnet is the property of the Italians; it appeared as the dawn of a glorious day in their literature. It is the first step towards a national taste; it is the partition between the Provençal and Italian style of composition; it was introduced by Pietro Delle Vigne (1240-8), and improved by Guido Cavalcanti (1280-1300) at a later period; it was called sonetto, meaning, perhaps, a short, harmonious composition, whose greatest merit consisted at first in its being written in the vernacular tongue, and with the newly invented heroic verse (1194-1222-1250). Frederick the Second of Sicily and (1255) Manfred, his son, followed the example set by the illustrious secretary. The Sicilians, either because, like all southern people, they liked the innovation, or rather to court royalty, began to write their ballads and their canzones in the Italian language; but for the choice of their ideas, for the metre of their verses, for their rhymes, they were yet for a long time the servile plagiarists of the Troubadours; in the few poetical compositions of those days there was nothing Italian but the words.

After some interesting remarks on the right of the Italian language to be considered as the legitimate successor and representative of the Latin, so much so that Tiraboschi, in his History of Italian Literature, does not scruple to call Cæsar, Cicero, Virgil, and Horace, Italian authors, Signor Marani went on to speak of Brunetto Latini (1284), one of the earliest writers in the vernacular Italian, who put forth a work called *il Tesoretto*, in fact the earliest encyclopædia, a curious portion of which consists in certain grammatical principles laid down for the Italian language. This Brunetto taught at Florence, where one of his pupils was Dante, who doubtless owed much to this early master of the Italian language.

The remainder of the lecture was devoted to a review of the life of Dante, and an outline of the object and construction of the *Divina Commedia*, in concluding which, Signor Marani drew a parallel between Homer, Dante, and Shakspeare, whom he characterized as the three Poets of the world. On this head he observed:—

This discussion may serve to confirm a sentence from Cicero, that "languages owe their origin to poetry". Man being a poet before he is an orator; nature forms the first, and art teaches the second. "Poetæ oriuntur oratores autem formantur". It will also serve to indicate the comparative value of the Greek, Italian, and English literature, the descriptive, contemplative, and philosophical doctrines, which characterize so much the three nations, and then because we can always scrutinize better the qualities of an individual by contrasting him with others, and thus establish in our minds a well defined judgment, which will lead us to the proper appreciation of his real merits.

After an ingenious criticism on the purpose of Dante in describing Virgil as his guide, Signor Marani concluded with the following observations:

To Dante also I attribute the explicit intention of proving, if not the derivation of Italian from the language of the Troubadours, at least the influence it had over its mechanical organization, and the deep debt of gratitude which the inhabitants of the Peninsula owed the Provençals for the taste for study, and that emulation which stirred up Italian minds, and led them on into the march of intellectual progress, when in his *Purgatorio*, he allows Arnaldo, one of the Troubadours, to address him in the Provençal tongue in these rhymes.

"Tan, m'abellis vostre cortois deman,
Ch'ien non puous ne vueil a vos cobrire,
Ieu sui Arnaut che plar e vai cantan;
Consiros vei la spassada folor,
Et vie gien sen le joi che sper denan—
Ara vus pren pera chella valor
Che vus ghida al som delle scalina
Sovegna vus a temps de ma dolor";

These lines are thus translated in Italian:

"Tanto m'aggrada il vostro bel demando,
Che a voi nè posso, nè mi vò coprire
Arnaldo io son, che piango e sò cantande;
Veggio con pena ogni passato errore,

Se guardo all' avenir, godo sperando—
Ben io supplico a voi per quel valore,
Che senza caldo e gel vi mena in alto
Ricordivi addolier lo mio dolore"——

You will allow me to read the excellent translation by your celebrated Cary.

"Thy courtesy
So wins on me, I have nor power, nor will
To hide me. I am Arnauld; and with songs
Sorely lamenting for my folly past,
Through this ford of fire I wade, and see
The day I hope for, smiling in my view.
I pray you by the worth that guides you up
Unto the summit of the scales in time,
Remember ye my sufferings".

It seems also that by allowing the Troubadour to speak in his idiom, Dante wished to institute a kind of comparison by which the superiority of the Italian over the Provençal might be so thoroughly established, as to leave no alternative about their respective claims of inheritance to the crown of nationality.

I have endeavoured as well as it lay in my power to sketch out the origin and rise of the Italian language and literature, and if I have succeeded in exciting in you the desire of becoming more intimately acquainted with them, I shall consider my humble efforts amply compensated; and your kind attention will for ever dispel from my mind the apprehension I entertained until now, of being able to lead you through ages gone by, out of the labyrinth where languages generally have their origin, and out of which I have sought to extricate Italian, which by the will of Divine Providence, has been so powerful an instrument in the advancement of Christian and philosophical truths, whose cradle has been the classic land of Italy.

OFFICIAL STAFF OF THE UNIVERSITY OF LOUVAIN.

Our academical readers will probably be interested by our placing before them a list of the officers of the Catholic University of Louvain. We take it from the *Annuaire de l' Université Catholique de Louvain* of 1853, since which date, doubtless, changes have taken place, which at this moment we are unable to verify, except in one or two instances; but the utility of this list, as showing the construction of the University, will not be diminished.

Rector Magnificus.—P. F. X. de Ram, Roman Prelate of the Order of Protonotaries Apostolic, *ad instar participantium*, Consultor of the Sacred Congregation of the Index, Hon. Canon of the metropolitan churches of Malines and of Paris, Doctor of Divinity and Canon Law, Knight of the Order of Leopold and of the Red Eagle of the Third Class, Commander of the Order of Isabella the Catholic, Member of the Theological Academy and of the Academy of the Catholic Religion of Rome, of the Royal Academies of the Sciences, Literature, and the Fine Arts, of Belgium and Munich, of the Royal Commission of History, of the Historical Society of Germany, of the Pontifical Academy ofArchæology, etc.

Vice-Rector.—[H. B. Waterkeyn, Doctor in Sciences, Member of the Geological Institute of France, Ordinary Professor in the Faculty of Sciences, died August 16, 1854, succeeded by M. Namèche.]

Secretary.—F. N. J. G. Baguet, Doctor in Philosophy and Letters, Knight of the Order of St. Gregory, Member of the Royal Academy of the Sciences, Literature, and the Fine Arts, of Belgium, Ordinary Professor in the Faculty of Philosophy and Literature.

Assessor of the Vice-Rector.—N. J. Laforet, D.D., Hon. Canon of the Cathedral of Namur, President of the College of Pope Adrian VI., Professor Extraordinary in the Faculty of Philosophy and Literature.

RECTORAL COUNCIL.

The Vice-Rector,
J. T. Beelen, Dean of the Faculty of Theology.
G. Demonceau, Dean of the Faculty of Law.
F. Hairion, Dean of the Faculty of Medicine.
G. C. Ubaghs, Dean of the Faculty of Philosophy and Literature.
M. Martens, Dean of the Faculty of the Science
F. N. J. G. Baguet, Secretary of the University.

FACULTY OF THEOLOGY.

Dean.—J. T. Beelen.
Secretary.—H. J. Feye.
P. F. X. de Ram, Rector of the University, Ord. Prof. Ecclesiastical Law, public and privat
H. G. Wouters, Ord. Prof., D.D., Hon. Canon of the Cathedral of Liège, Ecclesiastical History.
J. T. Beelen, Ord. Prof., D.D., Hon. Canon of the Cathedral of Liège; Sacred Scripture and th Oriental Languages, College of the Holy Ghost.
J. F. d' Hollander, Ord. Prof., D.D., Hon. Canon of the Cathedral of Ghent; Moral The logy, College of the Holy Ghost.
H. J. Feye, Prof. Extr., D.D. and in Can Law, the Canonical Institutions and Decret College of the Holy Ghost.
J. B. Lefebve, Prof. Extr., D.D., Special D matic Theology, College of the Holy Ghost.

P. Vanden Broeck, Prof. Extr. D.D., General Dogmatic Theology, College of the Holy Ghost.

FACULTY OF LAW.

Dean.—G. Demonceau.

Secretary.—J. J. Thonissen.

L. B. de Bruyn, Ord. Prof. the Pandects.

J. J. A. Quirini, Ord. Prof., Knight of the Order of Leopold, Member of the Commission of Hospitals; the principles of modern civil law, the explanation of the text of the law, with the application of the principles.

L. J. H. Ernst, Ord. Prof.; the principles of the modern civil law, the explanation of the text of the law, with the application of the principles.

T. J. C. Smolders, Ord. Prof.; the encyclopædia of law, and the history of the Roman law.

C. Delcour, Ord. Prof. Modern Civil Law, deeply investigated.

G. Demonceau, Ord. Prof., Knight of the Order of Leopold; modern civil law deeply investigated; the civil law procedure; judicial organization and attributes.

L. J. N. M. Rutgeers, Ord. Prof.; the institutes of the Roman law and the notarial law.

J. J. Thonissen, Ord. Prof.; criminal law.

C. T. A. Torné, Ord. Prof.; natural law, and the philosophy of law and commercial law.

E. E. A. Dejaer, Ord. Prof.; civil elementary law.

C. X. H. Périn, Ord. Prof.; public law, internal and external, and administrative law.

A. Thimus, Prof. Extr.; customary law and transitory questions.

FACULTY OF MEDICINE.

Dean.—F. Hairion.

Secretary.—M. Michaux.

P. J. E. Craninx, Ord. Prof., Knight of the Order of Leopold, Member of the Royal Academy of Medicine; internal clinical medicine.

A. L. Van Biervliet, Ord. Prof. physiology and the general pathology of internal maladies.

V. J. François, Ord. Prof., Knight of the Order of Leopold and of the Legion of Honour, Member of the Royal Academy of Medicine, of the Lisbon Society of the Medical Sciences, and of the Royal Society of Medicine of Bordeaux, etc.; pathology and the treatment of internal maladies and forensic medicine.

M. Michaux, Ord. Prof., Member of the Royal Academy of Medicine; external clinical medicine and operatory medicine.

L. J. Hubert, Ord. Prof., Member of the Lisbon Society of Medical Sciences, Correspondent of the Royal Academy of Medicine, etc.; the theoretical course, practice of accouchements, and of the diseases of women and children.

F. Hairion, Ord. Prof., *Médecin de Bataillon*, attached to the Military Hospital, Member of the Royal Academy of Medicine, of the Lisbon Society of the Medical Sciences, etc.; hygienics, ophthalmology, etc., at the Military Hospital.

J. B. Vrancken, Ord. Prof., Correspondent of the Royal Academy of Medicine; pharmacology and the materia medica, and the theoretical and practical course of pharmacy.

P. J. Haan, Ord. Prof., Member of the Lisbon Society of the Medical Sciences; surgical pathology, the encyclopædia and the history of medicine.

M. E. Van Kempen, Ord. Prof.; general anatomy, descriptive, etc.

FACULTY OF PHILOSOPHY AND LETTERS.

Dean.—G. C. Ubaghs.

Secretary.—F. J. B. Nève.

G. C. Ubaghs, Ord. Prof., D.D., President of the College of the Holy Ghost, Hon. Canon of the Cathedral of Liège; introduction to philosophy, logic, metaphysics, and philosophical anthropology.

F. N. J. G. Baguet, Ord. Prof., Knight of the Order of St. Gregory, Secretary of the University; the Greek and Latin literatures.

N. Moeller, Hon. Prof., Doctor in Philosophy; history of philosophy, and the fundamental parts of speculative philosophy.

J. Moeller, Ord. Prof., Doctor in Philosophy and Letters, Member of the Royal Academy of Munich; general history.

G. A. Arendt, Ord. Prof., Knight of the Order of Leopold, Doctor in Philosophy and Letters, Correspondent of the Belgian Royal Academy of Sciences, Literature, and the Fine Arts; Roman antiquities and modern political history.

J. B. David, Ord. Prof., Doctor in Philosophy and Letters, Hon. Canon of the Metropolitan Church of Malines, Member of the Belgian Academy of Sciences, Literature, and the Fine Arts, of the Institute of the Low Countries, of the Literary Society of Leyden, etc.; the Flemish national history and literature.

L. J. Hallard, Ord. Prof., Doctor in Philosophy and Letters; the French literature and the history of modern literatures.

F. J. B. J. Nève, Prof. Extr., Doctor in Philosophy and Letters, Member of the Asiatic Society of Paris, and Correspondent of that of London; the history of the ancient philosophy and literature and the languages of the East.

C. X. H. Périn, Ord. Prof. in the Faculty of Law; political economy and statistics.

N. J. Laforet, Prof. Extr., D.D., Professor of the College of Pope Adrian VI., Hon. Canon of the Cathedral of Namur; moral philosophy and the detailed explanation of the fundamental truths of religion.

E. J. Delfortrie, Hon. Prof., President of the College of Maria Theresa; the English and German literature.

E. Nève, Hon. Prof., Librarian of the University.

FACULTY OF THE SCIENCES.

Dean.—G. M. Pagani.

Secretary.—P. J. Van Beneden.

J. G. Crahay, Ord. Prof., Knight of the Order of Leopold, Doctor in Sciences, Member of the Belgian Royal Academy of the Sciences, Literature, and Fine Arts; physics and physical astronomy.

H. J. Kumps, Ord. Prof., Doctor in Sciences; introduction to the higher mathemathics.

M. Martens, Ord. Prof., Knight of the Order of Leopold, Doctor in Medicine and in Sciences, Member of the Belgian Royal Academies of Medicine and of the Sciences, of Literature and the Fine Arts; organic and inorganic chemistry, its application to the arts and to medicine and botany.

G. M. Pagani, Ord. Prof., Knight of the Order of Leopold, Doctor in Sciences, Member of the Belgian Academy of Sciences, Literature, and the Fine Arts, of the Royal Academy of Turin; the application of algebra to geometry, the differential and integral calculus, mechanics, etc.

P. J. Van Beneden, Ord. Prof., Knight of the Order of Leopold, Doctor in Medicine and in Sciences, Member of the Belgian Royal Academy of Sciences, Literature, and the Fine Arts, etc.; zoology and comparative anatomy.

[H. B. Waterkeyn, Ord. Prof., Vice-Rector of the University;] mineralogy and geology.

Receiver of the Faculties.—C. J. Staes.

Printers of the University.—Vanlinthout and Company.

Apparitors.—J. Berlanger and J. Vinex.

The Colleges and Academical establishments in the University of Louvain are as follows:—

COLLEGE OF THE THEOLOGIANS, CALLED THE COLLEGE OF THE HOLY GHOST.

President.—G. C. Ubaghs, Prof. in the Faculty of Philosophy and Letters.

Vice-Gerent (*sous-regent*).—M. Pitsaer.

COLLEGE OF POPE ADRIAN VI.—SCHOOL OF THE FACULTIES OF PHILOSOPHY AND LAW.

President.—N. J. Laforet, Prof. in the Faculty of Philosophy and Letters.

Vice-gerents.—H. J. Jadot, Cand. in Philosophy and Letters, and F. Foubert.

COLLEGE OF MARIA-THERESA—SCHOOL OF THE FACULTIES OF SCIENCES AND OF MEDICINE.

President.—E. J. Delfortrie, Hon. Prof. in the Faculty of Philosophy and Letters.

Vice-Gerent.—P. J. Cossaert.

LIBRARY.

Librarian.—G. Nève, Doctor in Philosophy and Letters, Hon. Prof. in the Faculty of Philosophy and Letters.

Sub-Librarian.—E. Van Even.

Assistant-Librarian.—C. J. Staes.

PHILOLOGICAL INSTITUTE.

Committee of Direction.—G. C. Ubaghs, President; F. J. B. J. Nève, Sec.; F. N. J. G. Baguet, J. Moeller, L. J. Hallard, and N. J. Laforet, members; Professors in the Faculty of Philosophy and Letters.

CHEMICAL MUSEUM AND LABORATORY.

Director.—M. Martens, Prof. in the Faculty of Sciences.

Preparer.—C. De Brou.

PHYSICAL MUSEUM.

Director.—J. G. Crahay, Prof. in the Faculty of Sciences.

Preparer.—J. Berlanger.

BOTANICAL GARDEN.

Director.—M. Martens, Prof. in the Faculty of Sciences.

Head-Gardener.—C. Sterckmans.

MINERALOGICAL MUSEUM.

Director.—[H. B. Waterkeyn, Prof. in the Faculty of Sciences.]

Preparer.—J. B. Wets.

MUSEUM OF ZOOLOGY AND COMPARATIVE ANATOMY.

Director.—P. J. Van Beneden, Prof. in the Faculty of Sciences.

MUSEUM AND AMPHITHEATRE OF ANATOMY.

Director.—M. G. Van Kempen, Prof. in the Faculty of Medicine.

Preparers.—E. F. N. Niffle, Cand., and A. J. Bruaux, Student in Medicine.

MUSEUM OF EXPERIMENTAL PHYSIOLOGY.

Director.—A. L. Van Biervliet, Prof. in the Faculty of Medicine.

HALLS OF INTERNAL AND EXTERNAL CLINICS AT THE CIVIL HOSPITAL.

Professors.—P. J. G. Crauinx and M. Michaux.
Intern Pupils.—L. Van Heteren and L. R. Lambrechts, Candidates in Medicine.

CLINICS OF OPTHALMOLOGY, ETC., AT THE MILITARY HOSPITAL.

Professor.—F. Hairion.

HOSPITAL OF MIDWIFERY.

Professor.—L. J. Hubert.
Directress.—J. B. Rogge.
Intern Pupil.—S. de Meulemeester, Candidate in Medicine.

LITERARY SOCIETY OF THE UNIVERSITY OF LOUVAIN.

Committee of Direction.

President.—N. J. Laforet, Professor.
Vice-President.—P. Staes, Student in Law.
Sec.—J. Nagels, Student in Law.
Members.—J. Thonissen, Prof.; C. Delcour, Prof.; J. Jacobs, Student in Law; D. A. Delentrée, Student in Philology.

The Literary Society is divided into three classes, the active, assistant, and honorary members. The first consist of professors and a few students; the second, entirely of students; the third, of persons of distinction in the world and in literature, both in Belgium and abroad. Among those latter we observe the name of Mgr. de Ram, Mgr. Malou, M. Edm. de Cazalès, the Marquis de Beauffort, the Abbé Rohrbacher, Count L. de Mérode, M. Eugène Boré, M. Bonnetty, the Baron de Gerlache, M. E. Quatremère, the Abbé de Valroger, etc., etc.

There is also attached to the University a Society of Flemish Literature, instituted to keep up the native literature of Belgium, respecting which latter we gave some interesting particulars in last week's *Gazette*.

The Society of St. Vincent de Paul has three conferences in the University of Louvain, presided over by Professors Thonissen and Dejaer, the Rector of the University being the Honorary President.

THE ROMAN COLLEGE.

The Roman College of the Jesuits may justly be regarded as the chief school of that great order. It is indebted for its origin to the zeal of St. Ignatius, who, as soon as he had fixed his residence in Rome, established a college for the members of his Society, in which the *literæ humaniores* and philosophy were gratuitously taught to all who might choose to avail themselves of so excellent an opportunity. But the number of students becoming too great for the limited *locale*, St. Francis Borgia, the third General of the Society, transferred the college to the site which it at present occupies. Here he erected a pile of buildings not unworthy one who had once, when Duke of Gandia, governed Spain with more than viceregal greatness, and had from his boyhood dwelt in halls of fabulous splendour. At the same time, he extended the sphere of action of the institution, and gave to it the form, which, in almost all respects, it has preserved to this day. But the principal founder of this great institution was Gregory XIII. He enlarged the buildings to more than four times the design of St. Francis Borgia, endowed it with ample revenues, and invested it with the privileges of a university. Another great benefactor was Cardinal Ludovisi, nephew of Gregory XV., a man distinguished among his contemporaries—and it was an age of Mæcenates—by his princely patronage of learning. He added largely to their endowment, and built the church of St. Ignatius, which forms one side of the college quadrangle: a splendid Grecian edifice, in which you know not whether most to admire its vast proportions, its fine paintings and statuary, or the richness of its ornaments. Nor, on their part, were the Fathers of the Society wanting in exertions, to render the Roman College the first school of an order, which, although yet in its infancy, was already counted amongst the most distinguished in the Church. Men of learning and genius were summoned from every quarter, to aid in the conduct of the schools, and to deliver lectures. Some idea of the eclat that attended its commencements, may be formed from the fact, that within the first twenty-five years from its foundation, it numbered amongst its professors of Divinity, Cardinals Toledo and Bellarmin, F.F. Suarez, Vasquez, Lessius, Gregory of Valentia, Cornelius a Lapide, and Maldonatus. In after years the brilliant reputation which it at first achieved was ably upheld by such men as Cardinals Lugo, Pallavicino,

and Tolomei, F.F. Kircher, Boschovich, Strada, Zaccaria, and Bolgeni. The names of nine Popes, a vast number of Cardinals, and a host of men distinguished in every profession and walk of life, inscribed on the register, sufficiently attest the educational influence of the Roman College, and the success which attended its labours. In our own times, when it has become a fashion to lament over the dearth of clever men, and bewail the greatness of the past, F.F. Perrone, Patrizj, Passaglia, Pianciani, Caraffa, De Vico, Dmowski, Solimani, and the late lamented Rector, Manera, have worthily maintained the reputation bequeathed them by their predecessors, and won for themselves a more than European fame.

In 1773, on the suppression of the Society, the Roman Seminary was established in the buildings: but the system which previously existed underwent no material change. In 1823, Leo XII. restored the Roman College to the Jesuits, who conducted it on its present plan until the troubles of March, 1848, when they underwent a temporary exile. The Seminary again occupied the vacant buildings, and was a second time entrusted with the conduct of the schools. But it retained this charge only for a few months.

In October, 1848, a Congregation for the direction of the Roman College was established. It consisted of six Cardinals under the presidency of the Cardinal Prefect of Studies (an office in the Pontifical Government akin to the Minister of Public Instruction in many continental countries), with several distinguished literary men as consultors. After much deliberation, they agreed on a plan of studies, which was never formally published, although an outline of it appeared in some of the Belgian and French journals at the time. The chief feature in it was the separation, both in matter and in duration, of the *honour* and *ordinary* courses. Thus the ordinary course of divinity would occupy four years, the honour course seven. The ordinary course of philosophy would be confined to two years, the honour course would extend to four. One result was certainly secured by this plan: none but men of the very highest talents could obtain their degree, at least in divinity. For the list of subjects for examination embraced such a variety of matters, that no man of ordinary abilities could hope to obtain even a slight acquaintance with them. Wisely, however, the Congregation determined to introduce their plan by degrees, resolving to avail themselves of those changes and modifications which circumstances would suggest. But a short trial only was permitted to the new plan. The schools opened on November 9, 1848, and closed on April 24, 1849. The armed intervention of the Catholic powers in central Italy, and the subsequent events, naturally prevented a reopening in the summer. The voices of the muses could with difficulty have been heard amidst the angry cries of warriors and the din of arms.

In January, 1850, the schools were again opened under the direction of the Jesuit Fathers. One or two changes of slight importance were introduced, but the form which obtained under their previous administration was substantially the same.

The original endowment of the Roman College having been appropriated during the troubled period which followed the great French Revolution, Leo XII. assigned it instead the annual sum of 12,000 Roman crowns, to be paid by the apostolic chamber. This slender revenue, scarcely amounting to £2,500, is the sole support of an establishment which holds a foremost rank amongst the chief educational institutions of Europe, and whose average attendance of pupils cannot be less than 1,500 or upwards.

We have traced the fortunes of this great school of learning; let us consider its academical form and method of instruction and discipline.

The Roman College is under the exclusive control of the General of the Jesuits. He appoints a Prefect of Studies, who is charged with the direction of the schools and the general superintendence of the instruction. The professors are appointed by the Provincial. They, as well as the Prefect of Studies, are removable at will. All are subject as regards interior discipline to the Rector. For it must be remembered that beside being a great public school, the Roman College is also a special college for the

instruction of the younger members of the Society belonging to the Roman province. They reside in the college, and attend lectures in the halls, but are, like every other religious community, governed in all matters by their regular superiors. The academical influence of the Rector is very considerable; he ranks, even in the schools, next the Provincial, and above the Prefect of Studies: he is intrusted with the general government of the College, and, though not directly charged with any educational responsibility, yet in many particulars he enjoys a coördinate authority.

Twice in the year, or oftener, if necessary, a council is held, at which the Provincial, Rector, Prefect of Studies, and all the professors and masters are present. In these councils all academical matters are discussed, changes or modifications brought forward, reports of their respective schools made by the professors; and those resolutions are invariably taken by the Presidents which have been recommended by the majority of those present. Matters of grave importance are always referred to the General.

The Prefect of Studies approves all academical acts and exercises, determines examition lists, and appoints the times for holding examinations, selects the examiners; he names all subordinate officers of the various schools; he revises all academical papers emanating from the professors or others.

One text-book cannot be changed for another without the authority of the General; but the Rector may, if he think proper, permit a professor to lithograph his work for private circulation amongst the students, and so use it instead of the regular text-book.

The Prefect of Studies may temporarily remove, or, to use the phrase of the English Universities, *rusticate*, a transgressor; but formal expulsion requires the authority of the Rector. It would seem that it has never been deemed necessary to exercise this authority.

In all matters an appeal to the General, as the head of the governing body, is permitted to all.

The schools are accessible, free of all expense, to persons of all countries, without distinction.

The students of the superior schools are of two classes: the *scholares* and the *auditores*. The candidates for either class must be introduced by some person known to the academical authorities, and must also, if not an inhabitant, give some respectable reference in the city. The difference between the two classes consists in this: that the *scholares* only are bound to attend the regular routine of lectures appointed for each section of the several faculties; they only are admissible to honours, degrees, and to take part in the academical exercises. The *auditor* attends what lectures he pleases, and when he pleases, but is debarred the participation in the academical privileges just mentioned. In all other respects the two classes are equal. The number of *auditores* has always been very small. In philosophy they cannot average more than 1 in 75; in divinity they are somewhat more numerous.

(*To be continued*).

LATIN CONVERSATION.

Montaigne relates that his father, who seems to have been an eccentric personage, was impressed with the notion that the ordinary method of teaching boys Latin and Greek, beating into them all the hard rules, exceptions, conjugations, on which years of childhood are spent, tends to break their spirits and spoil them for active life. However, as he was resolved his son should know the learned languages, he hit upon the following original method, which he actually carried out. Before the young Michel could speak, he was placed under the care of a German, who could not speak a word of French, but was an excellent Latin conversationist. There were also two other attendants, less accomplished in Latin, but who were obliged at all events not to speak in any other language to the child. His mother, and nurse, and such domestics as came in contact with him, were taught a little Latin, enough to carry on the jargon of the nursery. The plan succeeded so far, that Montaigne

at the age of six, knew no more of French, or the *patois* of Perigord, where he was born, than he did of Arabic, but could speak as good Latin as his schoolmaster, and this, as he triumphantly says, without having learnt any grammar rules, and without any whipping or crying. Moreover, that some of the greatest scholars of the day, who were subsequently his teachers (among whom he mentions the great Muretus) had told him that in his infancy, he had Latin so ready and so completely at command, that they were afraid to speak to him.

Morhof, in a very curious chapter of the *Polyhistor*, mentions a story of an "infant phenomenon" of four years old, who in his time was exhibited before the king of France, and from whom, had he lived in these days, Barnum would doubtless have realized a very handsome profit. This poor child had been caught by the philosophers when only two years old, and had learned to speak Latin so accurately, that he could correct blunders purposely made by those who went to see him. For instance he was asked: *Ubi ibis à prandio?* and immediately corrected the phrase: *Quo ibis?* and again, when this visitor said: *Conscendere in equo*, he interrupted him with: *Conscendere in equum.* The attention of learned men seems to have been a good deal directed to the question of the best means of acquiring a ready power of speaking in Latin, and one writer, quoted by the same authority, proposed that a city should be set apart by some sovereign for the purpose, which should be inhabited only by persons who could speak the Latin language, and to which students might resort to attain this much envied talent. Morhof gravely defends the feasibility of this scheme, and thinks that the king of France might bring it into an efficient state in about twenty years.

These methods and speculations proceeded on the false assumption, that the matter contained in the Latin literature is all for which that literature is taught in places of education. The fact is otherwise, for this simple reason, that boys are for the most part incapable for many years of that serious study and exercise of the reason, which can alone enable them fully to possess themselves of the results of the books they study. *That* is something which comes when the mind is somewhat more developed than it can be in boyhood and very early youth; and though it ought to be commenced at school, yet its perfection is rather the office of university training. It is the form rather than the matter of books with which a schoolboy must be conversant, and it is not necessarily the shortest road to the matter of books which is always the best for them. The grammar rules and their application, the tedious process of learning them by heart, the research, the thought required in order to bring them to bear on the various passages which occur in the course of their reading, to illustrate the rules—this is peculiarly the business of that portion of a boy's time which is devoted to the *literæ humaniores*, and this could not be dispensed with, even though he spoke Latin with the ease he does his mother-tongue. Latin conversation is doubtless in these countries too much neglected, and has been so these many years, but it ought not to be forgotten, that the object of it is distinct from the indispensable study of grammar and philosophy.

ON GETTING UP BOOKS.

I.

One half of the difficulty of higher education, of that development of the faculties which it is the object of university training to impart, is removed as soon as a young man who wishes to improve himself can be brought to perceive what is really meant by "getting up a book". There is in the character of almost every mind, whilst in its boyish state, a certain superficial, careless, indifferent way of viewing things. They never go below the surface in anything, and are very impatient of intellectual labours. It is not that they are always deficient in a certain kind of application. On the contrary, many a youthful, and even in some respects promising mind, will spend hours upon hours, far more time perhaps than is consistent with health, in poring over books, that is to say, merely in *reading* them, or in translating them, without the slightest

mental effort beyond that process, without either the memory, or the reason, or the imagination coming into play in any conscious manner. The mind, being perfectly unpractised in the process of thought, altogether unfurnished with any of the habits by which real knowledge is obtained, naturally and unavoidably shrinks from making any such effort. Merely to *read* the book is a very small intellectual effort, and indeed may be said to be rather bodily than mental, and the youth will not find great difficulty in this, especially if he is either indifferent to outdoor exercise, or if he is of a lively and inquisitive mind, yet little capable of continuous attention. In the latter case, the succession of ideas furnished him by simply reading over a book, is not unpleasing. In fact, it saves him the trouble of thinking, and as he makes not the slightest exertion to retain what goes before, or to grasp its connection with the present, or to anticipate, in the way an intelligent reader does, what is to come, of course, the employment is not at all repulsive. It may be compared to smoking a cigar, and is about as useful an occupation, so far as regards the improvement of the mind generally, and the discipline of its various faculties.

Let us consider a little more in detail this faulty method of reading books. A young man attempts, let us suppose, to read Livy. Well, he simply reads him, as if the operation of reading the author was to have some magical effect in doing him good. He reads him, so many chapters *per diem*, without any endeavour to obtain a distinct idea, either of the grammatical principles and peculiarities of the style, or of the matter set forth in the book. He is content with rendering his author into as flowing English as he can, without ever sticking at any difficulty, or making any comparison of one part with another, or any endeavour to refer any word, phrase, or idiom he meets with, to the rule under which it ought to come. If he has learned grammar at all, it is to him an isolated study, and therefore perfectly useless, because he flinches from the intellectual exertion of bringing it to bear on the language of the author, from whom, together with other authors, the first scholars who constructed the Latin Grammar, eliminated its rules. Reading in this way an indefinite number of volumes, would not in the faintest degree add to the student's knowledge of the language. He would know just as much, and just as little of it as when he had first so far overcome its difficulties as to translate with some show of fluency; and he will look back, in after life, as many do, with a smile or a sigh, and quote, if he can remember them, the old lines:

> Quorsum pertinuit stipare Platona Menandro?
> Eupolin Archilocho? comites educere tantos?

The Latin or Greek grammar, and indeed the grammar of any language, is a most curious and valuable study, full of use to the mind, provided it be used, and not merely made a matter of memory. But of that we shall speak more at large presently.

Consider again the same unformed mind employed in reading an author, with reference to the matter contained in him. He reads him without the slightest notion of recollecting a single fact stated in the work, or of referring from one fact to another, or of criticising a date, or making a reference, or of obtaining an illustration. He glances over the book just as metaphysicians say that children, before reason has dawned, gaze at the material scene by which they are surrounded. It is to them a confused mass of colours, in which they form no coherent ideas of separate objects, and have no conception of the relative distances of things, imagining, for instance, that they can grasp at the moon as readily as at a toy within their reach. Just so, the uncultivated student neither has, nor attempts to form, any real idea of the multitudinous facts recorded in a complex historical work like Livy. He does not try to distinguish one age from another, one event from another, one character from another; and the whole result is just a dreamy, indistinct impression, and nothing more. If he is naturally clever, perhaps he may have a few loose, disjointed recollections, resembling, to use the metaphor of a living statesman, "a kaleidoscope out of order", the only result of which will be, that in after life he will run a considerable risk of making great and ludicrous mistakes in

conversation, far more annoying and damaging to a man's character as a person of education, than downright ignorance would be. For ignorance is at least a case for pity, and may be accounted for in various ways satisfactorily; but slovenly knowledge is a sure sign that time has been wasted, an indication, as far as it goes, that the person who exhibits it has not been true to himself, or, at all events, is more or less deficient in the golden art of using time solidly and profitably for his own advantage and that of others.

In another paper we shall contrast with this faulty process the method of really "getting up" books, or of reading in such a manner as not throw away one's time.

ON CASTLE-BUILDING.

Of mischievous habits which students are liable to contract, there are few against which they require a more earnest caution than that of indulging in what are popularly called "castles in the air". This intellectual luxury assumes very various forms, according to the character or predominant passion of the individual. We need not here discuss the most detestable species of it, which consists in brooding over sinful imaginations. *That* of course belongs so to the threshold of Hell, that it ought to be needless to point out the ruin of the whole character, moral, intellectual, and physical, which is its unfailing consequence. But it may be well just to hint, that even where a habit of reverie does not deal with anything absolutely sinful, it is still highly dangerous in many ways to all improvement, and its disastrous effects on the mental constitution can only be compared to those of dram-drinking on that of the body. It weakens the will, enfeebles the power of application and industry, saddens the spirits, and in a word, takes away all the health and vigour of the mind. Both philosophers and saints, both men of the world and ascetical writers, all tell you the same, and speak in the very strongest terms about it.

The following passage from Johnson's *Rambler* is in point.

It has often been observed that the most studious are not always the most learned. There is, indeed, no great difficulty in discovering that this difference of proficiency may arise from the difference of intellectual powers, of the choice of books, or the convenience of information. But I believe it likewise frequently happens that the most recluse are not the most vigorous prosecutors of study. Many impose upon the world, and many upon themselves, by an appearance of severe and exemplary diligence, when they in reality give themselves up to the luxury of fancy, please their minds with regulating the past, or planning out the future; place themselves at will in varied situations of happiness, and slumber away their days in voluntary visions.

There is nothing more fatal to a man whose business is to think, than to have learned the art of regaling his mind with those airy gratifications. Other vices or follies are restrained by fear, reformed by admonition, or rejected by the conviction which the comparison of our conduct with that of others may in time produce. But this invisible riot of the mind, this secret prodigality of being, is secure from detection and fearless of reproach. The dreamer retires to his apartment, shuts out the cares and interruptions of mankind, and abandons himself to his own fancy; new worlds rise up before him, one image is followed by another, and a long succession of delights dances around him. He is at last called back to life by nature or by custom, and enters peevish into society, because he cannot model it to his own will. He returns from his idle excursions with the asperity, though not with the knowledge, of a student, and hastens again to the same felicity with the eagerness of a man bent upon the advancement of some favourite science. The infatuation strengthens by degrees, and, like the poison of opiates, weakens his powers without any external symptom of malignity. This captivity it is necessary for any man to break, who has any desire to be wise or useful, to pass his life with the esteem of others, or to look back with satisfaction from his old age upon his earlier years.—Johnson's *Rambler*, No. 89.

So much for the merely philosophical and moral view of the habit of castle-building. It seems tolerably strong, but listen to what Dr. Faber has to say on the same subject. In his new work, just come out, *Growth in Holiness*, after giving some instances of castle-building, even of the seemingly harmless kind, for instance, a religious man's spending an hour in fancies, such as giving magnificent mental alms, or imagining him-

self bearing crosses heroically, or founding hospitals, or entering austere orders, or arranging edifying death-beds, and the like, he says:

Do not be startled at the strong words, but *this castle-building literally desolates and debauches the soul.* It passes over it like a ruinous eruption, leaving nothing fresh, green, or fruit-bearing behind it, but a general languor, peevishness, and weariness with God.—*Growth in Holiness*, by Very Rev. Dr. Faber, p. 235.

These are words that ought to sink deep into the heart of every student, because the evil against which they warn in tones so awful, is one upon which many a very promising youthful mind has made shipwreck of itself.

REVIEW.

Lectures on the Church and the Country. Lecture I. "On the Dangers and Duties of the Men of this Generation". By the Rev. Dr. O'Brien, of All Hallows College, Drumcondra. Dublin: J. Duffy.

This is a very interesting and useful lecture, by the Rev. Dr. O'Brien, of All Hallows, to whom the Catholics both of Ireland and England owe so deep a debt of gratitude for the institution of the "Young Men's Societies", which his zeal for the faith, and his practical insight into the existing state of society, have enabled him to devise. In the present lecture he places in a very vivid manner before the reader the social evils which are ascending like a flood upon us, and points out with much force the necessity of opposing association by association. It is by this instrument that infidelity, superstition, and disobedience are now working on a portentous scale, and on this means that they depend for influencing public opinion, and thereby shaking, or eventually overturning, the entire fabric of society; and it is the same powerful engine which morality and faith ought to employ to beat down these pestiferous foes.

The lecture is very full of facts, drawn from an examination of the dangerous literature in circulation among the masses, and such phenomena as Mormonism, table-rapping, etc., which are thickening like scum on the surface of society, and indicate a retrograde motion towards Paganism. Doctor O'Brien forcibly contrasts the utter feebleness of the individual conscience when left to fight its own battle against the passions, with its strength when resting on the authority of the Church.

Luther, Melancthon, Puffendorf, and many others, demonstrate, by their complaints, threats, and denunciations, the disorganization which the liberty of going wrong had produced. And how could it be otherwise? When all gathered their creed from the "word of God", morality was their individual convictions against their passions. Not such convictions as they had when Catholics, but convictions which depended upon their own judgments of whether God spoke, and what God meant. A man first examined whether God spoke at all—and his passions fought here against the fact. He next examined the meaning of God's Holy Word, and here his passions sought to teach his reason. If he succeeded in coming to a right conclusion, it was his single judgment against his passions still. And when men have to fight the battle against the interior devil and external temptation, by the force of a single judgment, their convictions are not likely long to sustain the brunt of the conflict. In the most rigid system, the evil one is a powerful special pleader; in a system where a weak child of Adam is judge, jury, and witness, the evil one can hardly fail of success. The personal conviction will accommodate itself to some conviction more pleasant, and say 'tis equally godly, or it will give up all conviction, and make its convenience a duty.

Dr. O'Brien proceeds to contrast as follows, the different relations between the Church and infidelity in the middle ages and at the present day.

We have had infidelity at various times, propounded in various styles, and covered by various disguises. We have had it in the schools of the middle ages, and in the closets of regal license and assumed enlightenment. But in the colleges it was frequently the result of over-refinement in speculation, and in the court it was adherence to the fashionable dictum of some reigning preceptor. It was very much more an opinion than a creed. In any cases where the Church was resisted, the philosopher was expelled from her pale, and often, like Abelard, the Church's authority was sufficient to humble the intellect before which nations bent in homage. Hence the infidelity or casuistry—whichsoever it may be called—was confined to a very limited sphere when it was private, and when it acquired anything like publicity, was either

crushed or expelled. But, whatever may have been the fate of letters, ignorance was secure. The masses were indifferent to the pride and subtlety of academic disputation, and said their prayers and heard their mass on the festival day, utterly unconscious of the excitement produced by realism and nominalism, and notions and conceptions, and all the various terms by which men concealed ignorance or displayed knowledge. Here is the mighty difference between the old times and those in which we live. Infidelity, either speculative or practical, never reached the homes or haunts of labour; the millions lived and died, and went, I believe, in most cases to Heaven, without ever imagining that any one would be bold enough to confront the dogmatic authority of Rome; or, if bold enough, that he could calculate upon as many disciples as would contribute his daily bread. * * * The beaming admiration that welcomed St. Bernard to the court of France, and crowned him as conqueror of the idol of intellect, Abelard, shows how error crept in the shadow of wickedness, followed only by the few. And, as I mentioned in another lecture, the man who was driven from Lismore by the populace, because he denied the real presence, shows us the vigorous love of the altar that burned among our fathers seven hundred years ago. We lost since then some scholarship and heraldry; but God kept the people. O'Briens, O'Neils, O'Donnells—intellect and gold—sought reward and safety from the hands of pride and power, while the population gathered in the bye-ways and knelt around the cross. This has been our victory; so that, while thrones have tottered and fallen, and dynasties have changed and disappeared, the successor of the fisherman still reigns over the soul of Ireland, and the successor of Laurence O'Toole is still the Pope's Delegate in Dublin.

Dr. O'Brien speaks in language of the utmost warmth and eloquence of the prospects and utility of the Catholic University, which he looks upon as the safety of the upper classes, and what he further requires is "a University for the poor".

By our university our gentry are safe. But we must have a university for the poor. We must have halls where the soul of labour will relax, and the sorrows of poverty find assistance. We must have our books, our papers, our lectures, our devotions, our classes, all under the Cross and our Lady, where we shall make a league and a covenant to stand fast side by side against the array which is now marshalled against us. A quarter of a million of people have answered, Yes! What say you? If your answer be sincere, come and join the "Young Men's Society".

We need scarcely add, that we cordially sympathise with Dr. O'Brien's views, and recommend his beneficent undertaking to the sympathy and support of our readers.

Collections in the United States for the Catholic University of Ireland.—On Sunday, January 28, the Rev. Delegate, Dr. Donnelly, made his appeal in Worcester, Massachusetts, where the collection amounted altogether to about 400 dols., including 50 dols. each from the Rev. Messrs. Gibson and Boyce.

On Monday, January 29, Father Donnelly received 60 dols. from a number of his countrymen, who assembled to meet him in Newmarket, Newhaven.

On February 11, he was to visit Spencer and Brookfield, Massachusetts.

The *Boston Pilot* of February 10, gives lists of contributions from Norwalk, Conn., New Bedford, Milford, and Medway, Massachusetts. Those from Norwalk are headed by 50 dols. from the Rev. Hugh O'Reilly, pastor of that place.

Bishop England's Works.—The Right Rev. Dr. Reynolds, Bishop of Charleston, in closing the account of sales of the first edition of Bishop England's works, deems it an act of justice thus publicly to express his obligations to the firm of Messrs. John Murphy & Co., Catholic Publishers and Booksellers, Baltimore.

Owing to the liberality of their arrangements with and for him, in this the largest Catholic publication in the United States, and their zealous attention to the sales, 2,000 copies of this work, in five large volumes, containing each upwards of 500 pages, closely printed in double columns, have been published and successfully disposed of. Where many feared a great pecuniary loss, and few dared to hope for any profit, he has, through their untiring energy and great liberality, been enabled to meet the necessarily heavy expenses attending the enterprise, to distribute not a few copies among his friends within and without the Church, and to realize in addition, the sum of two thousand dollars, which he has appropriated to religious and charitable objects.—*Boston Pilot.*

M. Thonissen, Professor of Criminal Law in the Catholic University of Louvain, has just published the first volume of a work entitled *La Belgique sous le règne de Léopold* I., a series of essays on contemporary history.

THE UNIVERSITY OF LOUVAIN.

At the sitting on February 5, of the class of letters of the Royal Academy of Belgium, the Canon de Ram, Rector of the University of Louvain, read a notice entitled: "The Doctors of the faculty of Theology of Louvain, and the Duke of Alva in 1573". The lecturer, recurring to a fact already announced by him in the last public sitting of the class of letters, proved by the acts of the faculty of theology of Louvain, that the wretched situation of the country under the government of the Duke of Alva engaged the attention of the doctors of the University of that city. "On the 20th of May, 1573", said he, "they assembled in senate, under the bond of oath, and took the patriotic resolution of addressing the king himself, to inform him of what was passing in the Low Countries, and to demand the removal of the Duke of Alva. All entered in a common obligation, and signed a letter of great importance, which exposed them to considerable risk. The dean of the faculty, John Molanus, and one of the youngest doctors, the Portuguese Antonio de Siennes, were charged to carry this letter to Philip II." Mgr. de Ram has recovered this letter, which was supposed to be lost, and has presented it to the Academy.

Antiquarian Discoveries.—"In the Museo Borbonico of Naples", writes a Correspondent of the *Athenæum*, who has just returned from Italy, "and in the celebrated chamber which contains the engraved gems—gold and jewelry—found at Pompeii, I observed a *lens* of greenish glass, double convex, and of about three inches diameter. This, the custode informed me, upon inquiry, had been discovered within the last week or two in the new excavations at Pompeii (the street in which stands the house of the musicians). A slight flakiness of surface—the general manifestation of decay in glass—is remarkable on this, I believe, unique relic of antiquity. One would be, perhaps, inclined to suppose its use that of a burning glass rather than of an optical instrument. It is very lenticular in section; and I am not aware that any notices of optic glasses have come down to us in classic literature. Some most interesting antiquarian discoveries were made during my stay in Sicily, under the direction of Signor Cavalari, then of Palermo, and now of Milan (a member of our Royal Institute of Architects). At Syracuse, an ancient *submarine* aqueduct, dating from the Greek period, has been explored and cleared. It connects, by means of a channel under the bed of the Porto Grande, the fountain of Arethusa, in Ortigia, with the long water-course on the heights of Epipoli, which runs from the back of the theatre on those superb hills. The submarine gallery is tunnelled out at a depth of twenty-five feet below the sea level, and runs for the distance of about a mile in this position, with dimensions some six feet wide by twelve feet high. Thames tunnels, we shall begin to confess, are not an original inspiration of the nineteenth century; a somewhat similar discovery has taken place at Girgenti. At Taormina, a perfect terra-cotta antique repetition of the Laocoon, rather less than life-size, has been disinterred from the ruins of the theatre; where, also, an arrangement of passages and saloons beneath the scene, for the use of the chorus, has been cleared, which will probably throw some light upon the different mode of Thespianizing among the Greeks and Romans".

The Lydian Empire.—Lydia, as a state, rose into eminence when the Assyrian Empire fell into decay, and the monarchies of Babylon and Media were established. Under Gyges, at Sardis, the Lydians became a people of great consideration. They were the first to coin gold and silver. From them the Ionic Greeks are said to have derived various improvements in the useful and ornamental arts, especially in the weaving and dyeing of fine fabrics, in the process of metallurgy, and in the style of their music. When Sardis, in the time of Crœsus, fell into the hands of Cyrus, the Persians naturally benefited by those arts for which the conquered nation had become so distinguished. And here it may not be inappropriate to mention, in connection with the reputation which the Lydians enjoy for having coined the first money, that to Numismatics, *i. e.*, to impressions from the examples of Sicilian dye-sinking, which are to be met with in the cabinets of *virtuosi*, we are indebted for some of the oldest examples in existence of classic art. These are remarkable for a more important quality than that of mere antiquity, their great and unsurpassed beauty of design and relief.—*From a Lecture by Professor Hart, in the* Athenæum.

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THE CATHOLIC UNIVERSITY GAZETTE.

No. 41. THURSDAY, MARCH 8, 1855. {Price Two Pence. {Stamped, to go free by Post, 3d.

NOTICES.

In consequence of an earnest wish, which has been expressed in Dublin and in the country, that the expenses of the University course should be reduced below the calculation, on which they were originally determined, it is proposed to limit them, including extras, to forty guineas for the thirty-eight weeks of a student's residence during the ensuing session; of which sum one-half will be paid on his coming into residence, and the other half by the feast of St. Matthias (Feb. 24), 1855.

This arrangement will not preclude gentlemen, who are so desirous, from paying a larger sum, without prejudice to community of academical advantages, social equality, and unity of discipline.

Gentlemen who are desirous of attending the lectures of the University without resi dence in the University House, are requested to give in their names without delay to the Vice-Rector, at the Catholic University House, Stephen's Green. They will have admission to the Lectures during the ensuing session on the same footing as resident students, on the payment of £10, of which one-half will be paid on admission, and half by St. Matthias's day.

Externs of the University are of two descriptions. (1) It is at the option of any one to become free of the public lectures on the payment of £10 a session, without being a member of the University, that is, without being under the care of the Tutors, or being submitted to any of the examinations, or being eligible for its honours, or aiming at its degrees. Over such persons the University of course has no jurisdiction, and knows nothing of them out of lecture hours, and only requires that their conduct should not compromise or embarrass the authorities of the University. (2) Those, however, who are desirous of really joining themselves to the academic body, and standing on a footing with residents, are required to unite themselves to some particular licensed establishment in the University, as, for instance, the University House in Stephen's Green, or the Rector's House in Harcourt Street; in which case, they will be altogether under the jurisdiction of the Dean of that particular establishment, and will be considered as simply members of it, accidentally lodging out in such lodgings (*e. g.* their own home) as the aforesaid Dean shall sanction.

It is proposed, when a sufficient number of Candidates is obtained, to give, upon *concursus*, a maintenance at the University for either the Scholar's or the A.B. Course, as it may be hereafter determined, to one poor Irish student, who brings from his Bishop the necessary testimonials. Particulars will be given in due time.

The Secretary's Office is at present at the Medical School, Cecilia Street (end of Crow Street, Dame Street), where he will be found daily between 10 and 2 o'clock.

Letter of the Rector to the Right Rev. D. Moriarty, D.D., Bishop of Antigonia, Coadjutor-Bishop of Kerry,

On the Subject of University Preaching.

My dear Lord,

I avail myself of a permission, which your Lordship gave me some time ago, to address you on a subject, which it seemed at once necessary, and yet indecorous, for me to attempt,—an alternative of difficulties, which I hope to escape by putting what I shall say upon it under the protection of your Lordship's name. When I obtained from various distinguished persons the acceptable promise, that they would give me the advantage of their countenance and assistance by appearing from time to time in the pulpit of our new University, some of them accompanied that promise with the natural request, that I, who asked for it, should offer them my own views of the mode and form in which it would be most satisfactorily accomplished. On the other hand, it is quite as natural, that I on my part should be disinclined to take on myself an office, which belongs to a higher station and authority in the Church than my own. I have thought I could satisfy the claims of others without violence to my own feelings, if, while reserving to myself the entire responsibility of my remarks, I presented them to one, to address whom is, from the nature of the case, not a profession of teaching, but an act of submission.

Such a procedure is the more necessary, because, on the definite subject, about which inquiry is made, I have far less direct aid from the writings of holy men and great divines than I could desire. Were it indeed my sole business to put into shape the scattered precepts, which saints and doctors have delivered upon it, I might have ventured on such a task with comparatively little misgiving. Under the shadow of the great teachers of the pastoral office, I might have been content to speak without looking out for any living authority to countenance me. But this unfortunately is not the case; such venerable guidance does not extend beyond the general principles and rules of preaching, and these require both expansion and adaptation, when they are to be made to bear on compositions addressed in the name of a University to University men. They define the essence of Christian preaching, which is one and the same in all cases; but not the subject matter or the method, which vary according to circumstances. Still after all, the points to which they do reach, are more and more important than those which they do not; and I am thankful to say that, though I must in some measure go beyond their range, the greater part of my remarks will lie within it.

1. So far is clear at once, that the preacher's object is the spiritual good of his hearers. "Finis prædicanti sit", says St. Francis de Sales; "ut *vitam* (justitiæ) *habeant homines*, et abundantius habeant". And St. Charles: "Considerandum, ad Dei omnipotentis gloriam, ad animarumque salutem, referri omnem concionandi vim ac rationem". Moreover, "Prædicatorem esse ministrum Dei, per quem verbum Dei à spiritûs fonte ducitur ad fidelium animas irrigandas". As a marksman aims at the target and its bull's-eye, and at nothing else, so the preacher must have a definite point before him, which he has to hit. So much is contained for his direction in this simple maxim, that duly to enter it and use it is half the battle; and if he mastered nothing else, still if he really mastered as much as this, he would know all that was imperative for the due discharge of his office.

For what is the conduct of men who have one object definitely before them, and one only? Why, that, whatever be their skill, whatever their resources, greater or less, to its attainment all their efforts are simply, spontaneously, visibly directed. This cuts off a number of questions sometimes asked about preaching, and extinguishes a number of anxieties. "Sollicita es, et turbaris", says our Lord to St. Martha; "erga plurima; porro unum est necessarium". We ask about diction, elocution, rhetorical power; but does the commander of a besieging force dream of holiday displays, reviews, mock engagements, feats of strength, or trials of skill, such as would be graceful and suitable in Phœnix Park or the parade ground at Valetta, when a foreigner of rank was to be

received and *fêted;* or does he aim at one and one thing only, viz., to take the strong place? Display dissipates the energy, which for the object in view needs to be concentrated and condensed. We have no reason to suppose that the divine blessing follows the lead of human accomplishments. Indeed, St. Paul, writing to the Corinthians, who made much of such advantages of nature, contrasts the persuasive words of human wisdom "with the showing of the spirit", and tells us that "the kingdom of God is not in speech but in power".

But, not to go to the consideration of divine influences, which is beyond my subject, the very presence of simple earnestness is even in itself a powerful natural instrument to effect that toward which it is directed. Earnestness creates earnestness in others by sympathy; and the more a preacher loses and is lost to himself, the more does he gain his brethren. Nor is it without some logical force also; for what is powerful enough to absorb and possess a preacher, has at least a *primâ facie* claim of attention on the part of his hearers. On the other hand, anything which interferes with this earnestness, or which argues its absence, is still more certain to blunt the force of the most cogent argument conveyed in the most eloquent language. Hence it is that the great philosopher of antiquity, in speaking, in his Treatise on Rhetoric, of the various kinds of persuasives, which are available in the Art, considers the most authoritative of these to be that which is drawn from personal traits of a moral nature evident in the orator; for such matters are cognisable by all men, and the common sense of the world decides that it is safer, where it is possible, to commit oneself to men of character, than to any considerations addressed merely to the feelings or the reason.

On these grounds I would go on to lay down a precept, which I trust is not extravagant, when allowance is made for the preciseness and the point which are unavoidable in all categorical statements upon matters of conduct. It is, that preachers should neglect everything whatever besides devotion to their one object, and earnestness in enforcing it, till they in some good measure attain to these qualities. Talent, logic, learning, words, manner, voice, action, all are required for the perfection of a preacher; but "one thing is necessary",—an intense perception and appreciation of the end for which he preaches, which is to be the minister of some definite spiritual good to those who hear him. Who could wish to be more eloquent, more powerful, more successful than the Teacher of the Nations? yet who more earnest, who more natural, who more unstudied, who more self-forgetting than he?

(1.) And here, in order to prevent misconception, two remarks must be made, which will lead us further into the subject we are engaged upon. The first is, that, in what I have been saying, I do not mean that a preacher must aim at *earnestness*, but that he must aim at his *object*, which is to do some spiritual good to his hearers, and which will at once *make* him earnest. It is said, that, when a man has to cross an abyss by a narrow plank thrown over it, it is his wisdom, not to look at the plank, along which lies his path, but to fix his eyes steadily on the point in the opposite precipice, at which the plank ends. It is by gazing at the object which he must reach, and ruling himself by it, that he secures to himself the power of walking to it straight and steadily. The case is the same in moral matters; no one will become really earnest, by aiming directly at earnestness; any one may become earnest, by meditating on the motives, and by drinking at the sources, of earnestness. We may of course work ourselves up into a pretence, nay, into a paroxysm, of earnestness; as we may chafe our cold hands till they are warm. But when we cease chafing, we lose the warmth again; on the contrary, let the sun come out and strike us with his beams, and we need no artificial chafing to be warm. The hot words, then, and energetic gestures of a preacher, taken by themselves, are just as much signs of earnestness, as rubbing the hands or flapping the arms together are signs of warmth; though they are natural where earnestness already exists, and pleasing as being its spontaneous concomitants. To sit down to compose for the pulpit, with a resolution to be eloquent, is one impedi-

ment to persuasion; but to be determined to be earnest is absolutely fatal to it.

He who has before his mental eye the Four Last Things, will have the true earnestness, the horror or the rapture, of one who witnessed a conflagration, or discerned some rich and sublime prospect of natural scenery. His countenance, his manner, his voice, speak for him, in proportion as his view has been vivid and minute. The great English poet has described this sort of eloquence, when a calamity had befallen:—

> Yea, this man's brow, like to a title page,
> Foretells the nature of a tragic volume.
> Thou tremblest, and the whiteness in thy cheek
> Is apter than thy tongue to tell thy errand.

It is this earnestness, in the supernatural order, which is the eloquence of saints; and not of saints only, but of all Christian preachers, according to the measure of their faith and love. As in the instance of one who has actually seen what he relates, the herald of tidings of the invisible world also, will be, from the nature of the case, whether vehement or calm, sad or exulting, always simple, grave, emphatic, and peremptory; and all this, not because he has proposed to himself to be so, but because certain intellectual convictions involve certain external manifestations. St. Francis de Sales is full and clear upon this point. It is necessary, he says, "ut ipsemet penitus hauseris, ut persuasissimam tibi habeas doctrinam, quam aliis persuasam cupis. Artificium summum erit, nullum habere artificium. Inflammata sint verba, non clamoribus gesticulationibusve immodicis, sed interiore affectione. De corde plus quàm de ore proficiscantur. Quantumvis ore dixerimus, sanè cor cordi loquitur, lingua non nisi aures pulsat". St. Augustine had said to the same purpose long before: "Sonus verborum nostrorum aures percutit; magister intus est".

(2.) My second remark is, that it is the preacher's duty to aim at imparting to others, not any fortuitous, unpremeditated benefit, but some *definite* spiritual good. It is here that design and study find their place; the more exact and precise is the subject of which he treats, the more impressive and practical will he be; whereas no one will carry off much from a discourse which is on the general subject of virtue, or vaguely and feebly entertains the question of the desirableness of attaining Heaven, or the rashness of incurring eternal ruin. As a distinct image before the mind makes the preacher earnest, so it will give him something which it is worth while to communicate to others. Sympathy, it is true, is able, as I have said, to transfer an emotion or sentiment from mind to mind, but not to fix it there. He must aim at imprinting on the heart what will never leave it, and this he cannot do, unless he employ himself on some definite subject, which he has to handle and weigh, and then, as it were, to hand over from himself to others.

Hence it is that the Saints insist so expressly on the necessity of his addressing himself to the intellect of men, and of convincing as well as persuading. "Necesse est ut *doceat* et moveat", says St. Francis; and St. Antoninus still more distinctly,—"Debet prædicator clare loqui, ut *instruat intellectum* auditoris, et doceat". Hence, moreover, in St. Ignatius's Exercises, the act of the intellect precedes that of the affections. Father Lohner, I think, gives us an instance in point, when he tells us of a court-preacher, who delivered what would be commonly considered eloquent sermons, and attracted no one; and next took to simple explanations of the Mass and similar subjects, and then found the church thronged. So necessary is it to have something to say, if we desire any one to listen.

Nay, I would go the length of recommending a preacher to place a distinct categorical proposition before him, such as he can write down in a form of words, and to guide and limit his preparation by it, and to aim in all he says to bring it out, and nothing else. This seems to be implied or suggested in St. Charles's direction: "Id omnino studebit, ut quod in concione dicturus est, antea *bene cognitum* habeat". Nay, is it not expressly conveyed in the Scripture phrase of "preaching the *word?*" for what is meant by "the word", but a proposition addressed to the intellect? Nor will a preacher's earnestness show itself in anything more unequivocally, than in his rejecting, whatever be

the temptation to admit it, every remark, however original, every period, however eloquent, which does not in some way or other tend to bring out this one distinct proposition which he has chosen. Nothing is so fatal to the effect of a sermon, as the habit of preaching on three or four subjects at once. I acknowledge I am advancing beyond the practice of great Catholic preachers, when I add, that, even though we preach on one at a time, finishing and dismissing the first before we go to the second, and the second before we go to the third, still, after all, a practice like this, though not open to the inconvenience which the confusing of one subject with another involves, is in matter of fact nothing short of the delivery of three sermons in succession without break between them.

Summing up then what I have been saying, I observe that, if I have understood the doctrine of St. Charles, St. Francis, and other saints aright, *definiteness of object* is in various ways the one virtue of the preacher;—and this means, that he should set out with the intention of conveying to others some spiritual benefit; that, with a view to this, and as the only ordinary way to it, he should select some distinct fact or scene, some passage in history, some truth, simple or profound, some doctrine, some principle, or some sentiment, and should study it well and thoroughly, and first make it his own, or should have already dwelt on it and mastered it, so as to be able to use it for the occasion, from an habitual understanding of it; and that then he employ himself, as the one business of his discourse, to bring home to others, and to leave deep within them, what he has, before he began to speak to them, brought home to himself. What he feels himself, and feels deeply, he has to make others feel deeply; and, in proportion as he comprehends this, he will rise above the temptation of introducing collateral matters, and will have no taste, no heart, for going aside after flowers of oratory, fine figures, tuneful periods, which are worth nothing, unless they come to him spontaneously, and are spoken "out of the abundance of the heart". Our Lord said on one occasion: "I am come to send fire on the earth, and what will I but that it be kindled?" He had one work, and he accomplished it. "The words", He says, "which Thou gavest Me, I have *given* to them, and they have *received* them, . . . *and now* I come to Thee". And the Apostles again, as they have received, so were they to give. "That which *we* have seen and have heard", says one of them, "we declare unto *you*, that you may have *fellowship* with us". If then a preacher's subject be but some portion of the divine message, however elementary it may be, however trite, it will have a dignity such to possess him, and a virtue to kindle him, and an influence to subdue and convert those to whom it goes forth from him, according to the words of the promise, "My word, which shall go forth from My mouth, shall not return to Me void, but it shall do whatsoever I please, and shall prosper in the things for which I sent it".

2. And now having got as far as this, we shall see without difficulty what a University sermon ought to be, just so far as it is distinct from other sermons; for, if all preaching is directed towards a hearer, such as is the hearer will be the preaching, and, as a University auditory differs from other auditories, so will a sermon addressed to it differ from other sermons. This, indeed, is a broad maxim which holy men lay down on the subject of preaching. Thus St. Gregory Theologus, as quoted by the Pope his namesake, says: "The self-same exhortation is not suitable for all hearers; for all have not the same disposition of mind, and what profits these, is hurtful to those". The holy Pope himself throws the maxim into another form, still more precise: "Debet prædicator", he says, "perspicere, ne plus prædicet, quàm ab audiente capi possit". And St. Charles expounds it, referring to Pope St. Gregory: "Pro audientium genere locos doctrinarum, ex quibus concionem conficiat, non modo distinctos, sed optimè explicatos habebit Atque in hoc quidem multiplici genere concionator videbit, ne quæcumque, ut S. Gregorius scitè monet, legerit, aut scientiâ comprehenderit, omnia enunciet atque effundat; sed delectum habebit, ita ut documenta alia

exponat, alia tacitè relinquat, prout locus, ordo, conditioque auditorum deposcat". And, by way of obviating the chance of such a rule being considered a human artifice inconsistent with the simplicity of the Gospel, he had said shortly before: "Ad Dei gloriam, ad cœlestis regni propagationem, et ad animarum salutem, plurimum interest, non solum quales sint prædicatores, sed quâ viâ, quâ ratione prædicent".

It is true, this is also one of the elementary principles of the Art of Rhetoric; but it is no scandal that a saintly Bishop should in this matter borrow a maxim from secular, nay from pagan schools. For grace does not overpower nor supersede the action of the human mind according to its proper nature; and, if heathen writers have analyzed that nature well, so far let them be used to the greater glory of the Author and Source of all Truth. Aristotle, then, in his celebrated treatise on Rhetoric, makes the very essence of the Art lie in the precise recognition of a hearer. It is a relative art, and in that respect differs from Logic, which simply teaches the right use of reason, whereas Rhetoric is the art of persuasion, which implies a person persuaded. As then the Christian Preacher aims at the Divine Glory, not in any vague and general way, but definitely by the enunciation of some article or passage of the Revealed Word, so, further, he enunciates it, not for the instruction of the whole world, but directly for the sake of those very persons who are before him. He is, when in the pulpit, instructing, enlightening, informing, advancing, sanctifying, not all nations nor all classes nor all callings, but those particular ranks, professions, states, ages, characters, which have gathered around him. Proof indeed is the same all over the earth; but he has not only to prove, but to persuade,—*whom?* A hearer then is included in the very idea of preaching; and we cannot determine how in detail we ought to preach, till we know whom we are to address.

In all the most important respects, indeed, all hearers are the same, and what is suitable for one audience is suitable for another. All hearers are children of Adam; all too are children of the Christian adoption and of the Catholic Church. The great topics which suit the multitude, which attract the poor, which sway the unlearned, which warn, arrest, recall, the wayward and wandering, are in place within the precincts of a University, as elsewhere. A *Studium Generale* is not a cloister, or noviciate, or seminary, or boarding-school; it is an assemblage of the young, the inexperienced, the lay, and the secular; and not even the simplest of religious truths, or the most elementary article of the Christian faith, can be unseasonable from its pulpit. A sermon on the Divine Omnipresence, on the future judgment, on the satisfaction of Christ, on the intercession of saints, will be not less, perhaps more, suitable there, than if it were addressed to a parish congregation. Let no one suppose that anything recondite is essential to the idea of a University sermon. The most obvious truths are often the most profitable. Seldom does an opportunity occur for a subject there, which might not under circumstances be treated before any other audi tory whatever. Nay further; an academical auditory might be well content, if it never heard any subject treated at all, but what would be suitable to any general congregation.

However, after all, a University has a character of its own; it has some traits of human nature more prominently developed than others, and it is brought together under circumstances which impart to the auditory a peculiar colour and expression, even where it does not substantially differ from another. It is composed of men, not women; of the young rather than the old; and of persons either highly educated or under education. These are the points which the Preacher will bear in mind, and which will direct him both in his choice of subject, and in his mode of treating it. Upon these two points, then, I will venture on a few remarks.

(1.) As to his *matter* or subject. Here, I repeat, any general subject will be seasonable, which would be seasonable elsewhere; but, if we look for subjects especially suitable, they will be of two kinds. The temptations, which ordinarily assail the young and the intellectual, are two; those which

are directed against their virtue, and those which are directed against their faith. All divine gifts are exposed to misuse and perversion; youth and intellect are both of them goods, and involve in them certain duties respectively, and can be used to the glory of the Giver; but, as youth becomes the occasion of excess and sensuality, so does intellect give accidental opportunity to religious error, rash speculation, doubt, and infidelity. That these are in fact the peculiar evils to which large Academical Bodies are liable, is shown from the history of Universities; and if a preacher would have a subject which has especial significancy in such a place, he must select one which bears upon one or other of these two classes of sin. I mean, he would be treating on some such subject with the same sort of appositeness as he would discourse upon almsgiving, when addressing the rich, or on patience, resignation, and industry, when he was addressing the poor, or on forgiveness of injuries, when he was addressing the oppressed or persecuted.

To this suggestion I append two cautions. First, I need hardly say, that a preacher should be quite sure that he understands the persons he is addressing, before he ventures to aim at what he considers to be their moral condition; for, if he mistakes, he will probably be doing harm, rather than good. I have known consequences to occur very far from edifying, when strangers have fancied they knew an auditory, when they did not, and have by implication imputed to them habits or motives which were not theirs. Better far would it be for a preacher to select one of those more general subjects which are safe, than risk what is evidently ambitious, if it is not successful.

My other caution is this; — that, even when he addresses himself to some special danger or probable deficiency or need of his hearers, he should do so covertly, not showing on the surface of his discourse what he is aiming at. I see no advantage in professing to treat of such topics as infidelity, or Protestantism, or the pride of reason, or riot, or sensual indulgence. To say nothing else, common-places are but blunt weapons; whereas it is particular topics that penetrate and reach their mark. Such subjects rather are, for instance, the improvement of time, avoiding the occasions of sin, frequenting the Sacraments, divine warnings, the inspirations of grace, the mysteries of the Rosary, natural virtue, beauty of the rites of the Church, consistency of the Catholic faith, relation of Scripture to the Church, the philosophy of tradition, and any others, which may touch the heart and conscience, or may suggest trains of thought to the intellect, without proclaiming the main reason why they have been chosen.

(2.) It remains to speak of the *manner* in which a University discourse should be written; and it is this, after all, I think, in which it especially differs from other kinds of preaching. As translations differ from each other, expressing the same ideas in different languages, so in the case of sermons, each may undertake the same subject, yet treat it in its own way, as contemplating its own hearers. This is well exemplified in the speeches of St. Paul, as recorded in the book of Acts. To the Jews he quotes the Old Testament; on the Areopagus, addressing the philosophers of Athens, he insists, not upon any recondite doctrine, contrariwise, upon the most elementary,—the being and unity of God; but he treats it with a learning and a depth of thought, which the presence of that celebrated city naturally suggested. And in like manner, while the most simple subjects are apposite in a University pulpit, they certainly would there require a treatment more exact than is necessary in merely popular exhortations. It is not asking much, to demand for academical discourses a more careful study beforehand, a more accurate conception of the idea which they are to enforce, a more cautious use of words, a more anxious consultation of writers of authority, and somewhat more of philosophical and theological knowledge.

But here again, as before, I would insist on the necessity of such compositions being unpretending. It is not necessary for a preacher to quote the Holy Fathers, or to show erudition, or to construct an original argument, or to be ambitious in style and profuse of ornament, on the ground that the audience is a University: it is only necessary so to keep the character and necessities of his

hearers before him, as to avoid what may offend them, or mislead, or disappoint, or fail to profit.

There are two other subjects, one connected with the matter, the other with the manner, of University Preaching, which I do not mean to speak about, and I ought to say why.

The one is the subject of eloquence, as it is commonly understood, on which I have not spoken, because obviously it falls under the consideration of the critic and the rhetorician, and has no place in a letter addressed, under circumstances such as the present, to a Bishop of the Church. Nor should I notice it all, except I may seem, from some things I have said above, to disparage what is called oratory; whereas I consider the faculty a divine gift, to be used like other gifts to the glory of the Giver, then only to be discountenanced, when it forgets its place, when it throws into the shade and embarrasses the essential functions of the Christian preacher, and claims to be cultivated for its own sake, instead of being made subordinate and subservient to a higher work and to sacred objects. How to make eloquence subservient to the evangelical office, is not more difficult, than how to use learning or intellect for a supernatural end, and does not come into consideration here.

Secondly, I would remark upon the circumstance, that courses of sermons upon theological points, polemical discussions, treatises *in extenso*, and the like, are often included in the idea of a University Sermon, and are considered to be legitimately entitled to occupy the attention of a University audience; the object of such compositions being, not directly and mainly the edification of the hearers, but the defence or advantage of Catholicism at large, and the gradual formation of a volume suitable for publication. Without absolutely discountenancing such important works, it is not necessary to say more of them than that they rather belong to the divinity school, and fall under the class of lectures, than have a claim to be considered University Sermons.

And now nothing remains for me but to apologise to your Lordship for having detained you so long, and to hope that I have said nothing in itself questionable, or likely to embarass the subject which I have undertaken to explain.

I am, my dear Lord,
With great respect,
Your Lordship's affectionate
friend and servant in Christ,
JOHN H. NEWMAN,
of the Oratory.

Feb. 21, 1855.

The Right Rev.
D. Moriarty, D.D.,
&c., &c.

ALTERATION IN THE GAZETTE.

We beg to inform our readers that the engagements of the conductor of this journal not allowing him leisure to continue the management of it in its present form, the *Gazette* will appear monthly, and not weekly. The next number of the *Gazette* will accordingly be published on Thursday, April 5.

SEDES SAPIENTIÆ, ORA PRO NOBIS.

ON GETTING UP BOOKS.

II.

In the present paper we shall offer some observations on the art of reading in such a manner as to acquire the command of a book, and thus turn one's reading to real account. And first, of the time to be devoted to study. We believe that, exclusive of an average of, say three hours a day for lectures, five or six hours genuine study is quite enough to attain great proficiency. Even less would be sufficient, provided it were real work, and no dawdling or deceptive occupation. We have heard of a very distinguished scholar, indeed one of the most famous critical scholars in Europe, whose custom was only to read four hours, and then walk out and think over what he had read. That method is exceedingly sugges-

tive. The great point is for a young man, after closing his books for the day, or for an interval of relaxation, to be able to state to himself what acquisition he has really made, what facts he has gained, what processes of reasoning he is able to recal. Reviewing, going over in your own mind at vacant hours what you have read, is the grand secret for making knowledge your own. "Nothing is your own", observes an illustrious writer, "but what you have thought through, and thought out". Another rule is, to let nothing slip you have once gained, but to keep it alive by glancing at it, at certain intervals, say once or twice a week. Ten minutes, nay, five minutes, will effect very much in this way; but without such review, the mind, which, like the body, is in a constant state of flux and alteration, will speedily lose what it has acquired; old ideas will get displaced by a succession of new ones, and the former characters on the palimpsest of memory will become gradually so faded, that no efforts will succeed in deciphering them. Persons who have neglected thus to keep what has once been gained, will often in after life contrast a youth which promised much, with an age which has allowed the fruits of much intellectual labour to wither away. They may say of themselves with the poet:

> Cœpisti melius quàm desinis; ultima primis
> Cedunt: dissimiles hic vir et ille puer.

So much by way of a general principle of study, which is one of the most important that can be stated. We proceed to consider the method of actually reading books. This is twofold, referring either to the form, or the matter of the books. The form would comprise the language, the grammar, the style, the arrangement, the metre, and all subjects which would make abstraction of the matter. The matter would include the information conveyed in the book, the collateral reading required to elucidate it, and the inferences to be drawn from it. And both in the form and the matter, a most essential point is, to furnish the mind with a number of topics of inquiry, or categories, to serve both as suggestions to direct your investigations, and as depositories in which to store up your acquisitions. Logicians have divided all thought into ten heads, and rhetoricians have made similar arrangements of the elements of persuasion. On first reading Aristotle's *Rhetoric*, probably most students have thought these divisions are too detailed and almost frivolous. Some of them indeed may be antiquated, as oratory necessarily differs according to laws, institutions, and manners. But no orator who has often to speak, but will find the necessity of constructing topics for himself, heads of persuasion arranged in his mind, to which he may have recourse when called upon in a sudden emergency. So it is with the student. He will read feebly and unprofitably; page after page will convey little meaning to his mind, and leave small result behind it, if he has not previously gained possession of certain tracks of inquiry, certain heads of investigation, certain tests which he may apply to each phrase or fact which comes before him, to make it yield the information which is contained in it.

It ought to be a needless observation to say, that without a thorough knowledge of some good compendium of Greek and Latin grammar, it is in vain to hope that a student can really "get up" a Greek or Latin book, any more than he can acquire any branch of mathematics without learning his multiplication-table. The grammars ought to have been well chosen, thoroughly learned, and the knowledge of them kept alive even during the more advanced studies, by periodical repetition. After that, some larger grammars, *e. g.* Matthiæ or Kuhner for Greek, and Zumpt, Scheller, or Madvig for Latin, or selected portions of them should be read as sciences. Meanwhile, a student should accustom himself to verify the rules given in the grammars, by continual references from the authors he is reading; and in particular, to select special provinces of the grammar for this kind of investigation. For instance, having learned all that one of the common grammars can tell him of the use of the Greek article, he might profitably make a collection of examples, illustrating those rules, from Euripides or Sophocles, Xenophon or Thucydides; and in the same way for the uses of the various cases, of the

optative and subjunctive moods, of the prepositions, etc. He would in this way, gradually, and in a much shorter time than might be anticipated, gain an insight into the language that would surprise himself. He would even make discoveries, which very likely have been discovered often enough before, according to the saying, "Peream qui ante nos nostra dixerunt"; but which still, as regards the education of his individual mind, would have all the value of discoveries, would refine his taste and sharpen his intellect. One valuable means of assisting these studies is to make a great deal of use of good indices to an author. An index is often the best commentary, as it makes the author his own interpreter. Comparison of words, as used by the same writer in different parts of his own work, by other writers earlier, contemporary with, or later than himself, always yields results of a curious, and often of a most important kind. For instance, it would be an interesting philological study to compare the Homeric dialect with that of Herodotus, and to observe how both the language and the style of the old epoch, has melted into the picturesque, Froissart-like colouring of the father of history. Or again, to take the more remarkable words used by a learned poet like Æschylus, and follow out their history and use, assisted by reference to the ancient philologers, in the manner done by Blomfield in his glossaries, could not fail in a short time to repay the reader tenfold. There is a great analogy between what we call *real* reading, and the chase. The clue to a particular usage or phrase, to the history of a particular word, eludes you for weeks or months, and you hunt it out "through bush and briar", gaining intellectual health by the animated exercise. The tame, feeble, spiritless reader, who has no object in study, no wish to improve himself, no generous desire of knowledge, cannot be expected to feel this; and of course not one out of a thousand can feel it to the extent which the Scaligers, the Muretuses, the Casaubons, the Bentleys, and the Porsons have felt it. But the improvement of the mind derivable from this process is similar in all, and differs not in kind, but in degree. There is a certain level where no appreciation whatever, no comprehension of the value of these studies exists: once rise above this level, and catch a view of the prospect, and then probably a student of even moderate attainments but much promise, enters into his studies with much the same zeal that is felt by those more exalted intellects, whose researches he will never have the leisure, as it will not be his vocation, to pursue and carry out.

We will conclude the present paper with one caution, which is, that a student should take care not to make, especially at first, his tracks of inquiry too numerous. It is of the utmost importance to have a few strong points. We do not say that a man should limit himself to one strong point, because, if he does, he may narrow his vision too much, and not see that one point so distinctly as if he took in more. But he must not scatter his powers. To learn everything is impossible; and even in the single province of philological studies, a student with the highest abilities and leisure, cannot be equally profound in etymology, in the dialects, in the analogies of style, in the metres, and the rest of the subdivisions of the subject, each of which might be pursued indefinitely. For a great deal, a first-rate scholar must content himself with information of a summary kind, correct as far as it goes, but taken from the common sources. He ought, however, to choose a few points of which to make himself complete master, and these will be like well-selected stations in an enemy's country, giving the command of whole tracts which cannot themselves be permanently occupied.

ON THE UTILITY OF CLASSICAL STUDIES.

The following is an abstract of the Inaugural Lecture delivered at the Catholic University, on November 23, 1854, by the Professor of Classical Literature (Mr. Ornsby).

The lecture consisted of an examination of the supposed objection so often urged in the present day against classical studies, that they are unpractical, that they contain little

of solid, definite, and tangible utility, or of matter which can be turned to account in after life. In meeting this difficulty, Mr. Ornsby referred in the first place to the vast extent of classical literature, which seemed to be ignored by those who urge the above objection. Their view was limited merely to the ordinary school course, leaving out of account whole departments of literature, *e. g.* the Attic orators; the Aristotelian philosophy; the writings of the Alexandrine school of Platonists; the works of Seneca; historians like Thucydides and Tacitus, etc., etc. In the next place, he pointed out how great an argument against this objection was furnished by the fact, that the greatest statesmen in almost every age, have been addicted to these studies, and showed that it did not follow that they were necessarily unpractical, because their effects were seen in the general cultivation of the mind, rather than in any material result. But the positive advantages of these studies were nevertheless very extensive, *e. g.* (1) in the command they give one of immense fields of knowledge, not connected with the classics—the Fathers of the Church for instance, and the whole literature of the middle ages; (2) their use in the illustration of the modern literature of every nation, interwoven as it is with allusions to them; (3) the derivation of the most important modern languages from Latin. Dismissing, however, these, and many other important considerations, such as the use of great treatises like the Ethics, Rhetoric, and Offices, as furnishing a basis for thought and a foundation for further acquisition, he limited himself in the present lecture, to consider the value of the classics in one department to which none would deny the appellation of "practical", viz., political knowledge, with the materials of which classical literature is full to overflowing. On this topic, he made the following observations:

Of the nature and extent of that political knowledge which is accumulated in the literature of ancient Greece, in the great historical writers, Herodotus, Thucydides, and Xenophon, in Aristotle's Politics, in the vast repertory of Attic eloquence, and throughout the literature in general, you will be best enabled to judge by recalling to your minds the means which the ancient Greeks necessarily had, from the history of their country, and the mode in which it developed itself, of obtaining the highest political education.

Greece was, in the ancient world, a kind of little Europe in itself. Considerably smaller in its area than Portugal, Greece nevertheless comprised within itself all those elements which we now see warring around us in the great theatre of European affairs. Every principle was represented in one or other of its states, and none acquired such a predominance as to absorb the rest. The Athenians might be compared to the French, the Lacedæmonians to the English, whilst the Macedonian kingdom, hanging like a black cloud on the Grecian political system, presents a most singular parallel to the Russian empire, a parallel one might pursue to the minutest details. It was half barbarous, and its claim to be considered Greek was long ignored, just as Russia even yet is hardly looked upon as European. The royal family of Macedon was, nevertheless, regarded as Greek, just as the house of Romanoff is German. The ancient monarchy of the earliest ages of Greece was retained in Macedon, when everywhere else it had been superseded by democratical forms, just as the settled institutions of Europe have been twice or thrice swept over by the flood of political and social revolutions, which Russia hitherto has been able to set at defiance. Macedon had its Peter the Great in Archelaus, one of its earlier rulers, who, the historian tells us, did more for Macedon in his single lifetime than all the seven kings who reigned before him had done put together. He made roads all over the country, built forts and organized the kingdom; and it would be easy to pursue the parallel further, were it not that imagination might carry us beyond the facts which are now in such rapid process of development.

Whilst this inorganic mass was gradually forming itself, Greece was going through a long series of political changes, which present the closest analogy to those of the French Revolution. Constitution after constitution was tried in the various states, just as the paper political systems of Sieyes and others were worked off in the brief but tumultuous history of the first French Revolution. Almost every state in Greece becomes in its turn considerable. First came Lacedæmon and Athens conjointly; then, after the heroic exertions made by the latter during the Persian war, Athens singly. The tyranny of Athens brings about her fall, and afterwards the arbitrary conduct of the Lacedæmonian power causes the ruin of that state in its turn, which is succeeded by the Theban supremacy.

At the rise of the Macedonian empire, retribution comes upon Thebes from the hands of Alexander. Other states, Arcadia, Thessaly, Phocis, Achaia, Ætolia, enter the arena of Grecian politics at different periods, and all are finally overwhelmed by the great Roman domination.

Now, I don't think any one can run over such a history, even in the most general way, without perceiving that it must, if studied in a real and intelligent manner, throw great light on the corresponding phenomena of modern times, and must afford a great advantage to those who are possessed of it, over those who address themselves to politics without such a study. The latter have only an empirical knowledge of events, the former a philosophical. The latter only view them as a succession of facts, of the causes, and antecedents, and consequents of which they are ignorant, whilst the former can trace them in their rise, see whither they are tending, and look upon them scientifically.

But to proceed. Almost every particular of the great French Revolution is recorded by anticipation in the pages of Thucydides. He describes the whole Grecian world as thrown into a state of disorganization, every city divided against itself, the democrats inviting the aid of Athens, and the aristocrats that of Sparta against each other, and tells us what horrors took place on occasions when these civil convulsions broke out; horrors, says he, which occur and will occur so long as human nature remains the same, varied as may be their forms, or heightened or alleviated as they may be by the circumstances of the times. He finely points out the tendency of war to deteriorate the minds of men, and to make them capable of deeds which they would never have thought of in the gentle, customary dominion of peace, when one day glides by like another, and the hard teaching of want and necessity is unknown. Thus, as manners and ideas changed for the worse under the action of these disorders, the very language changed with them; thoughts and ideas being thus perverted, the expression of them necessarily altered, and the very meaning of the words of the language underwent a change. Blind, reckless audacity, the *l'audace, encore de l'audace, toujours de l'audace*, of Danton took the name of courage. Prudent delay was nicknamed the specious disguise of cowardice. Violence and fury were the safe tokens of fidelity, and whoever opposed them was "suspected"; again the very word one continually meets with in the history of the gloomiest days of the French Revolution. The appearance in every quarter of secret societies, answering to those of the Illuminati, and their successors, the Mazzinians of the present day, the terrible power acquired by the recklessness of downright ignorance and stupidity, hating the superiority of talent, learning, and virtue, as, at an earlier period, it had hated the superiority of rank and fortune; the wretched position of those classes, who, interested only to save themselves and their fortunes, selfishly trimmed between the opposite factions without any principle of their own to appeal to—all these features of modern revolutionary times are set forth, both theoretically and by way of example, in the history of Thucydides. Well might he say, that he left it to mankind for a perpetual possession.

But perhaps you may ask, in what does it conduce to the formation of a practical character, to have observed historical parallels of this kind? I answer that you cannot view matters in their real aspect without bringing them under laws, and that, to do so, you must be furnished with a large induction of facts, and must have viewed those facts under a great variety of different circumstances. Nothing could well be more different than human society, as it presented itself in the days of Pericles and those of Louis XVI., and yet we see human nature manifesting itself in precisely the same way. We get a clearer view of historical truth by observing it under different conditions, for instance, the all-important difference of the existence of Christianity, which strikes one with extreme force in comparing the histories of Thucydides and of Alison. In the former, there seems absolutely to have been no side among the contending parties which a good man could have chosen. In the latter, overwhelmed and apparently swept away, as by a deluge, as Catholic institutions and ideas were, there was never a moment when faith and loyalty was destitute of a rock on which to cling. But I am anxious not to exceed the province allotted to me, and I confine myself to the argument that ancient literature is, as I said, full to overflowing with information bearing practically on modern times; and that in history and politics, as well as any other study, the value of facts is not only added to, but multiplied, when you can obtain one to illustrate another.

Further, you acquire this practical result, that you are less likely to be taken in by the delusive theories which gain currency for a day, and then disappear, the bubbles which float on the surface of society, and by which the unwary and uninstructed mind is entrapped.

Supposing a specious political theory presents itself, tricked out in all the delusive colours with

which misapplied talent can invest false and rash principles, I think that it must be a great safeguard if to a youthful intellect, likely to be tempted by such a theory, one could show that it is no new thing in the world, no unanswerable discovery, promulgated now for the first time; but that it has presented itself over and over again—that the fallacy of it has been detected, the delusion itself set aside, and placed as it were in the lumber-room, never to be examined again except by some empiric, interested in deceiving those who have too little information to appreciate the matter in hand. Such a theory, which a few years ago carried away many minds in France, and which required the strong will and clear head of an illustrious ruler to subdue, was Communism under its various forms. Do you suppose that the ardent juvenile minds who in France were carried away with that popular delusion, would ever have been deceived as they were, had they had the means of knowing that that identical theory had been promulgated in the schools of Greece more than 2,000 years ago, and the fallacies of it exposed, and the question set at rest by Aristotle, in his great treatise on the Science of Politics?

He discusses the entire theory just as it was set forth by the revolutionary speculators in France in 1848, whether in the form which supposes the land of the nation to be cultivated in common, and the proceeds divided at the end of the year, or else that private property should be permitted, but the proceeds handed over to the common stock of the state, to be afterwards distributed to the citizens. He points out, first of all, the grand and insurmountable difficulty which hampers all such imaginations—namely, the fact that there is such a thing as idleness in the human race; that it would infallibly happen that the diligent few would have to work for the slothful many, and far greater injustice and inequality prevail in the end than exist in human society, as it was constituted in the days of Aristotle, and as it is now, after 2,000 years of incessant change.

2. He shows in what an imperfect and unsatisfactory manner this principle of property in common answers, where, when men are occasionally thrown together, as, for instance, in long voyages, and the circumstances oblige them temporarily to adopt arrangements analogous to that of community of property, constant bickerings and quarrels are the result.

3. And that, on the other hand, in adopting such a political idea, one of the deepest and most rooted principles implanted by nature in the human mind would be set aside and denied—viz., the principle of private property, which gives a special charm to possession, and which we all know to have the most intimate connection with all material improvement.

4. Again, for a state to adopt common property would be to abolish the means of exercising two of the most important civil virtues—namely, temperance, or self-restraint, and liberality, which, as regards human society, depend for their exercise on the possession of private property by your neighbour and by yourself, from the former of which you refrain from meddling, and the latter of which you turn to a liberal use, for the benefit of others, when your own wants are supplied.

Lastly (for time will not allow us to recapitulate all the arguments of the masterly chapter which I refer to), he lays down these two noble principles, of applicability extending over the whole field of moral philosophy, and of practical importance, no less in personal than in public affairs. The first is, that in considering the wisdom of any change, we should reflect not only on the disadvantages of which it would relieve us, but on the advantages of which it would deprive us. There are evils inseparable from the working of all human institutions in a world like this, but all experience shows that they also are the instruments of real, positive, and widely-extended good, which it would be indeed madness to sacrifice for the negative result of furiously cutting off the evils with which they are accompanied, as necessarily as substance and shadow are united. Finally, he reminds us that the world is old, and intellects of the highest order have ever been at work. It is not likely that such a theory, obvious as it is, should have escaped the consideration of that long succession of great minds, or have been rejected without good and sufficient cause—a view which practically is enough to satisfy a reasonable disputant, and which, if it was forcible in the days of Aristotle, must be a hundred times more so now.

What I have said of the value of the remains of Greek literature, in a political point of view, is still more applicable to that of Rome—first, for the general reason upon which I have already argued—viz., the superior insight into the causes of things derived from looking at them under different circumstances. We have already considered the practical use of Greek literature with reference to two capital features of modern European affairs—the first French Revolution, and the Russian empire. Now, the facts and principles to be obtained out of the Roman literature are of immense advantage in enabling the public man of a state like ours to reason on several other great facts which surround

us, and which constitute the laws of all the separate facts with which he has to deal.

(1.) If he looks abroad on the contemporary history now working out in Europe, but especially in France, there are two points highly observable —one is, that civilisation advances; that it is in as high a state of progress as ever; that commerce, social comfort, the fine arts, literature, and material and intellectual cultivation are as flourishing as they ever were. But, on the other hand, that society is, or has been (unless the fact, as we hope, is rapidly reversing itself), in a state of decay; the principle of authority which binds the commonwealth together has lost its hold, and become relaxed. Tremendous convulsions have occurred, and agonies like that of death have appeared to proclaim that society was approaching dissolution. But at such a period a man like the first Napoleon rises up, and, by the energy of his will, reconstitutes the principle of authority, and gradually gathers round him all those elements of force, all those remnants of vitality, which yet remain in the body politic. He dies, and his work again seems to break up into a chaos like that from which it emerged. Years of confusion or of merely mechanical order pass on, and once more society seems to be tottering to its fall. At length his successor comes on the stage, and penetrated with his ideas and traditions, continues the work of restoration, and, if I may use the expression, proves to the world the right of authority by the power of exercising it. Nothing essential to authority is lost in such a reconstruction. A dynasty indeed has disappeared; orders in the state have been swept away; institutions have perished, coeval with the very foundation of the monarchy; the very divisions of the country, dating some of them centuries before the days of Clovis, are remembered only in the memorials of the antiquarian. But the principle of authority, typified by the name of Napoleon, again emerges, and gives unity to society, gathering up, just as vitality gathers up and transmutes the food with which it is supplied, all those elements of order which have survived the shocks of three revolutions, that faith which, through them all, has ever burned in the bosom of France, those laws which, originally derived from the imperial fountain of Roman jurisprudence, the first Napoleon recast and stamped afresh in that code which bears his name, and under which half Europe is now governed.

Now, of all this process the Latin literature affords facts precisely parallel. Julius Cæsar, in his extremely short tenure of power, was the architect who began, and Augustus Cæsar who completed, a new order of things, analogous to that instituted and carried on by the two Napoleons, in very many essential points, viz., in the solution of that difficult problem, the union of absolute authority with the forms, and even with the reality of freedom; the preservation of all the vital elements that existed in the old state of things, especially the ancient legislation, which always remained in principle untouched, and the establishment of a new frame of society, in which distinction is open to merit wherever found. A sentence or two from the latest historian of the early Roman empire, Mr. Merivale, will illustrate what I mean:—

"The measures themselves (adopted by Julius Cæsar), confused and disjointed as is the form in which they present themselves to us, point decisively to the existence in their author's mind of a comprehensive plan for the entire reconstruction of the national polity. The general principle which pervades them is the elevation of a middle class of citizens, to constitute the ultimate source of all political authority. The ostensible ruler of the state is to be in fact the creation of this body, its favourite, its patron, its legislator, and its captain. To this body he is to owe his political existence. He is to watch over the maintenance of an equilibrium of popular forces, checking with the same firm hand the discontent of the depressed nobility and the encroachments of the aspiring rabble. The eternal principles of rule and order he is to respect as sacred and immutable; but he is to be himself responsible for their application at his own discretion to the varying wants of society".

Again:—

"It was Cæsar's policy to place his allies from the provinces on the same benches with the proud descendants of their father's conquerors. The representative of many an old patrician house, glorying in the images of prætors, consuls, and imperators, with which his halls were crowded, fancied that he saw in the new senators whose Roman toga he was constrained to honour, the same uncouth figures, which in the Gallic kilt had followed the victor's car, and graced his triumph.....

"The policy was wise and humane, by which he declared that all practitioners of medicine, and professors of science and liberal knowledge, should receive the full rights of citizenship".

He attempted to check the progress of slavery, by enacting "that the owner's of flocks and herds, to the maintenance of which large tracts of Italy were exclusively devoted, should employ free

labour to the extent of at least one-third of the whole".

"He proposed to execute a complete map of the empire from actual survey. He established the first public library—he reformed the calendar. He projected the design, executed ages after by Justinian, of reducing into one harmonious code of laws, the inconsistent legal decisions of preceding centuries"—*Merivale's History of the Romans under the Empire*, vol. ii.

Now, will any man say that a literature which, if studied in a proper manner, yields facts bearing so directly upon the events of the day, in which every man capable of reasoning on public affairs must take a profound interest, is not practical? Surely it is one of the most practical of the studies to which the youthful mind can by possibility be directed.

(2.) I have alluded to the fact, that the Roman civil law is the fountain from which European jurisprudence takes its rise. The discoveries of M. de Savigny have shown, with regard to earlier times, what a mistake it is to suppose that the Roman Law ever really died out, and what universal traces of its action are to be found anterior to its supposed revival in the twelfth century, by the discovery of the Pandects of Justinian. It is enough only to allude to this, to make it evident under what disadvantages one would address oneself to the study of the political history of Europe, without a command of the sources from which that history takes its rise, and which are contained in the classical literature of Rome, in books such as Livy, Polybius, the letters and speeches of Cicero, Tacitus, and the vast remains of the Roman imperial legislation.

(3.) To citizens of these countries the Roman literature at every turn affords materials capable of the most immediate practical application—first, from the character of the Romans, who were the most practical nation of antiquity; secondly, from the nature of their political development, which, like our own, tended to throw itself out, and to establish colonies wherever its power extended; and, lastly, from the circumstance that, during a very large part of the duration of their history, they lived under a form of government extremely analogous to our own, in which the monarchical, the aristocratic, the demòcratic, and even the representative principles, were alike admitted. The vast quantity of political wisdom to be derived from the Latin literature, in this point of view, has perhaps never been worked out by historians as it deserves to be, though probably there are few really great public men, who have not been indebted to it to a much greater extent than is commonly supposed.

The remainder of the lecture was devoted to a *résumé* of the very curious letter, entitled *de Petitione Consulatûs*, addressed by Quintus Cicero to his brother the orator, on occasion of the latter standing as candidate for the consulship, and which affords a most remarkable example of the singularly modern and practical character which is apparent the moment you go below the surface of the Latin literature. Mr. Ornsby concluded as follows:

I think, gentlemen, you will agree with me, that a literature, which thus illustrates human nature in its weakness and worldliness as well as its strength, exhibited in that wide field of action which is the subject of political science, must be called *practical*, in the sense you would call the writings or the speeches of any statesman of our own era by that appellation. And this is all I have aimed at proving in the present lecture. I only wish to remind you, in conclusion, that whereas it is the business of a university education in general to impart to youthful minds capable of such training, that intellectual discipline which will enable them to obtain from ancient literature the fruits it yields so abundantly, but which, without a peculiar training, it is difficult if not impossible to gather; so, on the other hand, whilst giving its students an education, which, in grasp and extent, shall make them amply qualified to succeed and to do good service in the arena of actual life, it is the business of a Catholic University to enable them, by the help of Almighty God, to see all human learning in that clear vision of faith, which separates the precious from the vile; that so, to use the illustration of the beautiful old Grecian fable, their minds, though necessarily to come in contact with the world and all its dangers, may be like the fountain of Arethusa, whose sweet and lucid waters traversed the ocean, without contracting any bitterness or stain.

Canon Laforet on Pantheism.—The Very Dr. Laforet, now Canon of the Cathedral of Namur, and President of the College of Pope Adrian VI., in the University of Louvain, has just brought out a work, entitled, *Du Panthéisme: Examen d' un ouvrage de M. Tiberghien, Professeur à l' Université de Bruxelles.* It is in answer to a work of Professor Tiberghien's of Brussels,

on moral philosophy and metaphysics. The following is a summary outline of Canon Laforet's work. He first gives an introduction on the character of pantheism in modern times, and then enters on his controversy with Professor Tiberghien, considering, 1. whence the latter has derived his doctrine; 2. the general plan of his book; 3. that he distinctly teaches pantheism; 4. that the god of whom he speaks is only an abstraction; 5. of the pretended attributes of this god; 6. what becomes of man in the teaching of M. Tiberghien; 7. a criticism of pantheism; how this doctrine, which is nothing but an application of sophistry, destroys reason, logic, and language; 8. of morals in pantheism; 9—11. does M. Tiberghien admit a real moral law, or the liberty of man, or the sanction of the moral law? The remaining chapters of the work are devoted to an examination of the religious and theological writings of M. Tiberghien, and of his attacks against the Catholic dogma of the eternity of punishments.—*Journal de Bruxelles.*

CLAIMS OF THE CATHOLIC UNIVERSITY ON THE INTEREST OF AMERICA.

(From the *Address of the Catholic University Committee to the Catholic Clergy and Laity of America, on July* 8, 1851).

Ireland is not without some claim on the sympathies of nations. When the asylums of learning were elsewhere desolated through the misfortune of the times, she threw open the halls of her colleges to the youth of other countries, not only imparting to them knowledge, but providing them liberally and gratuitously, as venerable Bede observes, with everything necessary for the prosecution of their studies. Her missionaries are known throughout the whole world—in the East as well as in the West—everywhere sustaining and diffusing with great zeal and devotion the Faith of St. Patrick, which has never suffered loss or taint in its own island home. Many of them have been raised to the highest dignities in your youthful churches, which hold out such glorious prospects for the future, and have merited the respect, veneration, and homage of men, as well by the brilliancy of their cultivated minds, as by the pure and exalted piety of their lives, which has never been surpassed in the best ages of the Church. It has been hitherto Ireland's glory to carry to and propagate the Faith in other countries, and it still appears to be her destiny to exercise great influence on other countries, by the vast tide of emigration that is pouring from her afflicted shores, and by the attachment which her exiled children retain to the religion and institutions of their native land. If a truly Catholic spirit be preserved in Ireland, religion in other countries must be highly benefited by it; but if a spirit of indifferentism were introduced by godless education, the evil effects of such a change would be felt in the remotest regions of the Earth, that are daily visited by the thousands whom poverty and persecution have driven from our country.

With claims such as these, length of service, sanctified by centuries of suffering for the Faith, may not the Old Country hope, that her appeal in this dark hour of trial will receive a noble response in the generosity of American friendship! Yes; Ireland turns with confidence to her children in the "Far West", and their numerous and prosperous descendants in the Land of Freedom. She has nurtured them in the True Faith, which she has preserved for them and for herself by the ready sacrifice of Earthly possessions, and often, when the occasion demanded, by the generous expenditure of her blood. In her poverty she asks for assistance from the wealth and generosity of her children and friends. The magnitude and importance of the project committed to her care—the immense sums required for its accomplishment—the opposition to be expected from those that had so long and so remorselessly persecuted her creed—but, above all, the principles of Heavenly Faith and of the freedom of education involved in the contest, demand, and will, we trust, secure the zealous coöperation of all who value their Christian liberties, and the complete emancipation of the kingdom of Christ, in spiritual concerns, from State bondage.

Death of Father Lambillotte, S.J.—The Rev. Father Lambillotte, of the Society of Jesus, so well known for his learned works on religious music, died last week at the College of the Immaculate Conception, at Vaugirard. He was buried on Saturday last in the cemetery of Vaugirard. Several members of the Society, the professors of the college, and a numerous company of friends followed to the grave the remains of this venerable priest, exemplary religious, and eminent composer, whose life, like his compositions, was consecrated to the glory of God and of the most holy Virgin. Father Lambillotte was enabled, before his death, to complete the immense labours which he had undertaken on the study and restoration of ecclesiastical chant.—*Ami de la Religion.*

Dublin: Printed by John F. Fowler, 3 Crow Street, and published by James Duffy, 7 Wellington Quay. Thursday, March 8, 1855.

Agents for London: Messrs. Burns & Lambert, 63 Paternoster Row.

THE CATHOLIC UNIVERSITY GAZETTE.

No. 42. THURSDAY, APRIL 5, 1855. {Price Two Pence. Stamped, to go free by Post, 3d.

NOTICES.

In consequence of an earnest wish, which has been expressed in Dublin and in the country, that the expenses of the University course should be reduced below the calculation, on which they were originally determined, it is proposed to limit them, including extras, to forty guineas for the thirty-eight weeks of a student's residence during the ensuing session; of which sum one-half will be paid on his coming into residence, and the other half by the feast of St. Matthias (Feb. 24), 1855.

This arrangement will not preclude gentlemen, who are so desirous, from paying a larger sum, without prejudice to community of academical advantages, social equality, and unity of discipline.

Besides these Intern members, there are two classes of persons who are admitted to the Lectures of the University; viz., Auditors and Externs. (1) Auditors. It is at the option of any one to become free of the public lectures on the payment of £10 a session, without being a member of the University, that is, without being under the care of the Tutors, or being submitted to any of the examinations, or being eligible for its honours, or aiming at its degrees. Over such persons the University of course has no jurisdiction, and knows nothing of them out of lecture hours, and only requires that their conduct should not compromise or embarrass the authorities of the University. (2) Externs. Those who are desirous of really joining themselves to the academic body, and standing on a footing with residents, are required to unite themselves to some particular licensed establishment in the University, as, for instance, the University House in Stephen's Green, or the Rector's House in Harcourt Street; in which case, they will be altogether under the jurisdiction of the Dean of that particular establishment, and will be considered as simply members of it, accidentally lodging out in such lodgings (*e. g.* their own home) as the aforesaid Dean shall sanction.

The Authorities of the University have in contemplation the proposal of granting to gentlemen, not members of the University, and beyond the usual age of entrance, who are engaged in education, a certificate of proficiency, after passing an examination. Such an arrangement, if brought into effect, is necessarily of a temporary character, and will be withdrawn when the University has been established long enough to allow sufficient time for passing through its course, and gaining degrees in the ordinary way.

It is proposed, when a sufficient number of Candidates is obtained, to give, upon *concursus*, a maintenance at the University for either the Scholar's or the A.B. Course, as it may be hereafter determined, to one poor Irish student, who brings from his

Bishop the necessary testimonials. Particulars will be given in due time.

An announcement has been made to the Rector, to the effect that the late Rev. Michael Dillon has left his books by will to the Library of the University.

The arrangements for carrying into effect the opening of a University Church, are likely to be speedily completed.

The Secretary's Office is at present at the Medical School, Cecilia Street (end of Crow Street, Dame Street), where he will be found daily between 10 and 2 o'clock.

The Schools have closed for the Easter Holidays. The next Term begins on the Saturday before the second Sunday after Easter, the Schools reopening on Monday, April 23; it continues till July 22, the Feast of St. Mary Magdalen.

Morning Lectures from April 23 to July 21, between the hours of 10 and 1.

1. The Professor of Mathematics (Mr. Butler) will lecture on Geometry.
2. The Professor of Classical Literature (Mr. Ornsby) will lecture on Herodotus, Horace's Epistles, and Art of Poetry, and Cicero's Offices.
3. The Lecturer in Ancient History (Mr. Stewart) will lecture on Ancient History, the Hippolytus of Euripides, Grammar and Composition.
4. The Lecturers in French and Italian (M. Renouf and Signor Marani) will likewise form classes in their respective languages.

The above Lectures are catechetical; Professorial Lectures will be delivered also, as in last term, of which due notice will be given.

SEDES SAPIENTIÆ, ORA PRO NOBIS.

THE ROMAN COLLEGE.

(Continued from page 386.)

There are three faculties: Divinity, Philosophy, and Letters. The two former compose the higher, or superior schools; the third includes the lower, or inferior schools. The professors of Divinity and Philosophy are formally styled *Lectores*, lecturers; those of Letters *Magistri*, masters. In January, 1848, the official staff consisted of a Rector, Prefect of Studies, a Librarian with two assistants, a Prefect of the Museum, a Registrar, fifteen ordinary and four extraordinary Professors, eleven ordinary and nine supplemental Masters, and four other persons, chiefly charged with the discipline of the schools. There were, also, eight others engaged in the domestic administration of the Jesuit community resident in the College. This community consisted, besides all those already mentioned, of forty-three theological students, thirty-one philosophers, and thirty-nine lay brothers.

The schools were attended by the students of the Noble, German, Capranican, Pamphilian, Ghislerian, Irish, Scotch, and Belgian Colleges, and of the Orphan Institute; by members of several religious communities, and by a great number of clerical and lay youths, native and foreign. Nay, oftentimes a stranger could not fail to be struck on entering the halls by the sight of men advanced in years, attracted thither by the reputation of some celebrated professor. So absorbing was the interest created by the lectures *de Trinitate*, of F. Passaglia in the session of 1845–46, that over three hundred students were daily present in his school.

The session opens on the 3rd of November: it formally closes for the superior schools on the 8th of September, and for the inferior on different subsequent days, according to the rank of each school. But, as the degree examinations are held towards the close of August, and the distribution of

prizes usually occurs early in September, the business of the session may be considered as brought to a close for the superior schools, about the 20th of August. It will be remarked, that the long vacation is of only half the length given in the English Universities. There are two or three other short vacations, corresponding to our terminal recesses. These vacations vary in the superior and inferior schools, being always longer in the former. We shall mention here the periods of these recesses for the superior schools.

At Christmas, the schools close on the 23rd of December, and reopen on the 2nd of January.

At the Carnival, from the Friday before Sexagesima, lectures are not delivered in the afternoon, and on the following Thursday they are discontinued also in the morning, to be resumed on the afternoon of Ash-Wednesday.

At Easter, schools close on the morning of the Saturday before Palm-Sunday; they are reopened on the Monday after Low Sunday.

At Whitsuntide, schools close on the Friday before Whit-Sunday, and are reopened on the following Wednesday.

From the 7th of July, on account of the excessive heats and the impending examinations, lectures are not delivered in the afternoon.

On one day in the week, generally Thursday, there are no lectures. There are, besides, a number of fixed days on which *vacat*, as it is termed. Should one of these fixed days fall on Monday or Saturday, the Thursday's vacation holds good, otherwise it is absorbed in the fixed day. In this manner not more than four successive lecture-days can occur. The fixed vacant days are: all holidays of obligation, as a matter of course, the chief festivals of the Blessed Virgin and of the apostles, the anniversaries of the creation and coronation of the reigning Pontiff, and some other days of devotion, special either to the city of Rome or to the College.

The time devoted to instruction is two and a half hours in the morning: the same in the evening, for the inferior schools; but only two hours for the superior schools. Lectures commence invariably at 8 A.M. In the afternoon the hour varies according to the season, but always coincides with three hours before sunset for the inferior, and two and a half hours for the superior schools. Thus in December, the evening lectures commence at half-past one, and two, P.M.; in June, three-quarters past four, and a quarter past five, P.M.

It may be as well to mention here, the practices of piety which are proposed to the alumni. Every year there is a spiritual retreat: it opens on the afternoon of Saturday before Palm-Sunday, and terminates with a general communion on the following Wednesday morning. The ceremonies of the Holy Week follow; and any one who has had the good fortune to be present, must remember with pleasure and regret, the beautiful lamentations, especially those of Good Friday, and the magnificent exposition of the Blessed Sacrament for the forty hours, considered the most splendid in Rome.

The month of May and the festival of St. Aloysius, are also celebrated by the College with peculiar devotion. On the latter occasion there is a general communion of all the schools: and it sometimes happens that the Pope himself, after celebrating the holy sacrifice at the shrine of the saint, will distribute the communion. In 1847, on the occasion of Pius IX. wishing to perform this ceremony, an academy was held in the great court of the College. A throne was erected for the Pope, and the professors of the several faculties, with their most distinguished pupils, were presented to him. The young men who were so selected, had the honour of offering to the Pope dissertations which they had composed on subjects connected with their various studies.

Every day all the alumni of the faculties of Letters and Philosophy are present at Mass in the church of St. Ignatius. Every month they are bound to go to confession: their compliance with this duty is ascertained by printed forms signed by their confessor, and handed in by themselves on the first Monday of each month.

There are four sodalities established in the College. One for Theologians, called *Pri-*

mæ Primariæ, which meets in a chapel of the Blessed Virgin, ornamented with fresco paintings by Borgognone. The second, for the Philosophers and Rhetoricians, called *Della Scaletta*, meets in a chapel decorated with paintings by F. Pozzi. The third sodality, of *the Immaculate Conception*, meets in the *Aula Maxima* or great hall; it includes all the inferior schools up to Rhetoric. The fourth, called *Del Pasetto*, is composed of those boys who have not yet made their first communion. Over the altar of their chapel is a beautiful fresco of the Blessed Virgin, by T. Zuccari. Each sodality meets every Sunday morning: besides the exercises of devotion peculiar to each, a sermon is preached by a Jesuit Father.

In considering the method of instruction pursued, we shall commence with the faculty of Letters. This faculty is divided into five schools, viz.:

Rhetoric
Humanity (two halls).
Suprema, Media, Infima } Grammar, { (two halls). (two halls). (three halls).

Every school, except Rhetoric, is divided into two or more halls, to obviate an overcrowding of pupils. But in the same school there is no academical difference between the members of the different halls. It is merely a physical division. The average attendance in each hall is about seventy-five; in Rhetoric, about one hundred and thirty. A year is spent in each school, and a person cannot ordinarily pass to a higher school within the year. Nor can there be any occasion. The most talented boy would find abundant exercise for his energy in his own school for the year. It is never allowed to omit an intermediate school. Year after year, the youth progresses from *Infima* to *Media*, thence to *Suprema* and *Humanity*, and finally to *Rhetoric*. Every step in his education is thus ascertained, and a well-grounded assurance afforded that he knows easier matters, before he passes to more difficult subjects.

There are in Rhetoric nine classes, viz.:

Greek and Latin prose translation.
Greek and Latin verse translation.
Greek prose composition.
Latin prose composition.
Latin verse composition.
Italian.
Arithmetic.

All these matters, however, are not gone through on the same day.

In Humanity, there are the same classes as in Rhetoric, with the addition of Catechism.

In Suprema (Grammar) there are:
Latin prose and verse translation,
Greek translation,
Latin prose and verse composition,
Greek translation (from Latin) in writing,
Italian,
Catechism,
Arithmetic.

In Media (Grammar) there are:
Latin prose translation,
Latin translation (from Italian) in writing,
Greek Grammar,
Italian,
Catechism.

In Infima (Grammar) there are:
Latin Grammar, Latin prose translation,
Translation in writing from Italian into Latin,
Italian, Catechism.

If the pupil chance to be deficient in Latin Grammar on entering Infima, or to be entirely unacquainted with it, he must remain two years in this school, that he may be fitted for the business of *Media*.

The method of instruction is so arranged during the first three years, that the student is gradually led through all the difficulties of the Latin Grammar: hence the names given to these schools. For this purpose, in the first year he learns etymology and the outlines of syntax; in the next year he again goes through his etymology, and studies a more extensive course of syntax; in the third year he completes the grammar, carefully revising the previous parts. But his study of Grammar is not confined to a barren mastery, however accurate, of its rules. All this time he has been applying his knowledge to exercises carefully adapted to his

progress. Thus, at the end of the three years he must have acquired a very practical knowledge of the construction of the language. But he has acquired more than this. Gradually he has been introduced to the study of the authors. From the commencement, he has been translating their works, at first in detached, select sentences, increasing by degrees in complexity and difficulty, until he may be entrusted with the entire works. In the second year of his course, Cæsar *de Bello Gallico* is put into his hands. This is succeeded by Sallust. Some of the Select Orations of Cicero, and Virgil's Æneid, form the subject of his studies in *Suprema*. Here he is taught the elements of composition, both in prose and verse, and is occasionally required to give specimens of his proficiency.

In Humanity, the *quantity* of business increases, and, if we may so speak, the *quality* is of a higher order. The Latin authors are Cicero, Livy, Virgil, Epistles of Horace; in Greek, Homer, Xenophon, and some of Demosthenes' Philippics. The student is frequently required to write in Latin prose and verse on a given subject, and translate into Greek passages from the Latin authors.

In all the schools up to Humanity inclusive, the Catechism forms a daily subject; it is explained extensively both by the masters, and by the directors of the different sodalities.

Many linger an additional year in Humanity, and amongst these lingerers are generally found the youths who afterwards obtain the highest honours. The causes of this wish to delay are very intelligible. A lad coming from Suprema into Humanity finds a great change. His labour is much heavier, he is thrown more on his own resources, and has more difficulty to maintain the rank which, perhaps, he formerly acquired: even with great abilities he has a hard year's work. Hence he feels inclined to make his ground certain for Rhetoric by repeating Humanity, and the more so, as it will not be a mere repetition; for the parts selected from the different authors for one year are sure to be different from those selected in the year previous.

Rhetoric introduces Cicero *de Oratore*, Tacitus, Horace's Odes and Art of Poetry, in Latin; and in Greek, Demosthenes' Philippics and *de Corona*, and Longinus. Greek and Latin composition are now the order of the day, and every effort is made to bring them to perfection.

In all the lower schools Italian is taught, and the pupils are gradually made acquainted with the national literature; the course is finished in Rhetoric by the study of the *Divina Commedia* of Dante.

Arithmetic is taught in Suprema, Humanity, and Rhetoric; but it is a mere practical sort of elementary arithmetic, which can scarce deserve the name of a science.

Of course it would be altogether impossible, that one man could directly and immediately teach such enormous classes as these we have just reviewed, and that for five hours a day. Such Herculean labour would be worse than mere idleness for his pupils. Accordingly, there takes place in each school a certain "division of employment". The youths are divided into *factiones*. The *factiones* are different in different schools; but if we explain their nature in one, it will be understood of all. Well, one *factio* is *Romanorum*, the other *Carthaginiensium*. The darling object of either is to win the academical honours from their opponents. They sit at opposite sides of the hall, on benches running down from the master's pulpit, and rising tier above tier. On the walls above them are suspended various emblems, banners, and devices done in gay colours, indicating the respective *factiones*. Each *factio* is divided into *decuriæ;* each *decuria* is governed by a *decurio* assisted by his *monitor*. There are also two *tribuni militares* over each *factio*. The entire body is under the authority of two *legati*, assisted by their *monitors;* these *legati* are chosen, irrespectively, from either *factio*, and, of course, it becomes an object of paramount importance with each to be honoured by the selection of such high and confidential officers. There is something admirable in all this organization. The appointments depend entirely on merit. Good conduct and literary eminence are the only qualifications; there is no fear of partiality; and they open a wide field to a

laudable ambition. We question if a disappointed candidate for a county ever felt keener mortification, than some of these youths feel, at not being entrusted with legatine power. If an Englishman enter one of these halls, and view the scene for the first time—the opposing *factiones* arranged on opposite sides, the *legati* and *monitors* sitting, like chief clerks, at a table immediately under the master's pulpit, and some young aspirant declaiming a fierce denunciation of Cicero against Antony with, at least, the warmth and earnestness of the great orator himself,—he cannot fail to remember the House of Commons, the Treasury and Opposition benches.

Each decurio hears the lessons of his own decuria, examines and corrects their exercises, and reports their progress to the master. This occupies the early part of the day. The presence of the monitor, the public opinion of the decuria, the power of appeal to a higher authority, are checks on any bias which might be supposed to influence the judgment of the young instructor. The master, assisted by the legati, superintends all, decides each doubtful question, and suggests improvements. The formal business follows. A boy is called to recite, let us say, the lesson in Cicero. This he does from memory; and the slightest slip is considered a blemish in the performance. The system of translation is peculiar. Let us suppose the case of thirty-five lines of Cicero. The translation has been got up at home; the boy repeats it in school, the master correcting him; if he is inaccurate, another is called, and the former is disgraced. When the thirty-five lines have been got through in this way, the master dictates his own translation, which, we need scarcely remark, is presumed to be of first-class order. On tomorrow, this dictated translation will be recited as accurately, as the author's text. The improvised translation secures home-study: the dictated translation trains the youths to express the sentiments of a foreign language, without violating the elegances or proprieties of their own.

Every portion of the Greek and Latin authors that is translated, is committed to memory. Thus a vocabulary is acquired, and a facility of expression is gained, that mere reading could never insure.

Exercises, technically termed *pensa*, are daily assigned; they consist in written translations from one language into another

Every month, a kind of examination takes place. It is conducted in writing, and the results are scrutinized by the masters only. He who succeeds best obtains the title of *Princeps*. If any one obtains this distinction throughout the yearly course, without interruption, at the annual premiation he is awarded an extraordinary medal with the title of *Princeps Perpetuus*.

The annual examinations are conducted in writing. The subjects vary according to the schools; but Latin writing is an essential point in all. The master, aided by two other Jesuits, not his inferiors in academical rank, awards the places. The several halls belonging to each school are not united for examination: distinct examinations are held, and distinct premiums awarded for each hall. Thus, each of the two halls, into which Humanity is divided, holds its own examination. Two premiums are given in each hall, *Pietati, Modestiæ, et Diligentiæ;* and there are no premiums that excite so much emulation as these.

Such is the system of instruction adopted in the inferior schools of the Roman College. Of itself it speaks its own high praise. A mere cursory glance over the detail which we have briefly sketched, must assure us that it is eminently practical. Every care is taken to make the student familiarly acquainted with Latin. Throughout the entire course this has been the great object. Thoroughly initiated in the structure of the language, he has had every rule illustrated by the best selections from the great classic authors. These have been proposed to him as models, but not coldly, or as beautiful ideals, whose embodiment he could never hope to see; but rather as men really to be imitated, because, gifted with the same powers as he, having had to master the difficulties with which he now contends, their success, though great, was not greater than he may hope to achieve by his talent and exertion. Day after day he goes on, work-

ing on them, as some young painter would work on a *chef d' œuvre* of Raffaelle, of Domenichino, of Guido, of Correggio, and surely with no inferior result. For years he has been reading Latin, translating it, writing it, thinking in it, and of a necessity he must speak it well. And all this is strikingly exemplified in his after-studies. Discussing dry metaphysical subjects, or enucleating the subtle abstractions of Kant, or Hegel, or Eschenmayer, he will use a diction not unworthy the contemporaries of Tully. The style of the Roman Curia has ever been celebrated for its purity and elegance. The writers owe their reputation exclusively to the system in which they have been trained.

Still, according to the view which people entertain about the object of education, their judgment of a particular system will vary. Many persons at the present time cannot see the utility of classical studies at all, and complain of the years devoted to the acquisition of the ancient languages, as of time misspent. Others, on the contrary, would wish to see the classical department, if possible, extended, and would have it embrace all the ancillary topics which could illustrate or adorn it. They see little use in the barren acquisition of a language deprived of its literature. They liken it, not inaptly, to the information of a merely practical mechanic, as compared with the knowledge of the man of science. And, even when we talk of learning a language, they ask, are we to overlook a critical examination of its peculiarities? a keen discrimination of all its nice shades of words? a knowledge of its origin, the foreign elements which have contributed to its composition, its progress, its development? In short, they would insist on an acquaintance with the matter, as well as the text—on thoroughly *getting up* the books.

Indeed, a person may know Latin well, may be acquainted with the writings of the eminent authors in that language, and yet be ignorant of the matters which those writings treat. He may have read Cicero and Livy; but they are for him mere names; he knows the words they wrote, but their facts, their spirit, are for him in an unknown tongue. He cannot tell you the minutiæ, the social details of that dark transaction of Marius's sixth consulate, the sedition of Saturninus. He will not evolve the circumstances, the very physical origin, the political and social results of Catiline's conspiracy, as it is called. He cannot give you a *rationale*, that is a constitutional *rationale*, of the oration for Milo, or of that for Marcellus, or for P. Sylla, for S. Roscius Amerinus, for Sextius, against Antony. He will not guide you from the first to the second book of Livy; he will not draw the line which parts the historic and the legendary times of the old town on the Aventine. He cannot tell us aught of the Lex Canuleja, or of the struggles for the Consulate, or of that eternal strife, the agrarian settlement.

Again, many persons will regard Greek instruction as very limited, if it be not as extensive as that bestowed on Latin. Yet more defective will they consider this instruction, where the pupils never read a Greek play *ex professo;* for reading a little of the *Medea*, or the *Hecuba*, or the *Iphigenia in Aulis*, if the year's business allow it, can scarcely be viewed as an acquaintance with the Greek Drama. Defective, also, will they pronounce the system of instruction, where the pupils know little of the great historians or the lyric poets, or have but a meagre acquaintance with Demosthenes and Homer. Youths so trained may, perhaps, know something of the language; at the utmost, they have been granted glimpses of its literature, but they cannot be expected to appreciate this literature. Greek is, indeed, for them a dead language, its literature is a sealed book.

And these views will be more strongly urged, where a higher course of classical studies is not provided. In this case, the young men will pass to philosophy, without ever having had an opportunity of becoming acquainted with the world of information contained in the literature of these old countries. They cannot be expected to connect the present with the past. They know nothing of the means by which the civilization of those distant times has affected our own days. Hence, the middle age is to them a blank.

All these observations may be very true; we would not gainsay them; for we aim to give our young men in the Catholic University classical instruction of this stamp. But it would be only just to consider the Roman College in its entirety, before we pass judgment on a part of its system. It holds a sort of middle place between the Universities of the Middle Age, and these of our days. At its foundation it caught, or rather anticipated, the idea of the times, and it worked it out faithfully and zealously. It is a compound of School and University, and it is difficult in the same institution to draw the boundary line. Now, it did not commence with the pretensions or the name of a University: this rank came to it in course of time; its object was already defined. In Italy the Latin language is all-important. The ecclesiastical and civil jurisprudence require a perfect acquaintance with it. Works of science are written in Latin; lectures in the public schools are delivered in it. And in Rome especially, the ecclesiastical city, *par excellence*, are there not a thousand evident reasons why Latin, as a language, should be particularly cultivated?

Such are some of the circumstances, nay, over-ruling influences, which prescribe the system we have sketched in this paper. Perhaps, the true *rationale* of the inferior schools is to be sought in the views entertained with regard to the faculty of Philosophy. It is only fair, then, to suspend our judgment of the one until we have examined the other.

Of this we are certain. Young men who have finished their course of Letters, know Latin well. It has become to them a sort of mother-tongue. They can express their ideas in Latin; they will understand others when using that language. The Roman College professes to do no more: this is assuredly much. Whatever be its shortcomings, it has produced great men. Would they have been, not greater, but so great, if trained under a different system?

(To be continued).

PREACHING WITH OR WITHOUT BOOK.

A question has been raised, whether a sentence in the Rector's letter to the Coadjutor Bishop of Kerry, is not intended to convey an indirect discouragement of preaching without book. We have, in consequence, made inquiry in the proper quarter, and are enabled to say that there was no such intention.

The words in question occur, after remarks have been made on the matter of University preaching, and they run thus:— "It remains to speak of the manner in which a University discourse should be *written*". The contrast is between the matter and manner of a sermon; and though, we dare say, if the ambiguity had been observed by the author before publication, he would have cleared it up, yet he would have had some difficulty in doing so; for any such word as "spoken", "delivered", "composed", "constructed", "conducted", etc., etc., would have introduced the idea of voice and action, or of style, or of the means, method, or rules of composition, and have thus substituted another ambiguity. In an earlier part of the Letter, in like manner, the phrase "to *compose* for the pulpit" is used, which must be taken to mean nothing more than "to prepare". However, waiving the point of criticism, we conceive the word "written" has a definite sense of its own, short of implying delivery from a manuscript, as will be seen as we proceed.

As to the question itself, whether sermons should be read or spoken, the Letter does not touch upon it; nor does it seem to us to contain any distinct indications of the author's own opinion. Perhaps he thought it too delicate a question to enter upon, considering that the Irish practice of preaching without book, which is in accordance with that of foreign countries, and, as it would appear, with the tradition of the Church from the first, is not universally adopted in England, nor, as we believe, in Scotland; and it might seem unreasonable or presumptuous to abridge a liberty at present granted to the preacher. We, however, whose words, *valeant quantum*, carry with them no degree of authority, are not restrained from speaking our mind freely, which we shall now attempt, speaking it at the same time under submission to those who have the authority which we have not.

First of all, looking at the matter on the

side of usage, we have always understood that it was the rule in Catholic countries, as we have already said, in this and in former times, to preach without book; and, if the rule be so, it carries extreme weight with it. We are not in a situation just now to consult a library, and to make our ground sure, but at first sight it would appear impossible, even from the number of homilies and commentaries which are assigned to such Fathers as St. Augustine or St. Chrysostom, that they could have delivered them from formally written compositions. On the other hand, though we do not profess to be well read in the works of St. Chrysostom, there is in the greater part of such portions of them as are known to us, a peculiarity, an identity of style, which enables one to recognize the author at a glance, even in the Latin version of the Breviary, and which would seem to be quite beyond the mere fidelity of reporters. It would seem, then, he must after all have written them; and if he did write at all, it is more likely that he wrote with the stimulus of preaching before him, than that he had time and inducement to correct and enlarge them from notes, for what is now called "publication", but at that time could hardly be said to exist at all. To this consideration we must add the remarkable fact, which, though in classical history, throws light upon our inquiry, that, not to produce other instances, the greater part of Cicero's powerful and brilliant orations against Verres, were never delivered at all. Nor must it be forgotten, that Cicero specifies memory in his enumeration of the distinct talents necessary for a great orator. And then we have in corroboration the French practice of writing sermons and learning them by heart.

These remarks, as far as they go, lead us to lay great stress on the *preparation* of a sermon, as amounting in fact to composition, even in writing, and *in extenso*. Now consider St. Carlo's direction, as quoted in the Rector's Letter:—"Id omnino studebit, ut quod in concione dicturus est, antea bene cognitum habeat"; which is commented on in the Letter, as suggesting that the preacher "should select some distinct fact, etc., and should study it well and thoroughly, and first make it his own, or should have already dwelt on it and mastered it, so as to be able to use it for the occasion from an habitual understanding of it". Now we conceive the last words apply to the case of parish priests, who have neither time nor occasion for any but elementary and ordinary topics; such subjects they will habitually have made their own already; but, when the matter is of a more select and occasional character, then the preacher has to study it well and thoroughly, and make it his own, or in St. Carlo's words "antea bene cognitum habeat". Study and meditation being imperative, can it be denied that one of the most effectual means by which we are able to ascertain our understanding of a subject, to bring out our thoughts upon it, to clear our meaning, to enlarge our views of its relations to other subjects, and to develop it generally, is to write down carefully all we have to say about it? People indeed differ in matters of this kind, but we think that writing is a stimulus to the mental faculties, to the logical talent, to originality, to the power of illustration, to the arrangement of topics, second to none. Till a man begins to put down his thoughts about a subject on paper, he will not ascertain what he knows and what he does not; and still less will he be able to express what he does know. Such a formal preparation of course cannot be required of a parish priest, burdened, as he may be, with other duties, and preaching on elementary subjects, and supported by the systematic order and the suggestions of the catechism; but in occasional sermons the case is otherwise. In these it is both possible and generally necessary; and the fuller the sketch, and the more perfect the thread of the discourse, the more the preacher will find himself at home, when the time of delivery arrives. We have said "generally necessary", for of course there will be exceptional cases, in which such a mode of preparation does not answer, whether from some mistake in carrying it out, or from some special gift superseding it.

To many preachers there will be another advantage besides;—such a practice will secure them against venturing upon really *extempore* matter. The more ardent a man is, and the greater power he has of af-

fecting his hearers, so much the more will he need self-control and sustained recollection, and feel the advantage of committing himself, as it were, to the custody of his previous intentions, instead of yielding to any chance current of thought which rushes upon him in the midst of his preaching. His very gifts may need the counterpoise of more ordinary and homely accessories, such as the drudgery of composition.

It must be borne in mind too, that a University Sermon will commonly have more pains than ordinary bestowed on it, and will be considered in the number of those which the author would especially wish to preserve. Some record of it then will be natural, or even is involved in its composition; and, while the least elaborate will be as much as a sketch or abstract, even the most minute, exact, and copious assemblage of notes will not be found too long hereafter, supposing, as time goes on, any reason occurs for wishing to commit it to the press.

Here are various reasons, which are likely to lead, or to oblige, a preacher to have recourse to his pen in preparation for his special office. A further reason might be suggested, which would be more intimate than any we have given, going indeed so far as to justify the introduction of a manuscript into the pulpit itself, if the case supposed fell for certain under the idea of a University Sermon. It may be urged with great cogency, that a process of argument, or a logical analysis and investigation, cannot at all be conducted with suitable accuracy of wording, completeness of statement, or succession of ideas, if the language is to be prompted at the moment, and breathed out, as it were, from the intellect together with the very words which are its vehicle. There are indeed a few persons in a generation, such as Pitt, who are able to converse like a book, and to speak a pamphlet; but others must be content to write and to read their writing. This is true; but the Letter from which we have started, questions with reason whether such delicate and complicated organizations have a right to the name of Sermons at all. In truth, a discourse, which, from its fineness and precision of thought, is too difficult for a preacher to deliver without such extraneous assistance, is too difficult for a hearer to follow; and, if a book be imperative for teaching, it is imperative for learning. Both parties ought to read, if they are to be on equal terms;—and this remark furnishes us with a principle, which has an application wider than the particular case which has suggested it.

While, then, a preacher will find it becoming and advisable to put into writing any important discourse beforehand, he will find it equally a point of propriety and expedience not to read it in the pulpit. We are not of course denying his right to use a manuscript, if he wishes; but he will do well to conceal it, as far as he can, or, which is the most effectual concealment, to get it by heart. To conceal it, indeed, in one way or other, will be his natural impulse; and this very circumstance seems to us to show that to read a sermon needs an apology. For, why should he get it by heart, or conceal his use of it, unless he felt that it was more natural, more decorous, to do without it? And so again, if he employs a manuscript, the more he appears to dispense with it, the more he looks off it, and directly addresses his audience, the more will he be considered to preach; and the more will he be judged to come short of preaching, the more sedulous he is in following his manuscript line after line, and by the tone of his voice makes it clear that he has it safely before him. What is this but a popular testimony to the fact that preaching is not reading, and reading is not preaching?

There is, as we have said, a principle involved in this decision. It is a common answer made by the Protestant poor to their clergy or other superiors, when asked why they do not go to Church, that "they can read their book at home quite as well". It is quite true, they *can* read their book at home, and it is difficult what to rejoin, and it is a problem which has employed before now the more thoughtful of their communion, to make out *what* is got by going to public service. The prayers are from a printed book, the sermon is from a manuscript. The printed prayers they have; and,

as to the manuscript sermon, why should it be in any respects better than the volume of sermons, which they have at home? Why should not an approved author be as good as one who has not yet submitted himself to criticism? And again, if it is to be read in the Church, why may not one person read it quite as well as another? Good advice is good advice, all the world over. There is something more, then, than composition, in a sermon; there is something personal in preaching; people are drawn and moved, not simply by what is said, but by who says it. The same things said by one man are not the same as when said by another. The same things read are not the same as when they are preached.

In this respect the preacher differs from the minister of more sacred mysteries, that he comes to his hearers, in some sense or other, with antecedents. Clad in his sacerdotal vestments, he sinks what is individual in himself altogether, and is but the representative of Him from whom he derives his commission. His words, his tones, his actions, his presence, lose their personality; one bishop, one priest, is like another; they all chant the same notes, and observe the same genuflexions, as they give one peace and one blessing, and as they offer one and the same sacrifice. The Mass must not be said without a Missal under the priest's eye; nor in any language but that in which it has come down to us from the first hierarchs of the Western Church. But, when it is over, and the celebrant has resigned the vestments proper to it, then he resumes himself, and comes to us in the gifts and associations which attach to his person. He knows his sheep, and they know him; and it is this direct bearing of the teacher on the taught, of his mind upon their minds, and the mutual sympathy which exists between them, which is his strength and influence, when he addresses them. They hang upon his lips, as they cannot hang upon the pages of his book. Definiteness is the life of preaching; such, at least, is the doctrine of the Letter which has been the occasion of these remarks. A definite hearer, not the whole world; a definite topic, not the whole evangelical tradition; and, in like manner, a definite speaker. Nothing that is anonymous will preach; nothing that is dead and gone; nothing even which is of yesterday, however religious in itself and useful. Thought and word are one in the Eternal Logos, and must not be separate in those who are His shadows on earth. They must be accents, issuing fresh and fresh, as from the preacher's mouth, so from his breast, which are to be "spirit and life" to the hearts of his hearers. And what is true of a parish priest, applies, *mutatis mutandis*, to a University preacher; who, even more, perhaps, than the ordinary *parochus*, comes to his audience with a name and a history, and excites a personal interest, and persuades by what he is, as well as by what he delivers.

We are far from forgetting that every one has his own gift, and that one has not what another has. Nor are we denying that circumstances may arise which render the use of a manuscript the more advisable course. We are considering how the case stands in itself; and attempting to set down what is to be aimed at as best. If religious men once ascertain what is abstractedly desirable, and acquiesce in it with their hearts, they will be in the way to get over many difficulties which otherwise will be insurmountable. For ourselves, we think it no extravagance to say, that a very inferior sermon, delivered without book, answers the purposes for which all sermons are delivered, more perfectly, than one of great merit, if it be written and read. Of course, all men will not speak without book equally well, just as their voices are not equally clear and loud, or their manner equally impressive. Eloquence is a gift; but most men, unless they have passed the age for learning, may with practice attain such fluency in expressing their thoughts, as will enable them to convey and manifest to their audience that earnestness and devotion to their object, which is the life of preaching,—which both covers in the preacher's consciousness the sense of his own deficiencies, and makes up for them over and over again in the judgment of his hearers.

PUBLIC LECTURES OF THE UNIVERSITY.

TO THE EDITOR OF THE UNIVERSITY GAZETTE.

SIR,

I dare say it will look like presumption in me, but an anonymous person cannot be reached, and a mask cannot blush; so I will venture to give you my thoughts on the *object* of the evening public lectures, lately delivered in the University House, which, I think, has been misunderstood, and which I have a notion is better understood by myself.

I attended them, and I can bear witness, not only to their remarkable merit as lectures, but also to the fact that they were very satisfactorily attended. Many, however, attach a vague or unreasonable idea to the word "satisfactory", and maintain that no lectures can be called satisfactory, which do not make a great deal of noise in the place, and who are disappointed otherwise. This is what I mean by misconceiving their object; for such an expectation and consequent regret arise from confusing the ordinary with the extraordinary object of a lecture,—upon which point we ought to have clear and definite ideas.

The *ordinary* object of lectures is *to teach;* but there is an object, sometimes demanding attention, and not incongruous, which, nevertheless, cannot be said properly to belong to them, or to be more than occasional. As there are kinds of eloquence, which do not aim at anything beyond their own exhibition, and are content with being eloquent, and with the sensation which eloquence creates; so in schools and universities there are seasons, festive or solemn, any how extraordinary, when academical acts are not directed towards their proper ends, so much as are intended, like fireworks, to amuse, to astonish, and to attract, and thus to have an effect upon public opinion. Such are the exhibition days of Colleges; such the annual commemoration of Benefactors at one of the English Universities, when the Doctors put on their gayest gowns, and the Public Orator makes a Latin Oration. Such at the Protestant University of Durham are, or were, the terminal Lectures, at which divines of the greatest reputation for intellect and learning have before now poured forth sentences of burning eloquence into the ears of the congregated ladies and gentlemen of the Palatinate. The object of all such Lectures and Orations is to excite or to keep up an interest and reverence in the public mind for the Institutions from which the exhibition proceeds.

Such we have suitably had in the new University. Of this nature, before it was instituted, were the Rector's Discourses in the Rotunda this time three years. Such, Mr. Editor, I conceive, has been in a great measure your own publication itself. Such were the Inaugural Lectures delivered before Christmas. Displays of strength and skill of this kind, in order to succeed, should attract attention, and, if they do not attract attention, they have failed. They do not invite an audience, but an attendance; and perhaps it is hardly too much to say that they are intended for seeing rather than for hearing. And this was the result in some measure of the Inaugural Lectures I have mentioned; they were, as you recollect, honoured and rewarded by so large a crowd of literary and distinguished persons, not to mention the ladies who attended, that the only fault to be found with the demonstration was, that it was too large for the rooms which were the scene of it.

Such celebrations, however, from the nature of the case, must be rare. It is the novelty which brings, it is the excitement which recompenses, the assemblage. It is too much, it would be disrespectful, to ask the circles of so large a city, where each has his own business, to find time and to feel a taste to become students again, and to re-enter the University schools. The academical body, which attempts to make extraordinary acts the normal condition of its proceedings, is putting itself and its Professors in a false position.

It is then a simple misconception to suppose that those to whom the government of our University is confided by their Lordships, the Bishops of Ireland, have aimed at an object, which could not be contemplated without a confusion or inadvertence, with

which no considerate person will charge them. Public lectures, delivered with such an object, could not be successful; and, in the present instance, have, I cannot doubt (for it could not be otherwise), have necessarily, ended unsatisfactorily in the judgment of any zealous person, who has assumed for them an office, with which their projectors never invested them.

What their object really was, the very meaning of academical institutions suggests to us. It is, as I said when I began, *to teach*. Lectures are, properly speaking, not exhibitions or exercises of art, but matters of business; they profess to impart something definite to those who attend them, and those who attend them profess on their parts to receive what the lecturer has to offer. It is a case of contract:—"I will speak, if you will listen":—"I will come here to learn, if you have anything worth teaching me". In an oratorical display, all the effort is on one side; in a lecture it is shared between two parties, who coöperate towards a common end.

This being the case, I am almost sorry, as it has turned out, if I may excuse the impertinence of saying it, that the evening lectures of the term just completed were so sedulously advertised. Of course it is desirable that the Dublin public should know when men like Dr. Leahy, Mr. Curry, and Mr. M'Carthy give lectures; it might think itself aggrieved, if it did not. It is natural too, and necessary, that at the beginning of *term* a table should be issued of the lectures which are to be given in the course of it; but our Professors are too well known to need to be cried in the market-place. The men and the subjects will bring such an audience as is suitable, an audience really wishing to learn what is set before them. They should deliver their lessons to us, not with open, but with closed, though not close, doors. There should be something, on the face of the arrangements, to act as a memento, that those who come, come to gain something, not for mere curiosity. And in matter of fact, such were the persons who did attend, in the course of last term, and such as those, and no others, will attend. Those came who wished to gain information, on a subject new to them, from informants whom they held in consideration, and regarded as authorities. It was impossible to survey the audience, which occupied the lecture room, without seeing that they came on what may be called business. And this is why I said, when I began, that the attendance was satisfactory. That attendance is satisfactory,—not which is numerous, but—which is steady and persevering. In the instances, of which I am speaking, it consisted, either of ecclesiastics or other strangers, or of the University students themselves. But it is plain, that to a mere by-stander, who came merely from a general interest or good will to see how things were going on, and who did not catch the object of advertising the Lectures, it would not occur to look into the faces of the audience, he would think it enough to be counting their heads; he would do little more than observe whether the staircase and landing were full of loungers, and whether there was such a noise and bustle, that it was impossible to hear a word; and if he could get in and out of the room without an effort, if he could sit at his ease, and actually hear the lecturer, he would think he had sufficient grounds for considering the attendance unsatisfactory.

There is a rule in Horace which may be applied with much appositeness to the matter before us. "Non fumum ex fulgore, sed ex fumo dare lucem". The stimulating system may easily be overdone, and does not answer on the long run. A blaze among the stubble, and then all is dark. I have seen in my time various instances of the way in which Lecturers really gain upon the public; and I must express my opinion, that, even were it the sole object of our great undertaking to make a general impression upon public opinion, instead of that of doing definite good to definite persons, I should reject that method, which the University indeed itself has *not* taken, but which young and ardent minds may have thought the more promising. Did I wish merely to get the intellect of all Dublin into our rooms, I should not dream of doing it all at once, but at length. I should not rely on sudden startling effects, but on the slow, silent, penetrating, overpowering effects of patience,

steadiness, routine, and perseverance. I have known individuals set themselves down in a neighbourhood, where they had no advantages, and in a place which had no pretensions, and upon a work which had little or nothing of authoritative sanction; and they have gone on steadily lecturing week after week, with little encouragement, but much resolution. For months they were ill-attended, and overlooked in the bustle of the world around them. But there was a secret, gradual movement going on, and a specific force of attraction, and a drifting and accumulation of hearers, which at length made itself felt, and could not be mistaken. In this stage of things, a person said in conversation to me, when at the moment I knew nothing of the parties, having learned what I have hitherto said afterwards: "By the bye, if you are interested in such and such a subject, go by all means, and hear such a one. So and so does, and says there is no one like him. I looked in myself the other night, and was very much struck. Do go, you can't mistake; he lectures every Tuesday night", or Wednesday, or Thursday, as it might be. An influence thus gradually acquired, endures; sudden popularity dies away as suddenly.

I cannot help thinking that the University authorities view the matter in the same light with myself, and it is that feeling which removes the reluctance I should otherwise feel in obtruding my remarks upon you.

I am, etc.,

C.

THE HORATIAN SAPPHIC METRE.

TO THE EDITOR OF THE UNIVERSITY GAZETTE.

Sir,

Since the succession of long and short syllables in the Sapphic metre is fixed, their mode of distribution into feet is only a matter of arrangement.

The arrangement, commonly adopted, is to me unsatisfactory; trochees, spondees, and dactyles, being put together on no principle, and the metre accordingly being schismatically cut off from all other metres whatever. The other metres of Horace have severally an internal harmonious structure, and a connection with other families of metres respectively. The arrangement, then, in question is an unaccountable exception to a law.

May I offer one, which, whether it is correct or not, I should perhaps find, were I better read in metrical works, to have been anticipated by others long ago? It is this:—

I consider the Horatian Sapphic to be a sort of Choriambic metre, and I trace it thus. The following are metres used by Horace.

1. *Choriambs, one, two, or three, with an introductory spondee, and a closing iamb.*

1. Sic te, | Diva potens | Cypri.
2. Sic fra-|-tres Helenæ | lucida si-|-dera.
3. Nullam, | Vare sacrâ | vite prius | severis ar-|-borem.

2. *A choriamb, with the introductory spondee dropt, and an odd syllable added to the closing iamb.*

Lydia dic | per om-|-nes. |
Perdere cur | apri-|-cum |

3. *A choriamb, with the introductory spondee kept, the closing iamb dropt, but the odd syllable added.*

Cras do-|-naberis hæ-|-do |
Rubro | sanguine ri-|-vos |

4. *Choriambs, with the introductory spondee dropt, the closing iamb kept, and the odd syllable added, with the anomaly of lengthening the third syllable of the first choriamb, so as to make an epitritus secundus.*

Te Deōs o-|-ro Sybarin | cur properas | aman-|-do.
Oderīt cam-|-pum patiens | pulveris at-|-que so-|-lis.
Inter ǣqua-|-les equitat | Gallica nec | lupa-|-tis.

1. Now drop the second or third choriamb of this last type, and you will have the first three verses of the Sapphic.

Te Deos oro Sybarin [cur properas] amando.
Oderit campum patiens [pulveris at] que solis.
Inter æquales equitat [Gallica nec] lupatis.

The first lines then of the Sapphic are of the metre *Lydia dic;* viz. its second line with one choriamb dropt.

2. Take No. 2 and drop the closing iamb, as in No. 3, or take No. 3 and drop the introductory spondee as in No. 2; and you have the fourth line of the Sapphic.

Lydia dic [per om] nes
[Rubro] sanguine rivos.

The fourth line then of the Sapphic is of the metre *Lydia dic;* viz. line 1:—or of *O Fons Bandusiæ;* viz. line 3; with a foot dropt in either case.

Accordingly, I scan thus:—

Jam satis ter-|-ris nivis at | que di | ræ
Grandinis mi | sit Pater et | ruben | te
Dextera sa | cras jacula-|-tus ar-|-ces,
Terruit ur | bem.

So much is plain that there is a connection between the *Lydia dic* and the Sapphic, which has not been commonly recognized.

Your obedient servant,

E.

ACADEMICAL INSTITUTIONS OF PARIS.

(Abridged from the *Catholic Standard.*)

There has been a dispute in Paris lately which has been much talked about in the salons. But before noticing it, a few words are necessary about the regions in which it has arisen.

Paris, south of the Seine, consists of three parts. To the westward, opposite the garden of the Tuilleries, is the Quartier St. Germain, the stronghold of legitimacy. On the east lies one of the poorest parts of Paris—the Quartier St. Marcel, inhabited principally by manufacturers. In the centre, and directly opposite the Louvre, lies what is commonly called the Quartier Latin. Here are some magnificent establishments, for instance, the Schools of the Sorbonne, and of the College de France, where the students attend lectures. These are the remains of those endowed colleges, which were founded during the middle ages, and of which the relics are still to be found in all parts of the Quartier Latin. At present, however, there are no funds except such as are supplied by Government; but the lectures, with little exception, are gratuitous, and are commonly open to all persons alike. Besides the two institutions which are above mentioned, there are many others, as the Ecole des Mines, the Jardin des Plantes, the Schools of Law and Physic, the Ecole Polytechnique, and the Seminary of St. Sulpice. In the last two the students are boarded; the rest are simply places for hearing lectures. But the Sorbonne and College de France are the most important, inasmuch as in them the lectures are not confined to any special subject, as law or physics, but extend likewise to literature at large. At the Sorbonne there is also a faculty of theology. The Professors at the College de France have the right of choosing their associates, with the approbation of the Minister of Public Instruction; those of the Sorbonne are named by him directly. The Canons, or Ecclesiastical Lecturers of the Sorbonne, however, are appointed by the Archbishop, with the sanction of the Minister.

There are many distinguished men at present connected with these institutions. Such names as Elie de Beaumont, Magendie, Milne Edwards, etc., are well known in England. But it is here proposed to speak rather of those who lecture on what may be called general literature. In this particular there have been great losses of late. Michelet, who was distinguished as a man of ability, has very properly been dismissed by the Emperor; and another person, who united far greater knowledge and ability than Michelet with genuine piety and an enlightened faith, M. Ozanam, has been taken to his reward. M. Ozanam, it is presumed, is best known in England by his work

on Dante; but he was also the author of various historical works of great value, which are in process of republication, under the superintendence of his widow. No man probably was better fitted for usefulness among the French youth than Ozanam; and his death has been deplored by all Catholics here as a national calamity. None of the present professors are his equals in eloquence and learning; but there are three, who are highly and justly considered, Ampère, Philarethe Chasles, and S. Mark Girardin. The two former lecture at the College de France, the last at the Sorbonne. This year he is criticising Racine to an audience of several hundred persons. In his last lectures he has been tracing the use which Racine made of Aristophanes, in his comedy of the "Plaideurs", and certainly his lecture has itself all the character of a comedy. M. Chasles lectures on foreign literature, and M. Ampère, whose office is to lecture on French literature, has this year taken the "Revival of Letters" as his subject. M. Ampère has been a great traveller; he has visited all parts of the world, and lays them under contribution for his lectures. It is stated that he wrote once from Martinique to the Director of the College de France, desiring that his opening lecture might be announced for a certain day. The announcement was placarded as usual; but the time drew near, and no M. Ampère appeared. The day before the lecture arrived, and M. Ampère was supposed to be still at Martinique. With great difficulty the director procured some one to take his place; but when the substitute came down to give his lecture, the first person whom he encountered was the professor himself, who had walked quietly into his lecture-room on the appointed morning.

These lectures at the College de France are open to the attendance of ladies, whom the rigour of the Sorbonne excludes. Though the professors are named by their brethren, who submit two names to the Minister, of which he selects one, yet in the present state of France, the appointment is almost entirely with him. Of this, an example has been lately afforded in the nomination of M. Saint Beuve, who, though a literary man, was supposed to owe his appointment only to Government favour. He had formerly been republican (as it was supposed) in his principles, but has now completely identified himself with the Government, and has lately written the literary articles in the *Moniteur*. Hence a strong disinclination to his election in the minds of the students of the Quartier Latin. His subject was Latin literature; but, instead of commenting on Virgil, his first lecture was in praise of the Emperor—*Deus nobis hæc otia fecit.* The consequence was that the students refused to hear him. They interrupted him by repeated interrogatories about his own principles; he hardly got through his first lecture, and was obliged to break off altogether in his second. He should have imitated the conduct of M. Guizot, when appointed Professor of History in 1811. The Minister (M. de Fontanes) wished him to praise the Emperor Napoleon; he refused to do so, unless he might be allowed to qualify his praise by censure; and the matter was compromised by his saying nothing.

An intelligent Frenchman, who supports the Government, observed to the writer of this, that it was just as well that the Emperor should be aware that there was a volcano beneath, which might burst out at any time. For the rest, it must be remembered that the students have generally been the first to express this sort of feeling. That it was purely political is proved by the fact that on the walls of the lecture-room adjoining there were invitations written (in pencil), inviting the young men to assemble and oppose *Saint Beuve*, "who has sold us to the Tyrant". But the papers say little about it, partly because the Government is anxious to hush up the matter, and partly because M. Saint Beuve himself (whose chief employment has been periodical literature) has various relations with the press. He has been obliged, however, to suspend his course.

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THE CATHOLIC UNIVERSITY GAZETTE.

No. 43. THURSDAY, MAY 3, 1855. {Price Two Pence. {Stamped, to go free by Post, 3d.

NOTICES.

The Authorities of the University have under their consideration a proposal, which has been submitted to them, for granting for the present to gentlemen who are engaged in education, but are not members of the University, and are beyond the usual age of entrance and residence, a certificate of proficiency, after passing an examination.

SEDES SAPIENTIÆ, ORA PRO NOBIS.

PATERNAL AND CONSTITUTIONAL SYSTEMS OF ACADEMICAL TRAINING.

We consider that the following extract from the Report of the Maynooth Commissioners, just published, will interest friends of the Catholic University. Of course, we do not presume to give an opinion which of the two systems introduced into the discussion is the better fitted for that great Seminary; and we borrow the titles by which we have respectively designated them from the extract itself.

Report, *p.* 39.

As to the results of the discipline of Maynooth, we have heard no imputation from any quarter against the moral character of the young men, and we have no reason to believe that their general conduct is other than irreproachable.

Several of the witnesses before us have, however, expressed their opinion that there are certain defects in the system of discipline, in its bearing upon the formation of the character of the young men, which it would be very desirable to correct.

The system has been complained of as defective in the following respects:—

1st. That the numbers occupying each of the two houses are much too large for the efficient working of any system of discipline. That the largeness of these numbers, on the one hand, precludes any effective supervision or attention to the formation of individual character, and, on the other, tends to engender something of the unsettled and turbulent spirit which characterises a multitude, and which forms a serious obstacle to their training for a spiritual office.

2nd. That there is too wide and marked a separation between the superiors and the students, the former not associating with the latter at meals, or recreation, or prayers—and the professors, especially, having no kind of intercourse with or control over their pupils, except during class hours—that the result of this system is the absence of affectionate relations between young men and the heads of the college, and of paternal influence on the part of the latter over the former.

. . . . .

Upon the subject of the further division of the house, Dean Gaffney says:—

"The number in the senior house is much too large; a division of the college into two or three separate communities is most desirable. The ends for which the college was established would be effectually promoted by such an arrangement".

Dr. Lee, the second dean, says, in his answers to paper E:

"For many years I have been of opinion that the most important improvement which could be effected in the government, management, and discipline of the college, would be the subdivision of the senior students, on the same principle, as far as practicable, that

the juniors are divided from the seniors. This subdivision of the senior students would facilitate the management of the college, improve its discipline, enable the superiors to acquire a more certain knowledge of the habits, characters, and dispositions of the candidates for orders, and thus to discharge more perfectly the most important of all their duties, viz., the selection for the priesthood of those who are fit, and the exclusion of those who are not".

The professor of ecclesiastical history, after stating his opinion that the spiritual training of the students is in every essential respect solid and judicious, and that it is the same substantially as that pursued in all ecclesiastical colleges, says:—

"There is, however, one unavoidable difference: in consequence of the much greater number of our community, there is less opportunity for that formation or direction of individual character, which can only be the result of familiar and constant personal intercourse between the director and the student, than in the smaller and more subdivided communities abroad. If a further subdivision (even partial) of the community were possible, I think it would be attended with good results".

Professor Furlong is of the same opinion. He says that the further division of the college has always been considered to be a very important and necessary measure for the improvement of the discipline of the college, and the moral training of the students; and he refers to the evidence given before the former commission of inquiry by Dean Dowley, upon the same subject.

Upon the question of the introduction of more frequent and intimate intercourse between the professors and students, and of a more paternal system of discipline altogether, opinions are more divided. Several think that such a change could not be carried into effect without an entire reconstruction of the college system, while others, considering that no more is necessary, as the preliminary to such a change, than a further division of the college, which is by all admitted to be desirable, earnestly advocate the change itself, as the great means of elevating the whole spirit and tone of training at Maynooth.

Dr. Moriarty gave the following evidence as to the system of intercourse between professors and students pursued in the College of All Hallows, of which he was the head:—

"Do the professors and students take their meals together? They all take their meals together, students and professors.

"Do you consider it of importance that that course should be followed? I consider its course is of the greatest importance.

"Will you state for what reason? In the first place, I consider it of importance, inasmuch as it accustoms the student to a gentlemanly tone of feeling, by raising him in his social position; I think this is particularly important in our circumstances, when we have to transfer a number of young men to a much higher station in society than that which they had previously occupied. It becomes then particularly necessary to make them feel, for years before they begin to move in society, that they belong to that class with which they are hereafter to associate. I think also that this association with their superiors, and with the distinguished visitors who will occasionally dine at the college, imposes upon them a gentlemanly restraint, and that it improves and refines their manners.

"Do you think that such training is very necessary for persons who are to alter their positions in society so much in their progress through the college? So necessary do I think it, that I should not wish to have anything to do with ecclesiastical education in any college where that course was not followed.

"Is it equally essential, in your opinion, for those who are intended for the mission at home as for those that go abroad? There is some difference, but not much. In the missions abroad, our students commence to occupy a responsible position almost immediately after their ordination; they come into official intercourse with the civil and military authorities in the British colonies and dependencies; and I, therefore, am more anxious that they should acquire the manners and habits which that responsible position demands.

"Do you not think that a similar intercourse takes place between clergymen and the authorities in this country, which would require all that you seem to exact from cler-

gymen going to foreign missions? Not exactly to the same extent; because an Irish priest is for some years a curate, and does not commence to occupy so responsible a position until he has been for several years on the mission. But I think the difference is very trivial.

"Is it the practice of the professors to perform any other duties towards the students besides those of mere teaching—for instance, to attend to their spiritual, or moral, or practical training? Yes; it is one of the principles of our system, that all the directors and the professors shall attend, as far as their particular duties will allow, the spiritual exercises performed by the students. We consider this practice of the utmost importance, upon the common principle that example is better than precept, and also because the students will perform their spiritual exercises not as a task imposed, but as duties becoming their state, and they will be more likely to contract permanent habits of piety and order.

"Do you find that your training does not unfit a man to encounter any hardship or privation to which he may be exposed? I think not; for our system of discipline is rather severe—early rising, very plain food, rather uncomfortable beds, and, on the whole, there is as little of domestic comfort as in any other college.

"Does it in any way unfit them for intercourse with persons of the meanest condition or of the lowest education? No; I think, on the contrary, that students so trained would be more courteous and condescending to persons in a low station.

"His style of manners is not so raised as to make him less acceptable or intelligible to persons of inferior education and station? The humblest people are pleased and gratified by delicate and refined manners in a clergyman".

And the same witness thus describes the system of training at St. Sulpice, upon which that of All Hallows was founded:—

"The superiors at St. Sulpice associate with the students in the hours of recreation, they wear the same dress, and in all their intercourse treat the students as their equals in social rank. This idea was put forward by the founder, M. Olier, who lived about 1650. He had carved in stone, in the quadrangle of the college, so that it might meet the eye of the student at entrance, the text of St. Paul to the Ephesians, chapter the second, 'Jam non estis hospites et advenæ, sed estis cives sanctorum et domestici Dei'. I consider that the advantages of this system are:— First, that as we advance in social position our feeling of responsibility in the regulation of our conduct increases, and the student who, instead of being governed as a schoolboy, is treated as a clergyman and a gentleman, feels that he has taken his place in society, and that he must begin to act as a clergyman and a gentleman should. Secondly, by associating as a friend and companion with those in authority, his feelings and interests become identified with theirs, and he is through life a more moderate and a more obedient man. Thirdly, his manners are refined by associating with those who have more experience of the world. Fourthly, there is a constant effort on the part of the superiors to form the minds and hearts of the students in their conversations with them. It is true that a superior in such association with the students might act imprudently, by speaking lightly of the discipline of the college, or of his colleagues, or by heating the minds of students with party questions either in church or state; but I consider that there is much more danger of such an imprudence in the opposite system, where it is likely to take place clandestinely; and besides, it simply follows, that if there is a professor or superior capable of acting in such a manner, he is not fit for his office under any system. Fifthly, I have always observed that the contrary system tends either to produce a spirit of sycophancy, or insubordination, or of suspicion of *espionage*. The Sulpician system, on the contrary, begets a habit of politeness towards superiors, and even of affection, and at the same time engenders in the students a more manly bearing. The next thing which I observe in the system of St. Sulpice is a spirit of trust in the students.

"Of trust in what respect? The absence of suspicion in the superior that the student would be guilty of anything derogatory to his position. This spirit of confidence in the students is carried out by the rule which directs them, should they need a dispensation

from college rule, and not find it convenient to ask it, to dispense themselves, and afterwards inform their superiors that they have done so.

"Is no further surveillance exercised? Surveillance is, of course, necessary in order to form the habits of students, and in order to ascertain their real character; but in the St. Sulpician system, surveillance is perfectly attained by the association of the superiors with the students. They watch without watching—the superior is not set over the students like a jail warden. The system of discipline is altogether paternal. It is the same system which was carried out with such magnificent results by the great Dr. Arnold, of Rugby, who thus formed some of the greatest men of England.

"In fact, you would say that the surveillance is exercised in the same way as the head of a family which is living together becomes acquainted with all their transactions and their characters, without the necessity of any special watch upon their conduct? Precisely. The Sulpician system in this respect rests upon the principle which a German philosopher thus expressed: 'When we treat men as if they were what they are, we leave them what they are; but if we treat men as if they were what they ought to be, we make them what they ought to be'".

And with respect to the applicability of such a system to Ireland, he thus speaks:

"Do you think that the social training to which you have referred in your answers to be particularly necessary in Ireland, in addition to moral and intellectual training? I consider that it is much more necessary in Ireland than in France. Every class of society in France is generally more refined in manner than the corresponding classes in this country; and hence, supposing the class from which our students are taken to be the same as that in France, greater attention should be paid to the refinement of their manners. I also consider that the circumstances in which our country is placed require that greater attention should be paid to the formation of a meek and gentle Christian character.

"And that you consider would be promoted by the social training which you think is obtained from that mode of communicating between the professors and the students, which you have previously described?—Such is my opinion.

"Has the adoption of that system in your college produced a good effect upon the characters of the students? My experience in our college has confirmed me in the opinion that it is decidedly advantageous both for the formation of character and manners; and such importance do I attach to it, that I should sever my connection with the college if a contrary system were adopted.

"Do you think that there is any peculiarity in the character of the Irish student that would make this system which you have described less applicable to him than to the student of any other country? Decidedly not; I have observed the Irish character under that system in the Irish College in Paris and in the College of All Hallows. I have seen Irish students trained in the College of St Sulpice, and in many other colleges of France, and I always observed that that system produced in them the most beneficial results. So far from there being any peculiarity of character that would render that system unadvisable to be adopted with Irish students, I think that whatever peculiarities of character they possess render the adoption of that system more necessary".

Dean Gaffney hesitates as to the propriety of effecting so fundamental an alteration in a system now so long established, yet thinks that its introduction, if practicable, would be a most desirable change for the college.

Dr. Lee, while stating his decided preference, in the abstract, for the system of free intercourse between the professor and pupils, thus mentions his grounds for doubting the practicability of its introduction into Maynooth:

"The government of the colleges in which that system is successfully carried out is absolute, the directors and professors are appointed by the superior, and are removable by him at will; for the students the will of the superior has the force of law. The government of these colleges is patriarchal, but absolute in a high degree. The government of Maynooth is a constitutional government; the professors are appointed by con-

cursus, and neither they nor the superiors can be removed by any college authority except for an offence to which the penalty of deposition is annexed. Every student, so long as he observes the rules of the college, is as independent in his position as a superior or professor. Colleges of the former description are small, usually governed by religious congregations, and the whole community lives together *en famille*. In colleges of the latter description, the distinction of grades is more marked, and each member falls into his own place. I doubt very much if the system adopted successfully in smaller colleges, governed by the Sulpicians and other similar bodies, would, in a country like this, work as well as the system that has been adopted at Maynooth. When the habits of a community are formed, it is very difficult to change them, and an attempt to introduce a system, of which freedom of intercourse forms a part, and without which that freedom of communication would not long continue to exist, would, in my opinion, be attended with considerable difficulties, and its ultimate success be very doubtful".

And the president states in stronger terms his grounds of objection:—

"I think the alteration referred to would not be an improvement, at least, unless the constitution of the college in several substantial fundamental points were also altered accordingly. The present system at Maynooth is, that the professors unite with the students in the principal and some of the shorter religious exercises of class days as well as Sundays and holidays, and the deans are with them at all their religious exercises, at their meals in the refectory, at their recreation and public walks within and outside the college. The more constant and familiar intercourse contemplated in the question is a system better suited, I think, to small than to very numerous communities—to seminaries for the education of young boys rather than for grown-up young men. Its advantages would, I conceive, be greater in a small than in a large community, and would not be at all considerable in a college so very large and advanced as Maynooth; but its disadvantages—for even in a small community disadvantages might result—would be greater in a large than in a small community.

"I would apprehend that such familiar intercourse would tend to lessen, not, perhaps the respect, but the desire for lectures and religious instructions, and that interest in them which even novelty helps to create. It might also tend to weaken authority in the enforcement of the duties prescribed by the rules of the institution. In colleges where the pupils are young and their numbers small, authority, which in these houses is usually absolute, however parental, and practically under almost no limitation or control, is easily maintained; but where the scholars are more advanced in years, and their number very great, and the governing authority very strictly limited by jealous constitutional restraints, and subject to different and unconnected courts of appeal, such limited authority can be more easily endangered. Hence it was that I said that in such colleges as Maynooth the disadvantages would be greater, and that I would think it a perilous experiment to reintroduce a system which the trustees, after some trial, thought proper long since to abolish.

"What are the evils that you apprehend would result from such intercourse in a small community? Partly those which I have just now endeavoured to describe; and again, I would fear that if there were at any time among the professors or persons in authority even one whose conversation was sometimes less improving or circumspect, or suited to the condition and edification of students, evils of another kind might arise, even in a small community, which, however, in a large community would be very much greater.

"The evil which you apprehend, I presume, is that familiarity would breed a contempt of authority? Not exactly a contempt: I stated rather that I feared it might weaken or lessen respect for authority, having before my mind not merely the direct effects of such familiarity or companionship, but also the danger that it might lead to suspicions of partiality or prejudice towards those students with whom a professor might happen more or less frequently to associate, and to jealousies, little parties, a less even and unagitated tone of feeling, and in con-

sequence, a less simple, undiscriminating, religious respect for authority than would be desirable. Its advantages, moreover, would not be very great in so large a college as Maynooth, where a professor could not often be the companion of any one individual, the number of students being so great in proportion to the number of professors.

"Taking the number of students at Maynooth, roughly, at five hundred, and the number of the professors at twenty, that would give a proportion of about one to twenty-five; and you are of opinion that with that proportion of one to twenty-five, the professor could not exercise much personal influence in forming the character, the manners, and habits of the students, by his intercourse with them? I am fully persuaded that the professors, in the proportion specified, do always exercise much personal influence in forming the character and habits of the students, by their intercourse with them according to the system long established at Maynooth. But I doubt very much whether such uesful influence would be increased in proportion to the suggested increase of familiar intercourse on somewhat different occasions. I do not even feel certain that such useful influence might not be rather diminished thereby. On the whole, balancing the advantages with the disadvantages of the suggested alterations, I am of opinion that it is not desirable to try they experiment, and that it would not be found an improvement".

The Perfect of the Dunboyne establishment also expresses his unwillingness to disturb the present system.

Upon this subject . . . Professor Crolly thus expresses his opinion:—

". . . . . The heads of the college should dine with the students, mingle with them in their hours of prayer and of relaxation, and affectionately impart to them religious instruction, not only at times of spiritual retreat, but for one hour at least during each week of the academical year. Masters, professors, and students, should be all obliged to be present at these instructions. The time for religious instruction, and the persons to impart it, during the ensuing term, should be appointed at the end of each academical year. This would secure the efficient discharge of a most important duty, and would bring superiors and students into a friendly, and, I trust, into a holy and mutually purifying intercourse".

So far the testimonies, as contained in the Report; it is not often that we have the gratification and advantage of seeing brought together the separate judgments of so many able and experienced men, upon an important question.

THE STUDY OF GEOMETRY.

Geometry has ever held a conspicuous place in the course of study, which has been pursued by such nations as have aspired to anything like intellectual greatness; and in none is this more remarkably seen than in that nation which has been justly considered the most intellectual of all people, and whose influence has had so large a share in placing European nations, and those generally with whom they have come into contact, the Turks alone excepted, upon a higher level than those who have not been in a position to feel their influence. The mere fact that the study was so popular among such a people, is in itself no small recommendation of it, and it is not easy to divest oneself of the idea, that what was laid so much stress upon by them as a branch of education, had itself a great deal to do with the formation of that same intellectual preëminence for which they were remarkable. They may be said, indeed, to have been the founders of the science, and to have brought the study of it into fashion among other nations, a fashion which continued to prevail for many ages. Of the method followed by the ancient geometers, the Elements of Euclid are an example; and the way of discussing geometrical problems that is used by him, was the only one known or used in the Greek schools, and indeed everywhere, until comparatively very recent times. In the course of time, however, when other methods came to be discovered, by which the same results might be arrived at much more quickly and readily than by the old geometrical methods; when, for instance, it came to be found out how much the labour of many geometrical problems might be lessened by the application of

algebra to geometrical subjects, and when, moreover, it was seen that by the invention and use of the differential calculus, a vast variety of problems could be solved with ease and elegance, which hitherto had defied all efforts, it came to pass, not unnaturally perhaps, that these new methods came very much to supersede the old; and in consequence of the great success with which they had been used for the solution of questions relating to the properties of curves, and still more so from the wonderful application of them which had been made in solving the intricate problems of astronomy by Clairaut, Lagrange, Laplace, and others, they came so much into fashion, that it almost became a settled principle in places of education, never to make use of the geometrical method of solving a problem where an algebraic method was possible. The mistake, however, which persons have fallen into by so doing, has now been for some time discovered; and the best mathematicians everywhere, in England, in Ireland, in France, admit that it is a mistake, and that this substitution of "analytical geometry", as it is named, for geometry properly so called, has been carried to an extent which is neither good for science itself, nor for those that study it; and so, in Cambridge and elsewhere, geometrical methods have of late been very much revived. With this view we entirely agree; and we will endeavour to explain upon what grounds.

The main good which results from the study of geometry consists, we conceive, not so much in the knowledge itself of the facts which it discloses to us, as in the *mental exercise* which we are compelled to undergo in order to arrive at them. This is the main reason why it is or ought to be studied; pretty much upon the same principle that persons will go out hunting; they do so not so much for the sake of the animal which they catch, but for the excitement and invigoration which attends the pursuit of it; and if mental exercise is the thing that we need, there is no doubt whatever, that we gain much more of it by a careful study of geometry proper than of analytical methods. In the former we are thrown much more upon our own resources, our ingenuity is much more taxed, and we can go much less by fixed rule than in the latter. In this, on the other hand, rule is everything; it is all application of rules; know your rule, and have a moderate amount of practice, and the result will be pretty sure to come out; it is like doing a long division sum: to be able to work out this requires but little ingenuity, and needs but little talent, and does not much towards sharpening the powers of mind; after you had worked out a thousand such sums you would not be much further in the way of mental advancement than at the end of the hundreth; and so it is in its degree with algebraical operations as distinguished from geometrical. They are a kind of mechanical process; sure indeed and easy in their results, and so are good in their way; but they do not do much towards making a person an acute thinker. By playing upon a grind-organ, you may certainly produce a tune, but no number of turns of the handle will make you a good musician. The two methods indeed seem to bear something of the same relation to each other, that work done by machinery does to work done by the hand. Machinery will certainly accomplish much that the hand alone cannot, and that too with a rapidity and a saving of labour that would have astounded a workman of the old times. Still, however, to say nothing of the fact, that on the other hand much can be done by manual operation which machinery cannot do, there is an important consideration which comes in here; for though we might grant, for argument-sake, that a person could execute better performances with a machine than with the hand, and so do more to advance the manufacturing interest in general; yet, if we had the disposal of a person, and our object were, not to further the manufacturing interest, but to make him, the individual, a better mechanic and a person who could turn his hand to a greater variety of things, probably the very last thing we should do would be to put him to tend to a machine. Those who spend their time in tending upon machines, may indeed produce splendid articles of manufacture, in which, however, the machine had as much hand as themselves; they may indeed tend upon a machine till they almost become part of it themselves; but persons who do so are generally fit for

little else. Jacquard, the weaver of Lyons, was the inventor of the Jacquard loom, as it is called, and which has been reckoned a great improvement; yet such was the mental state of the man in consequence of his constant occupation at the loom, that he seemed hardly to have an idea upon anything else, and the French used to say of him that one machine had invented another.

If then we bear in mind what the real good to be gained by the study of geometry proper is, we shall be enabled to dispose of an objection that may be made against it in favour of the other method. It may be said: "Are not all those methods which tend to abridge labour, whether mental or bodily, and to bring about more extensive results, to be preferred to others which have not their advantages?" We answer: *Sometimes*, not always; each is good in its place; because each has its advantages which the other has not; only let each be *kept* in its place, and each method studied in its proper order; and first let that be followed which tends to make persons, as geometry proper has been said to do, "original and profound thinkers"; let the other come afterwards. This is the course which will be followed in this University; analytical geometry will not be studied until the student is prepared to enter upon it with effect, by having previously had his mind exercised by the former; and by this process it is conceived, that he will not only have his mind more strengthened, but will be enabled also eventually to bring out even greater results than could be obtained by following the opposite course. Our object is not to dispense with Thought, but to encourage it.

1. The first great advantage, then, to be derived from the study of geometry, is the general one that it has in common with everything else that requires thought, such as the study of languages, namely, that it strengthens the mind, just as exercise does the body, and in a degree which analytical methods are incapable of doing. Yet, besides the general advantages which mental exercises have in common, each particular one seems to have its own special good; and the special good which belongs to geometry seems to be the *accurateness* and exactness of mind which it tends to produce. And this in several ways. First, when a person studies Euclid, the prince of geometers, he soon comes to learn, and his teacher takes care to impress upon him, the necessity of carefully considering *what it is that he has got to prove*, and of remembering it all through the problem. The neglect of this is a very common fault in untrained minds, whether young or old, and whatever be the subject they are handling; they do not write or speak *to the point;* not, indeed, from want of talents, but simply from never having formed a habit of considering what the point is which they undertake to prove or illustrate; and hence it happens, from this among other reasons, that so many books which are written by persons who are neither wanting in ability nor information, leave us so little wiser about the particular point they have chosen as their subject; namely, because they do not keep to it, and do not write about it, but about something else. Our friend, Mr. Brown, junior, whom we have already introduced to our readers, is an example of what we mean. He undertook, as they may remember, to write a theme upon the subject: "*Fortes* fortuna adjuvat": but instead of saying anything about fortune assisting the brave, which was his subject, he ran off about Fortune in general, and showed what a good thing it was to be fortunate, how fortunate some persons had been, and how uncertain a thing fortune was, etc.; all of which, however true, had nothing to do with the subject before him. Now we cannot but think that if our friend had studied Euclid carefully, although Euclid says nothing at all, that we remember, either about fortune or about fortitude, he would, from the mere habit of mind that such a study would have tended to create, at all events have considered what it was that he was writing about, and would have produced a piece of composition, which, whatever faults it might still have had, would, in this respect, at least, have escaped the very just criticisms of Mr. Smith. The study which we are recommending, then, seems to have this for one of its great uses, that it helps to give us a habit of not speaking or writing at random, without having a clear view of what we are talking about; and if it answers this purpose, it will be of no

small service both to speaker and hearer; since it is certain that the foundation of all convincing reasoning on the part of the speaker, as well as of apprehension on the part of the hearer, is that both of them should distinctly comprehend what it is that is being spoken about. Thus it makes good learners as well as good teachers.

2. In a process of reasoning, after having clearly considered and stated what we want to prove, the next thing we have to consider is the *data* or premisses which we have got to prove it with; and not only whether they are in themselves true, but whether our hearers will *admit* them to be true, or whether they will not themselves require either proof or explanation before we can use them with effect as truths upon which to build our conclusion. Geometers are very careful upon both these latter points, and, therefore, a careful attention to their methods will help to remedy the defect which thus appears under a twofold form. Without considering the truth of your premisses, the reasoning will not be correct; and without also considering whether the hearer will admit them, it will not be convincing; and it is from want of attention to this latter especially that sound arguments are often so powerless. Such want of attention is continually showing itself in one form or other, so much so that many writers and speakers, and that, too, even in the pulpit sometimes, seem hardly even to recognize the necessity of considering what their hearers already know, or what they will admit, and so are either not understood, or are thought inconclusive. It was a remark made in one of his works by Cobbett, a writer who, whatever may be said against him, certainly understood the art of writing powerfully, that the cause of the failure of half the books that are written is because they assume that their readers already know much more upon the subject than they really do; and that in writing for general readers at least, it is necessary to begin quite *ab ovo*. No one can have studied Euclid without being a good deal impressed with the striking extent to which this method is adhered, and without seeing the necessity of it.

3. Another fault, much akin to the one we have just spoken of, and which a study of the same great geometer would help to remedy, consists in the very vague and indistinct use of terms, which so many persons fall into. They use ambiguous or technical terms without ever seeing the necessity of explaining them, or thinking whether their hearers, or even themselves, understand them or attach any precise meaning to them; and, therefore, they are always obscure, and often convey just the opposite meaning to what they intended, from not being sufficiently careful to give *definitions*.

We think, then, that the study of geometry, properly so called, will tend in general to invigorate the mind, and in particular to remove that mistiness of idea, vagueness of thought, indistinctness of expression, and want of attention to your subject, and to what your hearers know about it, which is so common among the ἀγεωμέτρητοι.

UNIVERSITY AND KING'S COLLEGES IN LONDON.

Above a quarter of a century has passed away, since the two London Institutions, whose names we have prefixed to this article, were founded; and an announcement lately made respecting them in the newspapers, carries with it a moral for one who knows their history, which may be made intelligible perhaps even to those to whom their names are not so familiar. We think it was in the year 1827 that Mr. Thomas Campbell, the poet, published a letter on the subject of a London University, which was followed up by the foundation of the great establishment in Gower Street. This undertaking was conceived and started with the special profession of excluding religion from its range of studies, being the first considerable embodiment of a principle which has since been extensively received among us. Lord Brougham may be considered its real founder and master; and the powerful constitutional association, called the Whigs, were its chief patrons. The High Church party took the alarm at once; and, rightly jealous of the new institution, both on its own demerits and because of the precedent and pattern it furnished for similar establishments, founded in the next year a rival school on the basis of

dogmatism. Under the circumstances nothing was more expedient than such a project; and thus King's College in the Strand commenced, under the shadow of the Protestant Episcopate, and with the warm support of the Duke of Wellington and the Tories.

Time went on, and a compromise was effected between the antagonists; a compromise, safe indeed in a country like Belgium, where the representative of dogmatism is no other than the Catholic Church herself; dangerous to it, when London was the scene and Anglicanism its best champion. The elder institution relinquished its claim to be a University, and ranged itself, as "University College", under the supremacy of a Government University, which excluded religion quite as absolutely as that institution itself, and included King's College under its jurisdiction. Since that time various establishments for education, in Ireland as well as England, some from indifference to all religions, others from a well grounded confidence in their own, have followed the example of these two metropolitan bodies in placing themselves under the Government University.

Next to the main objection to University College, which led to the Church of England foundation, none was more cogent at the time than the circumstance, that neither that College, nor the University which rose out of it, aimed at the philosophical idea of education, which was fulfilled in the old Universities. The latter were emphatically places of *residence* for those who came to them, the residence of many years: the University was an *Alma Mater*, and College was a *Society*. But a University which is scarcely more than a board of Examiners and an apparatus for Degrees, and a College which is but a collection of lecture-halls, open to young men who need never see each other or their professors elsewhere, in no way rise to the height of the ancient idea, of which they usurp the title. That ancient idea works well, even at the present day; and the *genius loci* and the traditions of Oxford have a powerful and peculiar effect upon the national character. What did Gower Street offer, it was asked, more than the British Institution, or the Gresham Lectures? In what sense was it a home? Of course they who made the objection did not wish it removed. Such a solution would have only made matters worse; for, if an institution, representing the anti-dogmatic principle, was dangerous to Christianity, while under the disadvantages of Gower Street, much more was it likely to be formidable, if it could be brought into medieval life and energy,—if it were able to show, in its own place and its own line of teaching, the raw material, and the specific type, the atmosphere, the sentiment, the *esprit de corps*, and the tradition of watchwords, which characterize the University of Oxford.

With this introduction, we extract the following notice from the public prints:—

"A *new event* in the annals of the London University may be said to have taken place on Tuesday evening, when the members of the various Colleges affiliated to that Institution were, so to speak, *united, for the first time*, at a social ré-union. This event was celebrated by a great soirée at the University College in Gower Street North, given by the Students of that College (acting quite independently of the authorities), to the members of the University of London in general (*including especially the professors and students of King's College*), and the professors and students of the Independent New College, the Manchester New College, Stepney College, and Hackney College, all affiliated to the University".

We interrupt the narrative to observe, that only one of these Colleges (besides King's) is here described as connected with any particular religious body. We are informed that one is an "Independent" College; we may then be pretty sure, that the rest either profess Unitarianism, a persuasion which it is impolitic to name, or have as little to do with religion of any kind as University College itself. The account proceeds:—

"The laudable object of this *great gathering of the youthful intellect of the country* was to *promote kindly intercourse between the different colleges*, and more particularly *to cultivate and cement the friendly feeling, or rather the entente cordiale, which now so happily subsists between the students of the two great Colleges in Gower Street and the Strand.* The ré-union was held in the splendid Library of the College, which was especially fitted up for the occasion. The venerable founder of the Institution, Lord Brougham, arrived at about nine o'clock, and was received at the great entrance of the library by, etc., etc.,...who most ably officiated as *arbiter*

elegantiarum. There were also present the following gentlemen, most of them more or less distinguished by their position in the literary, artistic, and scientific world; viz.....*Special invitations had of course been sent to the Rev. Principal and the Divinity Professor of King's College; but none of them thought proper to attend.* The portrait of the late Mr. Joseph Hume was also a conspicuous object. *A return soirée will probably be given next term by the Students of King's College*".

Another account, which correctly calls such a return of hospitalities, "King's following suit to University", adds:—

"Such ré-unions cannot fail to be as useful in creating *good feeling and harmonious purpose*, as they are unquestionably pleasant in the play of conversation and the gathering of art".

It is plain from this account, that, as far as a commonwealth of letters and a traditionary teaching are the tokens of a great school, the London University is striving hard after them, and doubtless will do all that is possible to energy and talent under the disadvantages of its structure. In the course of twenty-five years it has educated and brought around it a sufficient circle of able and active minds, though residence is not one of its provisions, to create to a certain extent an atmosphere of thought and a sympathetic feeling, which makes it independent of patrons, or even of special professional talent. Its situation too in a great capital, which is naturally the haunt of the talent of the nation, and, as naturally, of scepticism in religion, allows of its being influential almost without substantive power, by placing it at the head of that talent, and enabling it to give to that scepticism form, development, and authority. It is plain too, that an institution of this kind, placed in London, enjoys not only the intellectual resources, but the national position of the metropolis.

Whether, then, we consider it as located in Gower Street, or represented by the chartered institution to which the name of University has been transferred, we must grant that an academical body, in a certain sense, exists in the metropolis of England, a body which is something more than the buildings, and chairs, and benches, and regulations, of which it was originally to consist. It has taken form; and it at once proceeds to extend and perfect itself, by drawing into its system, and assimilating to its principle, whatever is within its attraction; and it sets its eyes, with no unnatural ambition, upon the rival institution in the Strand, as affording matter at once of aggrandizement and triumph.

Not that we need have recourse to any sentiment of emulation, or any desire of a victory, to account for this invasion, on the part of the liberals of Gower Street, of the High Church College in the Strand. They are a living body, acting as living bodies act. To the present generation it is of little consequence with what particular views King's College was founded years ago; it matters to them as little, what the present authorities of that institution think of their interference. They have zeal, mind, the consciousness of power, a mission, a career before them; they have "young intellect", and the confidence that "young intellect" elsewhere will respond to their advances, and the reasonable expectation that there are no adverse principles in King's College, clear enough and strong enough to repress the spontaneous sympathy of its students in their behalf.

We cannot blame them, certainly, for acting according to their own views; who does not know the vigour of that rationalism which University College embodies? but what is really remarkable, and is brought out in these transactions for the contemplation of mankind, is the feebleness of King's, in vindicating its special and fundamental doctrines. Twenty-five years ago, Lord Brougham was thought dangerous enough to require the establishment of a literary fortress to withstand his encroachments. The Tory nobility and the Protestant episcopate were urged by an imperative sense of duty to erect a representative of the dogmatism of the Establishment, and to provide a refuge for that religious earnestness which was proscribed in the lecture rooms of Gower Street. These statesmen and divines resolved to teach higher truths than were ever dreamed of in the project of Lord Brougham and the Whigs, and to arm the metropolitan student against the sophisms and delusions of latitudinarianism; and behold, at the end of the time, "the young intellect" of Gower Street signals to the "young intellect" of the Strand, and Lord Brougham is alive to be the witness of the success of that invitation, and of the impotence of the standing

protest so gravely sustained against him. An *entente cordiale* is contemplated; and the recurrence of social meetings "cannot fail", in the words of the paragraph which we have extracted, "to be useful in creating good feeling and *harmonious* purpose" between two bodies, the latter of which was born and lives for no other purpose than to nullify the operations of the former.

Nor is this all: so strongly fortified, so confident is Gower Street, that it proceeds to animadvert on the authorities in the Strand, because, though forced to relinquish their students to an intercourse which they abominate, they do not take part in it themselves. "Special invitations", we are told, "had, *of course*, been sent to the Reverend Principal and the Divinity Professor of King's College, but none of them *thought proper* to attend". Thought proper! as if principle and conscience and honour had nothing to urge upon the unhappy men! for, what business would they have thenceforth in London at all, the very moment after they had once set foot within Gower Street? Let them indignantly resign their position and its emoluments, rather than allow themselves to be thus prostituted to the exaltation of a principle, of which they are the avowed and pledged adversaries.

Nor is even this the full measure of that wantonness of triumph, in which, after the struggle of a quarter of a century, the liberal party is indulging over the professors of dogmatism. To say nothing of the well-known and life-long convictions of the respected ecclesiastic who presides over King's College, it must be borne in mind that he has lately taken part in discarding a professor whose theological views smacked more of Gower Street than of the Strand. Another is appointed in his place; we know not who; but it is not a great deal to assume that it is some one whose opinions are more in accordance with the received orthodoxy of the Church of England; yet, Principal and Professor, two clergymen, from their position emphatically dogmatic, are invited, "*of course*", to a Gower Street *soirée*, and create surprise and concern by not attending. There is, forsooth, no insult in the invitation, no affectation in the disappointment, no tyranny in the censure. And, by way of adding a finishing grace to this indelicate, ungentlemanlike proceeding, the students in Gower Street invite these champions of the dogmatic principle to meet in his own domain the very patriarch of the liberalism they abhor; to present themselves before the majesty of the "venerable founder" of what some of themselves have in the language of invective called "godless" institutions, and that, in his capacity of founder, and in the very domicile and monument of his "godlessness". These reverend divines are to recognize the apostle of young England, amid the very devices and trophies of his apostolate,—a man who has steadily devoted his great gifts to the advancement of what he, of course, considers important truth, but which they know to be an awful falsehood, viz., that man "has himself no control over his belief", and "can no more change it than he can the hue of his skin, or the height of his stature".

There is only one escape from this view of the matter; and, though it certainly shifts the criticism, it does not touch the main conclusion. We may conjecture, certainly, that King's College has already abandoned its religious professions, and does not move faster in its outward demonstration of liberalism, merely in order that it may do so more safely and successfully. And so much must be granted, that a clergyman of the Established Church, one of the King's College Professors, is recorded as present at the "new event", and as taking his place in that memorable festivity by the side of the sceptic and the unbeliever. An explanation of this kind transfers the blame from Gower Street to the Strand, and substitutes hypocrisy at King's for mockery at University; but it increases instead of diminishing the force of the occurrence itself, as an evidence of the ascendency of liberalism in the intellect of England. In that case, Lord Brougham does not anticipate merely, but he enjoys already, his triumph over the Church of England.

The Establishment has tried and failed to withstand English liberalism in London: will not the Catholic Church, by means of her own University, be more successful in Dublin?

THE UNIVERSITY OF CAMBRIDGE.

NO. I.

An American gentleman of the name of Bristed, entered as a student at Trinity College, Cambridge, nearly fifteen years ago; and after an interval of six years from his leaving, published in New York his reminiscences of the place, under the title of "Five years in an English University, by Charles Astor Bristed, late Foundation Scholar of Trinity College, Cambridge", with a motto from Aristophanes, to the effect that the wise learn many things from their enemies. His work reached a second edition in a short time, and deservedly, for there is good reason for saying that it presents to the reader a very fair picture of the broad surface of academical society as there found. In saying this, we do not mean to imply that the licence which in parts of his volume he has occasion to admit or describe, attaches uniformly to all students of the University; for, as in the great world there are places, families, and circles, which are sheltered from its baneful influences, so we may suppose, in Cambridge, as in Oxford, there are sets, as they are called, almost in every College, who rise far above the level of the majority. And so, indeed, in one page, the author candidly confesses: "In some respects", he says, "my generalization was very imperfect and incorrect. It had been my mishap, partly from my position as fellow-commoner, partly from local accidents, to fall among a bad set of undergraduates. Had I, in the situation of my rooms, or of my seat at lectures, lighted among some of the best Eton, or Rugby, or Shrewsbury men, my first impressions would have been considerably modified"—*p.* 35.

However, it does not seem probable that the Extracts which we propose to make from time to time from this volume, will lie to any great extent in the society of Cambridge, but rather in the academical system; only it was necessary, after avowing our belief in the fidelity of the volume, to explain in what sense and with what limitations we accepted it;—and now, without further delay, we proceed to our first Extract, using such abridgments in all of them as we may feel to be necessary:—

THE COLLEGE ROUTINE.

(From Bristed's *Five Years*, pp. 10—21).

The first thing that the American reader has to impress on his mind is, that the several Colleges are distinct and independent corporations. They are on different foundations, that is, the funds which support them are derived from different sources; their officers are distinct, their lecture-room subjects different, though with a general resemblance; their very gowns vary. The confederation of these independent corporations constitutes the University, which may, in its relation to the Colleges composing it, be compared to our Federal Government in its relation to the separate States, with this important historical difference, however, that the Colleges sprang into existence subsequent to the founding of the University. Indeed, the only practical connection that the undergraduate usually has with the University in its corporate capacity (unless he should be of a riotous turn, so as to bring himself under the Proctor's notice), consists in his previous examination, and his final examination for a degree, with or without honours. Robinson of Trinity may be three years in the University with Brown of Corpus, and never come in contact with him, or be aware of his existence, till in the last Long Vacation, when he is putting up all steam, and "coaching" violently for the classical "Tripos", he hears suddenly one day at a wine-party, that "Bennedy has a Corpus man reading with him, who is likely to be among the first five". Then, for the first time, has Brown an existence for him.

When, therefore, a boy, or, as we should call him, a young man, leaves his school, public or private, at the age of eighteen or nineteen, and "goes up" to the University, he necessarily goes up to some particular College; and the first academical authority he makes acquaintance with in the regular course of things is the College Tutor. This gentleman has usually taken high honours either in Classics or Mathematics, and one of his duties is naturally to lecture; but this

by no means constitutes the whole, or forms the most important part, of his functions. He is the medium of all the students' pecuniary relations with the College. He sends in their accounts every term, and receives the money through his banker; nay, more, he takes in the bills of their tradesmen, and settles them also. Further, he has the disposal of the College rooms, and assigns them to their respective occupants.

To the Tutor, then, you go in October. Your name has been on the books since July. Before you are fairly in your College, you must pass an examination. At many of the Colleges this is little more than nominal, any master of arts being qualified to admit a candidate; but at Trinity there is a regular test, though it must be owned the standard is not very high. The candidates for admission are examined in the First Book of the Iliad, the First Book of the Æneid, some easy Greek and Latin prose, Arithmetic, the elements of Algebra, two books of Euclid, and Paley's Natural Theology. They are generally well prepared, and the examiners lenient; out of one hundred and thirty or more, who offer themselves, there are seldom more than four or five rejected. On a rough estimate, out of one hundred and twenty, who enter every year at Trinity, more than twenty drop off by the beginning of the second year. This is the only entrance examination; and, however much you may know, there is no such thing as getting in advance of the Freshman year, save only for men migrating from Oxford, who are allowed their Oxford terms, and can take second or third year rank at once. The regular examiners are the Dean and the Head Lecturer. The latter functionary was busy about some other matters when I presented myself, several days after the beginning of the Term; accordingly, to the Dean's room I went next morning, and scribbled away for three or four hours. I might have been easy about it, for the Deans are always ready to smooth the entrance for a Fellow-Commoner, and it was among this class of students that I enrolled myself by the Dean's advice.

These Fellow-Commoners are "young men of fortune", as the Cambridge Calendar and Cambridge Guide have it, who, in consideration of their paying twice as much for everything as anybody else, are allowed the privilege of sitting at the Fellows' table in hall, and in their seats at chapel; of wearing a gown with gold or silver lace, and a velvet cap with a metallic tassel; of having the first choice of rooms; and, as is generally believed, and believed not without reason, of getting off with a less number of chapels per week. A Fellow-Commoner of economical habits requires £500 a-year; and for the generality of them £800 is not too much. I made the experiment with £400; at the end of seven months I found myself a thousand dollars in debt.

Pensioner is the name given to the main body of the students. *Sizars* answer to the beneficiaries of American colleges.

The Freshman, when once safe through his examination, is first inducted into his rooms by a *gyp*, or College servant, who attends upon a number of students, sometimes as many as twenty, calls them in the morning, brushes their clothes, carries for them parcels and the queerly twisted notes they are continually writing to one another, waits at their parties, and so on. Cleaning their boots is not in his branch of the profession; there is a regular brigade of College shoeblacks. The new-comer generally finds his apartment ready prepared for him, it being the custom for him to take the former tenant's furniture, at a valuation by the College upholsterer, and make such subsequent additions to, or alterations in it, as his convenience requires or his fancy suggests. Thus the movables and fittings of a room are not generally renewed all at once, but piecemeal, from time to time. Fifty pounds would not be a high estimate for the usual value of the furniture. But the new occupant finds one deficiency; all the glass, china, and crockery of the man going out, become, by immemorial usage, the bedmaker's property. Accordingly, our Freshman's first business is to provide himself, usually under the *gyp's* guidance, with a tea-set and other like necessaries, among which decanters and wineglasses figure conspicuously.

The *Bedmakers* are the women who take care of the rooms; there is about one to each staircase, that is to say, to every eight rooms. They are selected from such as have

long passed the age at which they might have had any personal attractions.

And now, having fairly installed the Freshman in his quarters, let us begin the day with him. Morning chapel goes on at seven; and, as the English student does not pretend to the railroad speed of the American in making his toilet, the *gyp* is directed to call him at half-past six o'clock, or a little earlier. The bell tolls slowly for five minutes, and strikes rapidly for five more before seven. Our Freshman is sure to be early, and does not require the three or four minutes grace allowed after the clock strikes, before the gates are shut.

However much the chapels of the various Colleges may differ in size and architectural beauty, they agree in their arrangement. Passing through an oaken skreen, you walk down the long marble floor, between rows of movable benches, upon which the Pensioners sit, without distinction of year or person. The Scholars, Bachelor or Undergraduate, sit on seats behind or above the Pensioners; and above them again, along the walls, are the seats of the noblemen, Fellow-Commoners, and Fellows, and the desks of the Dean and College officers. The students, as they enter, are marked with pins on long alphabetical lists, by two College servants.

It is in the chapel that the tyro generally begins to get definite ideas of the powers that be in the College, and this is, accordingly, the fittest place for introducing them.

The College authorities are designated in the most general terms as the Master and Fellows. The Master of the College, or "Head of the House", is a doctor of divinity who has been a Fellow. He is the supreme ruler within the College walls, and moves about like an Undergraduate's deity, keeping at an awful distance from the students, and not letting himself be seen too frequently, even in chapel. Besides his fat salary and house (technically known as the Lodge), he enjoys many perquisites and privileges, not the least of which is that of committing matrimony.

The Fellows, who form the general body from which the other College officers are chosen, consist of those four or five Bachelor Scholars in each year who pass the best examination in Classics, Mathematics, and Metaphysics. This examination being a severe one, and only the last of many trials which they have gone through, the inference is allowable, that they are the most learned of the College graduates. They have a handsome income, whether resident or not; but, if resident, enjoy the additional advantages of a well-spread table for nothing, and good rooms at a very low price. The only conditions of retaining their fellowships are, that they take orders after a certain time, and remain unmarried. Of those who do not fill College offices, some occupy themselves with private pupils; others, who have property of their own, prefer to live a life of literary leisure. The eight oldest at any time in residence, together with the Master, have the government of the College vested in them.

The Dean is the presiding officer in chapel, and the only person whose presence there is indispensable. He oversees the markers' lists, pulls up the absentees, and receives their excuses. This office is no sinecure in a large College; at Trinity they have been forced to divide the work, and appoint a junior dean.

The chapel service occupies, as nearly as may be, half an hour. After this, it is the custom to take a fifteen minutes' walk in the College grounds, for the purpose of affording the bedmaker time to get the rooms in good order, and of giving the student an appetite for his breakfast. By eight, he is seated before his comfortably blazing coal fire (how different from our scorching, smouldering anthracite!) with his kettle boiling merrily, and the materials for his morning meal on a diminutive table near him. These are of the simplest description: rolls, butter, and tea; an excellent preparation for a morning's reading.

At nine the lectures begin, and continue till twelve. There are some ten or eleven going on at once. The established length of each lecture is one hour. For the Freshmen there are two, a classical and a mathematical lecture, both which they are required to attend; the second and third years men have their choice of one lecture among three or four. The lecturer stands, and the lectured sit, even when construing, as the Freshmen are sometimes asked to do; the other years are only called on to listen.

It is generally some time before one, when the student resorts to his private Tutor. This gentleman, being a most important personage, is to have justice done him hereafter at length. With this Tutor, who is either a Fellow or a Bachelor trying for a Fellowship, our Freshman reads a portion of some author he has prepared, and undergoes an examination by pen, ink, and paper, on something he has not prepared for the purpose. With a mathematical tutor, the hour of tuition is a sort of familiar examination, working out examples, deductions, etc.

From two to four is the traditional time of exercise, two hours hard exercise a day being considered, as it is, little enough for a man who wishes to keep his body in proper vigour. During these two hours it is as rare to see a student in a gown, as it is at other times to find him beyond the College walls without one. The most usual mode of exercise is walking; after walking comes rowing, which may be called the distinguishing amusement of English university students. Cricketing, and all games of ball, are much practised in their respective seasons.

During the quarter of an hour preceding four P.M., the students come flocking into their College and rooms, to prepare for dinner. The academic cap and gown is resumed, and the hall crowded with hungry undergraduates, who are not, however, admitted within the skreen until the Fellows and Fellow-commoners have assembled. Then a Latin grace is read, and forthwith the demolition of eatables proceeds. The tables of the undergraduates, arranged according to their respective years, are supplied with abundance of plain joints, and vegetables, and beer and ale *ad libitum;* besides which, soup, pastry, and cheese can be "sized for", that is, brought in portions to individuals at an extra charge. The attendance is very deficient, and of the roughest sort. But some of the company are better off. At a raised dais at one end of the Hall, the Fellows, noblemen, and Fellow-commoners are banqueting on a dinner of three courses, with port and sherry, in addition to the malt liquor, and abundance of orderly and well dressed waiters.

Hall lasts about three quarters of an hour. Two Scholars conclude the performance by reading a long Latin grace.

After Hall, is emphatically lounging time; it being the wise practice of Englishmen to attempt no hard exercise, physical or mental, immediately after a hearty meal. Some stroll in the grounds, if the weather be fine; many betake themselves to the Union Society Reading-room to glance over the newspapers and periodicals; and many assemble in wine parties to chat over a frugal desert of oranges, biscuits, and cake, and sip a few glasses of not remarkably good wine.

At six P.M., the chapel bell rings again. The attendance is more numerous now than it was in the morning. On Saturday evenings, Sundays, and Saints' days, the students wear surplices instead of their gowns, and very innocent and exemplary they look in them. It must be owned, that their conduct in chapel is very orderly and proper, considering the great opportunities offered for subdued conversation by the way in which they are crowded together when kneeling.

After chapel, the evening reading begins in earnest. Most of the Cantabs are late readers, so that, supposing one of them to begin at seven, he will not leave off before half-past eleven, thus clearing more than four hours consecutive work, his only intermission being to take a cup or two of tea, sometimes, but not often, accompanied by a slice of bread and butter. One solid meal a day is the rule; even when they go to sup, as a reading man does perhaps once a term, and a rowing man twice a week, they eat very moderately, though their potations are sometimes of the deepest. Some students go to their private tutors in the evening; not unfrequently two or three meet in one another's rooms alternately, to read some classical author or work problems together,—a very sociable way of acquiring learning.

Such is the reading man's day; as to how the rowing man passes his, I say nothing at present. He is the abnormal development of the type, and the consideration of his pursuits need not now be dwelt upon.

(*To be continued.*)

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THE CATHOLIC UNIVERSITY GAZETTE.

No. 44. THURSDAY, JUNE 7, 1855. {Price Two Pence. Stamped, to go free by Post, 3d.

NOTICES.

In consequence of an earnest wish, which has been expressed in Dublin and in the country, that the expenses of the University course should be reduced below the calculation, on which they were originally determined, it is proposed to limit them, including extras, to forty guineas for the thirty-eight weeks of a student's residence during the ensuing session.

This arrangement will not preclude gentlemen, who are so desirous, from paying a larger sum, without prejudice to community of academical advantages, social equality, and unity of discipline.

Besides these Intern members, there are two classes of persons who are admitted to the Lectures of the University; viz., Auditors and Externs. (1) Auditors. It is at the option of any one to become free of the public lectures on the payment of £10 a session, without being a member of the University, that is, without being under the care of the Tutors, or being submitted to any of the examinations, or being eligible for its honours, or aiming at its degrees. Over such persons the University of course has no jurisdiction, and knows nothing of them out of lecture hours, and only requires that their conduct should not compromise or embarrass the authorities of the University. (2) Externs. Those who are desirous of really joining themselves to the academic body, and standing on a footing with residents, are required to unite themselves to some particular licensed establishment in the University, as, for instance, the University House in Stephen's Green, or the Rector's House in Harcourt Street; in which case, they will be altogether under the jurisdiction of the Dean of that particular establishment, and will be considered as simply members of it, accidentally lodging out in such lodgings (*e. g.* their own home) as the aforesaid Dean shall sanction.

John O'Hagan, Esq., Barrister-at-Law, has been appointed to the Chair of Political Economy.

The following appointments (*provisorie*) have been made:—

Henry Hennessy, Esq., to the Chair of Natural Philosophy.

Aubrey de Vere, Esq., to that of Political and Social Science.

John Henry Pollen, Esq. (late Fellow of Merton College, Oxford), to that of the Fine Arts.

The Evening Lectures at 8 o'clock, p.m., will be as follows:—

Professor of Holy Scripture (Dr. Leahy), will resume his course of lectures on Wednesday, May 30, and following Wednesdays.

The Professor of Classical Literature (Mr. Ornsby) will deliver four Lectures on Stoic Philosophy among the Romans,

1. On Thursday, May 31;—1. General outline of the Moral Philosophy of the Stoics.
2. Tuesday, June 5;—2. Life and Writings of Seneca.
3. Friday, June 8;—3. Subject continued; and
4. Tuesday, June 12;—Was Seneca a Christian? and the Religion of the Stoics.

The Lecturer on Geography (Mr. Robertson) will deliver two Lectures (the first Inaugural),

on Friday, June 1, and
Monday, June 4.

Inaugural Lectures will also be delivered
By Mr. Hennessy, Professor of Natural Philosophy, on Thursday, June 14;
By Mr. de Vere, Lecturer on Political and Social Science, on Friday, June 15;
By Mr. O'Hagan, Lecturer on Political Economy, on Monday, June 18; and
By Mr. Pollen, Lecturer on the Fine Arts, on Wednesday, June 20.

The Secretary's Office is at present at the Medical School, Cecilia Street (end of Crow Street, Dame Street), where he will be found daily between 10 and 2 o'clock.

SEDES SAPIENTIÆ, ORA PRO NOBIS.

THE ROMAN COLLEGE.

(Continued from page 416).

The Philosophical Faculty of the Roman College consists of nine chairs, viz.:—

Logic and Metaphysics,
Moral Philosophy,
Philosophy of Religion,
Elementary Mathematics,
Analytical Geometry,
Differential and Integral Calculus,
Physical Mathematics,
Astronomy, and
Physico-Chemistry.

There is also a chair of Greek Literature, for the benefit of those, who may wish to continue their studies in that department. There are, however, generally, but eight professors (exclusive of the professor of Greek Literature); two of the Mathematical chairs being frequently united in the same person. Thus, at present the professor of Elementary Mathematics occupies also the chair of Physical Mathematics.

A glance at the list of subjects will at once show, that the object proposed to the Faculty is the instruction of its young *elèves* in what, for want of a better term, we shall call *General Philosophy:* that is, in those branches of rational science, which are useful to every one; because, occupying themselves about subjects, the knowledge of which tends to a general development of the intellectual faculties, they do not train the mind exclusively for one line of thought, rather than another, but fit it equally for all. Hence we do not find chairs of *Political Economy*, or *Botany*, or the *Philosophy of Jurisprudence*, or of other subjects included in the philosophical course of many continental, particularly German and Austrian Universities.

The reason of this seems to us to flow from the nature and end of the institution. The Roman College, like the great English Universities, wishes to train and fashion the *man*, and not the artist or professional *savant;* it avails itself of every means in its power to develop and perfect the mind, as *mind;* but it cares not to bias it, or give it a partial line of instruction, which might, indeed, render it eminently qualified to walk one path of knowledge, but could not lift the veil that hides the others from view. We cannot require from such a system, that a man come forth a perfect astronomer, or chemist, or jurisconsult. But we shall obtain from it what is far more valuable—its pupils will be well fitted to enter on these, or any other branch of knowledge; there will not be cause to fear for them, in following their favourite pursuit; the meagreness of their early training will not be seducing them, unwittingly, into trenching on the domain of another province.

Some years since, an eminent *savant* visited the Roman College, he attended the lectures of some of the philosophical professors, he made many inquiries about the system of instruction,—he condemned it, and very candidly assigned the reasons of his condemnation. He belonged to a school, that has obtained many followers in these latter years, and unfortunately is daily enlarging its circle of adherents. He saw no advantage in proving to young men, that there is such a being as God, or that we have any obligations towards him, or, indeed, that we have any moral duties at all. These matters were, for him, conventionalities of the age, which the prejudices of society compel learned men outwardly to respect; or at best, matters

about which nothing certain—nothing that may deserve the name of *knowledge*, can be surely known. Hence, the time devoted to such subjects he considered as so much time lost, that could have been far more advantageously employed. But he did not wish to leave the authorities with this sort of negative information about his views; he wished to possess them fully of such a plan as he would approve. He would retain Logic; but no Metaphysics would he allow, except Ideology—this was the perfection of speculative science. Elementary Mathematics, including a small portion of Geometry, with an extensive course of Algebra, would complete the studies of the first year. The second year would give a course of lectures on the Critical History of Philosophy:—he seemed to have forgotten, that men cannot criticize what they do not know. He would have Analytical Geometry in its fullest extent taught; the Algebraical course of the previous year would be completed; and the principles of Natural Philosophy would be delivered. The succeeding five years would be devoted to the study of Laplace's *Mechanique Celeste;* the pupil attending, at the same time, to the Calculus, Optics, and those ancillary matters, which would forward his acquaintance with the work of the great French astronomer. Such was the philosophical course, proposed by this eminent man; devotion to his particular profession had blinded him to the claims of all others.

Apart from the fallacious groundwork on which such a course would rest—the notion, that there is no God, or at least, that we cannot with certainty know anything about him — we think it offers a fair standard by which to judge the Roman College. This Establishment does not promise to get up a youth in Laplace's *Mechanique Celeste*, or to send him out, after his philosophical course, a perfect astronomer, one to whom you would entrust a great public observatory. But it says, that it will fit him for the study of this branch of science, should his inclinations lead him that way; it will enable him to bring to it a mind trained in the accurate and ordered study of many sciences, and enriched with the treasures of a varied and sure knowledge; and he will be, thus, in a position to master this special branch, with fewer difficulties, and in a far less time, than if he had from the first approached it destitute of all this previous cultivation. And, as a necessary consequence of such training and such sure knowledge, he will not regard Astronomy as a despotic monarch, to whose dictates every other science must bow. He will not scornfully reject some of the mighty portents recorded in the Sacred Volumes, because repugnant to the laws which he knows guide the motions of the sidereal world: nor seek to explain others by the marvellous agency of some hidden natural powers. In a word, he will know that there are many branches of knowledge, of which his own favourite is but one; each has its own limits, within which it can surely pursue its researches—its own laws, that will enable it to decide with certainty of its own objects: but universal Truth is the heritage of all in common, not the exclusive property of any one. Should these limits be once broken down or crossed, error must be the consequence: for we would judge of things by a standard, that nature never intended for their measure. If truth be a desirable perfection of the human mind, one which every educational establishment should aim to impart to its *alumni*, we think it will be more surely attained by the system of the Roman College, than by the special and restricted training suggested by the stranger.

The Philosophical course of the Roman College extends over a period of three years, and embraces nine schools. The lectures are each of an hour in length. The morning lectures commence at eight, and terminate at half-past ten, when all the young men, who are not members of the ecclesiastical colleges, attend mass in the church. The afternoon lectures commence two hours before sunset, according to the season, as has been observed in a previous paper. The following table will exhibit the arrangement of the schools, the frequency of the lectures, and the average attendance.

First year—two schools—attendance 200.

Logic and Metaphysics—two lectures—morning and afternoon—daily.

Elementary Mathematics—one lecture—daily.

There is also the school of Greek literature (attendance optional)—half-hour lecture—daily.

Second year — four schools — attendance 130.

Moral Philosophy—one lecture—daily.

Physico-Chemistry—one lecture—daily.

Physical Mathematics — one lecture — daily.

Analytical Geometry (optional for such as do not intend to read the third year's course)—half-hour lecture—alternate days.

Third year — three schools — attendance 35.

Philosophy of Religion—one lecture—daily.

Astronomy—one lecture—daily.

Differential and Integral Calculus—one lecture—daily.

We shall speak of the subjects and system of instruction of each year separately.

Commencing with the first year, the course of Logic consists of two parts. In the first part, *instrumental* Logic, as it is sometimes named, is explained. It comprises the general notions and divisions of ideas and terms; the nature and classes of propositions; syllogisms, their rules, and various kinds; method; etc. The second part, or *scientific* Logic, after premising a general notion of *truth*, and explaining its subdivisions, proceeds to discuss the *fontes veri*. These the author,* whose works, with a very few and brief interruptions, have been adopted as a text-book for the last sixteen years, assigns to be: 1) *evidence*, or the force of mental conviction, which he regards as the principal and constitutive argument of truth; 2) the *sensus intimus*, or inward conscience; 3) *reason*, that is, those first truths, which are immediately evident, by reason of their inherent clearness; 4) *sensus naturae communis*, or that common feeling, which, according to Reid, Stewart, and others of the Scotch school, *instinctively* directs our judgment with regard to some primary moral truths; 5) *the external senses*, in explaining which, the question of the existence of bodies is entered into; 6) *human authority*. The two parts of Logic occupy generally about two months, from November to Christmas.

Logic is succeeded by *Metaphysics*, comprising *Ontology*, *Natural Theology*, *Psychology*, and *Cosmology*.

Ontology treats of, *a*), the ideological order and, to borrow a German phrase, the *objectivity* of the first principles of reason; *b*), the nature of the notion of *possibility*, and its ontological or ideological dependence on some previous reality or notion; *c*), the nature and objectivity of our idea of *substance; d*), the ideas of *unity*, *plurality*, *number*, *simplicity*, *composition*, *identity*, *distinction*, etc.; *e*), the nature of our idea of *space; f*), our notion of *finite* and *infinite; g*), of *principles*, *cause*, and *effect*.

Now, of all these exceedingly subtle and abstract questions, the third, perhaps the second and fifth, and in part the first and seventh, belong to Ontology strictly speaking: all the others are of the domain of Ideology. We said, perhaps the second and fifth; for, according to the statement of the question, even these can be referred indifferently to Ideology or Ontology. If the question be of the mere order or nature of the *idea*, it belongs strictly to Ideology; if of the reality, or, as Kant would say, the *objectivity*, of such order or idea, then it must be handed over to Ontology. We shall explain, lower down, the causes of this apparent confusion. The lectures on Ontology occupy generally about six weeks.

Natural Theology proves the existence of God by the usual triple argument, drawn, 1), from the necessity of a supreme and self-existent being; 2), from the necessity of a supremely intelligent being, as demonstrated by the *order* of the world ade-

* *Institutiones Logicae et Metaphysicae, auctore P. Joseph Aloisio Dmowski. Romae*, 1843. It will be convenient, when speaking of the course of studies pursued at the Roman College, to refer to the recognized text-books.

quately considered; 3), from the universal testimony of mankind, and from the necessity of a Supreme Legislator, who will have founded the moral order of duties. In the first or metaphysical branch of this argument, the idea of a necessary and self-existent being is shown to be real, against the modern German school of transcendental idealists: and the intrinsic repugnance of an infinite series of contingent beings, by which the atheists of the last century sought to explain away the existence of one necessary being, is demonstrated. The second argument is based on the marvellous order which reigns over this world; it sets forth its laws, investigates the nature and connection of its final causes, and proves from these sources the necessity of an infinitely-intelligent being. The third or moral argument enumerates the sundry testimonies which mankind, in every age and in every clime, has borne to the existence of a supreme being. In its second part, it impugns the famous atheistic commonwealth of Bayle, which would have fulfilled all the moral duties, merely through a feeling of social propriety and conventionality.

Having shown the existence of God, Natural Theology proceeds to prove his attributes. These it divides into two classes, viz., *ad intra*, and *ad extra;* or those which merely enunciate a perfection of the divine being, without any respect to any other being; and these which imply such relation. The former class is treated in this order: *a*) the *infinity* of God, with a refutation of the pantheism of Spinoza. *b*) His *immutability* and *eternity*, with a digression on *time*, the notion of which is proved, against Kant, to be objectively real. *c*) His *simplicity*, *spirituality*, *immensity*, and *ubiquity*. *d*) The divine *Intellect* and *Will*. With regard to the former, it is shown, that the most perfect knowledge of God extends to all things, past, present, and future, not excepting the free actions of men; nay, to all objects that could possibly exist, and all possible contingencies. With regard to the divine Will, the method of reconciling the most full and perfect liberty of God, which is a necessary consequence of his infinite perfection, with the necessity and immutability of the divine nature, is fully explained. Lastly, *e*), the *Unity* of God is demonstrated; the Manichæan hypothesis of a necessary Good and a necessary Evil Principle is examined, and proved, against Bayle (who endeavoured to support it, as a means of accounting for the existence of physical and moral evil in this world), to be both useless and repugnant.

The *relative* attributes of God *ad extra*, that is, those which imply a relation to external beings, are, *a*), *creation*, or the production of existence ἐκ μὴ ὄντων, which is proved to be an attribute of God alone: *b*), *conservatio*, or preservation, by which all things are preserved in existence, and without which they would immediately lapse into their original nothing: *c*), the *concursus*, by which God concurs *immediately*, and *co-agit* with *all* the actions of contingent beings. The analysis of this attribute introduces anew both the permission of evil, and the liberty of man. For, it is asked, how can God *concur* with an evil action? how can man be considered free if God also acts with him, *quis enim resistet virtuti ejus?* Both these questions are fully and ably explained; and no difficulty, as far as human ability can do so, is allowed to remain unanswered. *d*), The last relative attribute is *Providence*, or that care which watches over every, even the smallest creature, and over all the changes which checquer the course of its existence. This closes the course of Natural Theology, which occupies generally about two months and a half.

Psychology, or the science of the soul, consists of three parts. The first part treats of the nature of the soul, that is, of its essential qualities and properties. This part proves, *a*), that the soul is a *substance*, *distinct* from the body, showing that our *ens cogitans* is neither the whole body, nor any part of it, nor an accident or modification of the body, as *organization*, etc.: waiving for the moment the question, whether it is not, also, a substance of a *different* kind. *b*) It next proves the *simplicity* and *spirituality* of the soul: nay, *c*) that Locke's hypothesis of a *possible* material substance, which would be gifted with the faculty of thought, is intrinsically absurd and repugnant. *d*) Fi-

nally, it demonstrates its *incorruptibility* and *immortality*. In demonstrating the latter quality, after distinguishing between the possibility of the soul *living* after its separation from the body (which is shown, by considering in what the life of the soul consists), and the reality and *everlasting permanency* of such life, the chief arguments used to prove this permanency are, 1) the perfectibility of our understanding and will, considered in connection with our natural eager desire for an endless life hereafter: 2) the disorder, or rather *de-ordinatio*, of our faculties, which would necessarily flow from limiting the scope and end of their action within the narrow limits of the present life; and hence a total neglect of the natural law, which so often imposes duties at variance with our present happiness: 3) the necessity of annexing to the natural law a *sanction* to be meted out in a future life: 4) and the natural impulse of the *sensus naturæ communis*, which has led all nations to admit this belief in the immortality of the soul.

The second part of Psychology treats, *a*) of the *essence* of the soul, or of its principle of life, which is placed in the faculty of thought, or the power of performing its operations: *b*) of the *origin* of the soul, excluding the various opinions of the old Stoics, fancying it was an emanation of the divine substance, and of the *Traduciani*, who attributed to our parents the origin of the soul as of the body: *c*) of the *union* of the soul with the body: and, *d*) of the mutual dependence of the soul and the body. On this last subject there are three famous systems amongst philosophers: 1) the *causae occasionales* of Malebranche, which might, perhaps, be refuted at once by the saying of Horace:

> Nec Deus intersit, nisi dignus vindice nodus
> Inciderit.

2) the *harmonia praestabilita* of Leibnitz; 3) a *physical influence* of the soul on the body, and vice-versa. All these are rejected, and a fourth one established, which founds this mutual dependence on the activity of the soul, which activity is aided or impaired by corresponding variations in the condition of the body.

The third part of Psychology treats of the *faculties*. This part has recently acquired such importance, that most of the continental treatises of the day on Psychology discuss it, almost exclusively. Nor is this without reason. For it is by an analysis of the faculties, and a diligent observation of their operation, that we are enabled to determine the nature of the soul, and its essential qualities. However, the text-book, which we are considering, gives this part only a moderate share of importance; and frequently mixes up ideological questions with those which are purely psychological. The order of the subjects is as follows.

a) The difference between the faculties of *knowing* and *willing;* in explaining which difference, the author propounds his own view on the nature of *judgment*, defining it to be an act of the intellect, and *formally* consisting in the *apprehension of the agreement or discrepancy of two ideas;* or perhaps better, in the "*apprehensio duarum aut plurium idearum ut convenientium, vel ut repugnantium*". *b*) *Reason.* This section is almost purely ideological, discussing the nature of our ideas, their origin, and order of dependence; even those portions which combat the transcendental pantheism of Hegel and Schelling, seldom travel beyond the limits of Ideology. However, the paragraphs, which establish the distinction of *natural*, *preternatural*, and *supernatural* cognitions, and vindicate the possibility of these which are supernatural, are chiefly Ontological. An interesting question is discussed in a note annexed to this section—the *origin of language.* The author seems to think, that men are so dependent on extrinsic aid for the formation of a language, that they could not possibly form it without such aid. *c*) The *faculty of feeling: d)* the *imagination*, *attention*, *reflection*, and the faculty of *retaining and abstracting ideas: e*) the *association* and *recognition* of our perceptions, *memory* and *reminiscence.* These three sections, as they are discussed in the text book, seem to belong almost exclusively to Ideology. In treating of the imagination, the question of animal magnetism, which made much noise some years since, is discussed: the author appears to discredit all that is

said of its wonderful powers, and to regard it, as conducive to very injurious moral effects. *f)* Lastly, the nature of the human *will* and *liberty*, and other matters connected with these: the existence of *free-will* is proved by every species of argument, and it is shown, that there is no repugnance between the eternal prevision of God and the free actions, which we perform in time.

Psychology occupies generally about two months and a half.

Cosmology, as the name imports, is the science of the visible world. It treats, *a*) of the *creation* of matter, against those who held that the elements of the world were *self-existent*, *ab æterno*. *b*) Of the *duration* of the world, which is shown not to be eternal *a parte ante*. *c*) Of the *impossibility* of an *eternal world*, *a parte ante*, against the Neo-Platonists and many of the schoolmen. *d*) Of *space;* this section is the most purely ontological in the entire course. *e*) Of the *end*, *which God intended* in the *creation* of the world: and of the degree of perfection which the world possesses. This closes the Metaphysical course.

The bare enumeration of the subjects comprised in this course, is a sufficient proof of its vastness: it is, indeed, a course worthy of the Roman College, or of any great Catholic University. The young man, who will have studied it well, will have acquired an amount of Metaphysical knowledge, that will be a great safeguard against the fallacious reasoning which has become so usual in works on these subjects. We have previously mentioned, that the Metaphysical Lectures are daily, both in the forenoon, and afternoon. Yet the course is so vast, that the Professor can never explain all the subjects with equal minuteness. Hence, generally, he is satisfied with entering very fully into the more important matters; and discussing the others briefly, he leaves their completion to private diligence and industry. There is no special part devoted to *Ideology;* and this is perhaps, the more to be regretted, when we consider the great importance, which this branch of Metaphysics has of late years acquired—so great indeed, as sometimes almost to supersede all other subjects. But the author appears to have had a horror of attaching himself to a *system;* he felt a pride in being an *Eclectic* philosopher: and it is impossible to treat Ideology, without adopting, from the commencement, such a view, as will mark the peculiarities of a system. Yet, our regret must diminish, if we advert to the great number of ideological questions, which are scattered throughout the course; and, if we also consider, that a young man who has studied attentively this course, is well prepared to enter upon ideological investigations. Besides, the time which would be required to treat Ideology fully would be necessarily great. Hence, the professor should either encroach on the rights of the other branches, or treat them also at proportional length. If this latter expedient were adopted, the Metaphysical course would extend itself nigh to two years. As it is, the system which has been adopted, seems to be most in accordance with the end of the whole Philosophical course, as we explained it, at the commencement of this paper. The student will not be so profound an Ideologist, or Psychologist, or Natural Theologian, that he cannot add something to his stock of knowledge; but he will have learned a great deal, and will now be able to prosecute these studies, if he think well of doing so, with advantage. On the whole, it is a splendid course of Metaphysics, which could with difficulty be surpassed.

In a former paper, we stated that the only mathematical instruction, given to the pupils of the inferior schools, was in Arithmetic; we remarked at the same time, that this instruction was of a rather elementary character. The mathematical* course of the first year's philosophy commences with the science of Arithmetic. A month is devoted to this. In that time, the general notions of notation, enumeration, whole numbers, fractions, and irrational numbers, the first four operations, as they are called, the general principles of involution and evolution, as applied to the three descriptions of numbers, and reduction, are explained. About six weeks are next devoted to Algebra, during which the professor gets through the first four operations, fractions, the greatest

* *Elementa Matheseos, auctore Andrea Caraffa*, S. J. Romæ, 1844.

common measure, involution and evolution, simple equations. He then passes to Geometry, treating of the general notions of *extension*, and of the various sorts of lines; he proves a few elementary propositions about angles, triangles, and the circle; next come parallel lines, and he then returns to Algebra to treat of ratios, proportions, and arithmetical and geometrical progression. Proportional lines, similar and symmetrical triangles follow; their properties being chiefly proved by algebraical proportion,—even the 47th proposition of the first book of Euclid is proved thus. These are succeeded by rectangular areas, their dimensions, comparison, and proportions. Newton's binomial theorem, and quadratic equations come next: the splendid proof of the binomial theorem *a priori*, the discovery of F. Caraffa, is regarded for this reason by all the young men with the pride of *l'esprit de corps*. The Circle, many of whose proportions are demonstrated by the aid of Algebra, is the next in order: the approximate ratio between the periphery, and the perimeters of a circumscribed and inscribed polygon, and between the area of the circle and the areas of these polygons, is investigated; the expression of the area of the circle is determined; and some interesting theorems concerning the proportions of circular areas are proved. The student now comes to Plane Trigonometry: the nature and relations of the lines, the several formulæ to which these relations give rise, and the resolution of right-angled and oblique-angled triangles are explained. A rather extensive treatise on planes and solids (rectilinear and curvilinear) closes the course. The method of demonstration adopted in Geometry is almost wholly geometrical; algebraical assistance is sometimes invoked, but generally for the sake of compendiary expression, and not as a demonstrative agent. A glance at this sketch is sufficient to show the extent of the course; little leisure indeed can even the ordinary student command, who will give a moderate attention to Mathematics and Metaphysics. Any one who would wish to go up for honours in both branches, will find his abilities, however great they may be, taxed to their utmost.

But we must pause here: in a succeeding number we shall give an account of the remainder of the course. We shall then speak of the academical exercises, and of the method of instruction.

(*To be continued.*)

BELGIAN UNIVERSITY EXAMINATION.

In Belgium, such degrees as have civil privileges attached to them, and the examinations preliminary to them, are in the hands of the State, which recognizes no academical authority but itself. Accordingly the students of the Catholic University of Louvain so far fall under its jurisdiction,—pretty much as the Colleges of Stonyhurst and Oscott are subjected to the Queen's University of London. As it may be interesting to see a specimen of the Government examination in Philosophy, Philology, and Physics and Mathematics, we extract the following questions from a recent number of the *Journal de Bruxelles*.

§. 1.

Questions in Philosophy.

1. Give a rational theory of space.
2. Describe what is ontology, and what its place and value.
3. Draw out and criticize the principal philosophical theories on the nature of bodily substance.
4. State and discuss the question of philosophical method.
5. Resolve the question of the truth of our cognitions generally.
6. Investigate the existence of a system of categories, or universal properties, and discuss the value of certain theories which have been proposed on this subject.
6. Analyze the idea of cause, and discuss the objections of Hume to the law of causation.
8. Determine the essential characters of liberty, as it exists in our own nature, and such as we can conceive it existing in God.
9. State, in its essential points, the moral

system of the original Stoics, and show how their moral principles are in keeping with their general system.

10. Establish the differences existing between logic and metaphysics.

11. State the rational ideas of substance, cause, and liberty.

12. Deduce the motive in morals, and discuss the principal opinions which have been put forward on this subject.

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§. 2.

Questions in Philology.

1. State the general character of the French theatre after the last years of the sixteenth century, until the appearance of Corneille's Cid.

2. Give a critical idea of the discussions which arose, and the rules which were laid down, on the theory of the drama, during the first half of the seventeenth century.

3. Discuss, in a theoretical point of view, the value of the Preface to Cromwell by Victor Hugo.

4. What was the influence of Schiller upon the French theatre?

5. Describe the principal French writers of the romantic school since its commencement.

6. Describe the genius and the dramatic system of Shakespeare.

7. Point out the relation of the Greek drama, under its most extended form (the trilogy), towards the modern drama.

8. State the advantages and disadvantages of the form of drama called classical.

9. Investigate, whether the genius of French poetry admits or rejects the realism of the modern drama.

10. How far and in what sense is it true, that the Romans had no national literature?

11. Was the rule of the Three Unities regularly observed in the Greek drama? is it found in Aristotle? how has it been introduced into the French drama, and what is its real value?

12. Point out generally the elements of which the Roman language is composed, and how far each of those elements has contributed to its formation.

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§. 3

Questions on Physical and Mathematical Science.

1. State and discuss the arguments for and against the hypothesis which admits the identity of four imponderable fluids.

2. Establish the theory of the Voltaic battery, taking into account all the sources of electricity which exist in that instrument.

3. Explain the colour proper to bodies according to the theory of undulations.

4. A quantity of water of a spherical form, the mass and initial temperature of which are given, and which is withdrawn from the action of gravity, is placed without velocity in the centre of a vacuum of a spherical form, of which the radius and temperature are known. Determine the successive states of this mass, and discuss the different cases which arise.

5. Determine the movements of two molecules electrified in the same way and projected into vacuum with given velocities.

6. Known the initial temperatures of different points of a solid ring, placed in a vacuum of given temperature, to determine the law of their cooling.

7. State concisely the method of M. Gauss for determining the intensity of the magnetism of the Earth.

8. State the theory of the compensating balance of M. Babinet.

9. Prove the laws of vibrating strings.

10. Prove the principle of the superposition of small motions, and apply it to the explanation of certain phenomena in acoustics and in optics.

11. Prove the equation of the surface of the luminous wave, and deduce thence the laws of phenomena produced by birefracting christals on one axis and on two.

12. State, according to the system of luminous undulations, the mathematical theory of coloured rings.

THE UNIVERSITY OF CAMBRIDGE.

NO. II.

The system of Private Tutors in the two English Universities is one of their peculiar features. The Academical body supplies functionaries of various kinds to teach and to guide its students; but none of these exert much influence upon them; and it is left to a set of persons whom the University simply does not recognize, to be their advisers, confidants, and real instructors. This arises partly from the severity of the examination for honours, which requires previous assistance of a more intimate and careful kind, than the academical system supplies; and partly from the austerity of Protestant institutions, which have no means of anticipating and satisfying the wants and affections of the young. The student then is thrown upon his own resources and expedients; and he not unnaturally looks for guidance and sympathy to those who have lately passed through the ordeal to which he himself is soon to be subjected. Hence the resident Bachelors of Arts, who have just distinguished themselves in the schools, and are only two or three years older than himself, are his *Saints*, to whose good offices he has recourse, who already enjoy that triumph, which he hopes in turn to obtain, who recollect well the toil and difficulty by which it is secured, and who can impart to him the best rules and cautions for securing it. If they are still labouring for some higher reward, as a fellowship, this rather increases than diminishes his congeniality of feeling with them. Perhaps it is an additional recommendation of them in his eyes, that (to continue the illustration), they are *not* canonized, that is, not acknowledged by the University; but, as chosen by his private judgment, are strictly, what they are called, Private Tutors.

The influence which these unrecognized teachers exercise is obviously of a very serious, nay formidable character. They may be said to be the very seat of that academical tradition and sentiment, which makes the place what it is. They are the oracles of the rising generation, which contains in its ranks those who are ultimately to be the governing body of the University, and the legislators and public functionaries, the lawyers and clergy, who are to carry forward the future of England. They might, as easily as not, propagate infidelity, republicanism, communism, Catholicism, immorality, or anything else, good or bad, repugnant to the national system; nor, unless recent organic changes in Oxford and Cambridge tend to supersede them altogether, is it easy to foretell in what they will actually result. Hitherto, however, their influence has been on the whole good, though the men themselves have been very different in style and character in the one and the other University. What they were at Cambridge at the date of Mr. Bristed's residence, will be seen in the following extracts; at Oxford, at the same date, they were either followers of Dr. Pusey, or of Dr. Arnold; and, in consequence, were conspicuous for a moral and religious bearing, which was at least not on the surface of their Cambridge contemporaries. The Oxford Private Tutor, at present, "caret vate sacro"; let us gain from our American informant some idea of the Private Tutor of Cambridge.

PRIVATE TUTORS.

(From Bristed's *Five Years, etc.*, pp. 20, 34—37, 50—60, 146—154.)

[In the dinner-hall] along the wall you see two tables, which, though less carefully provided than the Fellows', are still served with tolerable decency, and go through a regular second course instead of the "sizings". The occupants of the upper or inner table are men apparently from twenty-two to twenty-six years of age, and wear black gowns with two strings hanging down in front. If this table has less state than the adjoining one of the Fellows, it has more mirth and brilliancy; many a good joke seems to be going the rounds. These are the Bachelors, most of them Scholars reading for Fellowships, and nearly all of them Private Tutors.

. . . . .

With the men of my own standing, and nearly my own age, I was much disappointed, and somewhat disgusted; but I took great delight in the society of these Bachelor Scholars. These men, averaging about twenty-three years of age, the best classics and mathematicians of their years, were reading for Fellowships; that is, they were putting themselves through the best existing course of intellectual training and polish. Most of them, well-grounded in the grammars, and copiously learned in the vocabularies, of the ancient tongues, so that they read Latin and Greek more readily than one usually does French, were now working over their classics to the utmost pitch of accuracy, branching them out into philological discussions, enriching them with historic lore, and illustrating them from the literatures of other languages. Some were carrying up the results of their mathematical drilling to the higher walks of pure science; and all were imbuing themselves with the sufficiently wide course of reading included within the limits of the metaphysical, or, as it is also and more correctly called, the general Paper,—a course which embraces Logic, Political Economy, Historical and Transcendental Metaphysics, and Ethics.

The classical sympathies and mental symmetry of these men could be fully perceived only by a student like themselves; but any person not grossly illiterate, must have been struck by their acquaintance with the literature of their own tongue; not the ephemeral and superficial part of it, but the classics of the language. For their relaxation, instead of cheap novels, political diatribes, or newspaper scandals, they read the old Dramatists, and the standard Essayists of by-gone days. They formed Shakespeare clubs, to read and study the Dramatist. The criticism displayed in their conversation was much superior to the majority of what is lauded when read in print; and, when they talked, it was not declamation, or pamphleteering, or sophistical exhibition, aiming only to gain the victory and produce an effect on the listeners, but a candid communication of knowledge and opinion, and a search after truth. The regular and hearty exercise they took every day, maintaining their bodies in vigorous health, kept their minds elastic, and at the same time drove out all moroseness and peevishness, rendering them eminently genial. And, while generally in moderate circumstances, and living on (for England) a very moderate income, they had a taste for some of the enjoyments of art, which they gratified in their temperate, honest way. Without the means of luxury, they preserved a gentlemanly *œstheticism*. Their dress was simple, not to say economical, but its cleanliness and freedom from pretension dispelled any disposition to criticize it. They could not afford valuable paintings, but their rooms were hung with choice engravings, the accumulation of their undergraduate years, a few pounds' worth at a time. They lived habitually on plain and substantial provender; but on festive days, when an old friend turned up unexpectedly, or an examination resulted triumphantly, or on any other occasion that provoked revelry, they enjoyed a *recherché* dinner, and a bottle or two of good wine, as much as the most scientific epicure. They had not the command of an opera, or indeed of any place of public amusement, and for a long part of the year were confined to the somewhat monotonous country about Cambridge; but, for a month or six weeks in the "Long", they rambled off to see the sights of Paris, or the galleries of Belgium, or the natural beauties of the Rhine and Switzerland, and came back far more delighted with their brief expedition, than can be conceived by those who make it their business to hurry from place to place in pursuit of diversion and excitement.

The great change and improvement effected by a few years of Collegiate life was to me one of the first problems connected with the English Universities. Home experience had not led me to expect such a start between the ages of twenty-two and twenty-five. My own pursuit of classical study had been founded more on predilection for it than on a very strong conviction of its general utility; but now I began to consider whether there might not be in it more of this practical quality than I had ever yet given it credit for.

As to the Fellows, some of the younger men displayed much the same characteristic with the Bachelors; others of the older stock seemed to have grown somewhat rusty in their retirement; which led me to suspect, what indeed is a common opinion among the Fellows themselves, that the University is an excellent place for the regular seven years, or perhaps a few more; but after that time it is better for a man to leave it, unless he is strictly devoted to some purely scientific pursuit.

. . . . .

Of ordinary undergraduate wine-parties there is no need to say much. The younger Fellows, Bachelor Scholars, and some of the more knowing among the older Undergraduates, understood the thing better; had good wine, with the simplest accompaniments, such as biscuits and oranges; and, when they extemporized a supper, did it with equal simplicity. At such regales, one met with the three conditions of a perfect symposium;—good dishes and wine, an entire absence of display and pretension, and the genial conversation of clever men. Some exquisites may be disposed to turn up their noses at people who never used claret jugs or sugar tongs; but the richest plate and china seldom witness the enjoyment, which those primitive and yet dainty repasts afforded.

Occasionally, when the *συνετοὶ* mix in with the ordinary run of men, if their viands do not become less choice, their conversation may; and their fun at times verged on the fast and furious, as the reader shall judge for himself.

"Shady rather this composition"; [apparently this is the Private Tutor, or "coach",—Mr. Travis, a younger Fellow, or Bachelor Scholar,—speaking to the author, Mr. Bristed, whom he is "coaching".] "Shady rather this composition; you never know where to put your *ἂν*s. I think we *may* get you a First though,—by a triumph of art, that is. How are you off for Mathematics?"

[It seems to be Mr. Bristed, the author, who replies,] "Very mild".

[T.] "Ever read Euclid?"

[B.] "Rather. Say eight years ago. Can get that up in two days.

[T.] "And Algebra?"

[B.] "When I was a boy; but never very brilliant in it".

[T.] "If you can get two marks out of five hundred, it is better than nothing. But go to Dunny (Dunbar). [We presume, some other younger Fellow or Bachelor Scholar, being a Private Tutor, or 'coach'.] Go to Dunny first, and see what he can do with you. Don't try too much at once. I cut the Algebra and Trigonometry papers dead my first year, and came out seventh".

[B.] "*Verremos. ἀπιτέον*".

[T.] "Nay, 'stop the revolving axes of your feet' a minute. Have you anything to do after tea? No? then come up, and you'll find a few men at supper".

I went back to Letter E, New Court, read eighty lines of Aristophanes, and did a few more bits of illustration, such as noting down the relative resources of Athens and Sparta when the Peloponnesian war broke out, and the sources of the Athenian revenue (we had a book of Thucydides for one of our subjects);—all which occupied me till half past nine.

There will be some quiet Bachelors there, I suppose, thought I, and a Junior Fellow or two, some of those I have met in Combination; and so thinking, I substituted a dress coat and boots for the loose slippers and George-Sandish half-frock-coat, half-dressing-gown, which figured prominently in my ordinary evening costume. It was about six steps across New Court, and three to Travis's staircase in the cloisters. He kept in the third storey; but long ere this ascent was completed, the sound of voices and clatter of knives and forks gave token that the grub was under discussion. The outer, or "sporting" door was of course wide open: passing through an interior one of green baize, I blundered up a narrow and totally unilluminated passage, and rapped instinctively at where the third door ought to be; then, scarcely waiting for the emphatic "come in", plunged into the jovial

assemblage. Dead sell for the Nugee and patent leathers! *Abandon* reigned throughout. One man was in a blouse, another in his shirt sleeves, the amphitrion himself in a shooting-coat. There were not a dozen of them, but they made noise enough for thirty. As quietly as possible, I slipped into the chair reserved for me at the host's right hand.

"Ah Bristed!" and Travis squeezed my hand with a solemn and business-like affection. "Just in time. What will you take? Ducks, grilled fowls, lobster *grating*, as our cook calls it? Lawson, here's a young gentleman will trouble you for some duck. Try some champagne,—not so good as you get in America, I'm afraid; we're waiting for free trade".

The duck and champagne went to their appropriate place; and then, as every one was fully occupied, I had time to look about me, and study the company. At the head of the table sits our worthy "coach", Tom Travis. His fine person is not displayed to full advantage in a loose plaid shooting-coat, and his very intellectual, but decidedly ugly, features are far from being improved by a black wool smoking-cap of surpassing hideousness. Take him as he is, he is a rare fellow, with American versatility and English thoroughness. He knows nearly a dozen ancient and modern languages, more or less correctly; and, when you bring him out on Greek, he would astonish a roomfull of Yankee Professors. His mathematics are decidedly *minus;* but the use of them is past long ago. Two years ago, he got up enough of his low subjects to get out among the Junior Ops, and then the way was easy to a high first class in the Tripos; and, as he is well up in Metaphysics, you may count on him for a Fellowship, probably his second trial. And after that, what will he do? He is gay; a puritan might call him dissipated, but it is not wickedness aforethought, but an incurable passion for seeing *character*, which drags him into all sorts of society:—once he went off among the gypsies, Borrow-fashion, and stayed there long enough to learn their lingo. He is independent in politics, and *juste milieu* (by his own account) in Church matters, very fond of law, and equally so of theology; fonder of the theatre than either. Perhaps he will be a nominal barrister, and an actual writer for *Punch* and the Magazines. Perhaps he will go quite mad, and write a tragedy. Perhaps some of his liberal friends at "the University we've got in Town", will make him Professor of Greek, or English, or Zincali,—it's all the same to him,—in that great institution. Or perhaps (here the reader, if a New-Englander, is requested to pull out his handkerchief, and borrow a *flaçon* of salts) he will stay here for three or four years as an M.A., pupillizing constantly, and his clothes will gradually grow blacker, and his cravat whiter, till some day there will be stuck up on the Hall Screen a small notice to the effect that "Mr. Travis requests College Testimonials for *Orders*". And after all, there are worse parsons than he would make, yea, even in old Connecticut; for there is great earnestness in the man, and benevolence extraordinary; he takes much interest in the poor, and is very generous to them; too generous indeed, for he sometimes gives them his tradesmen's money; and he always minds his own business, but, to be sure, that is not so rare and phœnix-like a virtue in England as with us. Any of these things Tom Travis may be. I ought not to omit the opinion of his *gyp*, who holds him in absolute veneration, that "Mr. Travis will leave the College a Fellow, and come back a Judge". At present, he is a Bachelor Scholar and a "coach" of rising reputation, in which last capacity it is that Bristed [the author] has the most intimate connections with him, that young man being in a violent state of cram for the May Examination, and very nervous about the result.

The Vice is Effingham Lawson, "a dissipated Robinson Crusoe", etc., etc. . . . .

The company broke up at half-past twelve, except Lawson and the American [the author], who stayed with Travis till three, talking theology.

In spite of the cleverness of the author, of which we think highly, we have to apologize for introducing into our serious pages so much slang and so much flippancy. But,

it being our object to put the reader in possession of the habits of mind and external developments of character, both the good and the bad points, proper to those (as far as Mr. Bristed came across them), in whose hands lie at present the traditions of the University of Cambridge, it is necessary to commit ourselves to an indecorum, and to inflict upon our readers an annoyance, which, we trust, is justified by the end which we have in view.

Mr. Bristed proceeds elsewhere to treat professedly of the Private Tutor, (whom he has described above principally in his capacity of Bachelor Scholar or Junior Fellow), as follows:—

The Private Tutor, at an English University, corresponds in many respects to the Professor at a German. The German Professor is not *necessarily* attached to any specific chair; he receives no fixed stipend, and has no public lecture rooms; he teaches in his own house, and the number of his pupils depends upon his reputation. The Cambridge Private Tutor is also a Graduate, who takes pupils at his rooms in proportion to his reputation and ability. And although, while the German Professor is regularly licensed as such by his University, and the existence of the Private Tutor, *as such*, is not even officially recognized by his, still the difference is more apparent than real: for the English University has virtually licensed the Tutor to instruct in a particular branch by the standing she has given him in her examinations.

An ordinary [Private] Tutor takes five or six pupils a day, giving an hour to each. One of great celebrity will have twice as many, if a classic; or four times as many, if a mathematician. A mathematical tutor can drive a much larger team than a classical. The men who have taken the very highest degree do not always make the best tutors. The most celebrated coach for his mathematical men was a seventh Wrangler. The regular fee for a Private Tutor is L.7 a term, if you go to him on alternate days; or L.14, if every day. Noblemen and Fellow-Commoners pay more; and Sizars about one-half.

The intercourse between the Private Tutor and his pupil varies of course according to the character and age of both parties; but it is usually of the most familiar kind, the former seldom attempting to come don over the latter. When they are personal friends, as is not unfrequently the case, it becomes very free and easy, sometimes blending amusement with instruction in a rather comical way. When I was recovering from illness sufficiently to "put on" Travis again, he used to come to me, to save me the ascent of his three pair of stairs; and a man who had been my fellow-pupil with him from the beginning of our freshmanship, would meet him there. We were reading Æschylus, and something had possessed us to attack the *Supplices*. Here is the sort of scene we three used to have.

[It may perhaps add to the intelligibility of the dialogue which follows, to print separately the passage in the *Supplices* which it embodies.

Χο. σεβίζου δ' ἱκέτας σέθεν,
γαιάοχε παγκρατὲς Ζεῦ.
γένος γὰρ Αἰγύπτιον, ὕβριν
δύσφορον, ἀρσενογενές,
μετά με δρόμοισι διώμενοι,
φυγάδα μάταισι πολυθρόοις,
βίαια δίζηνται λαβεῖν.
σὸν δ' ἐπίπαν ζυγὸν
ταλάντου τί δ' ἄνευ σέθεν
θνατοῖσι τέλειόν ἐστιν.
ὁ, ὁ, ὁ, ἁ, ἁ, ἁ.
ὅδε μάρπτις νάϊος, γάϊος.
τῶν πρὸ, μάρπτι, κάμνοις, ἰοφ, ὅμ,
αὖθι κάκκας νο·
δύϊαν βοὰν ἀμφαίνω.
ὁρῶ τάδε φροίμια πρύξενα πόνων
βιαίων ἐμῶν. ἠὲ, ἠὲ,
βαῖνε φυγᾷ πρὸς ἀλκάν·
βλοσυρόφρονα χλιδᾷ
δύσφορα ναὶ κὰν γᾷ.
ἄναξ, προτάσσου.

Κ. σοῦσθε, σοῦσθ' ἐπὶ βᾶ-
ριν ὅπως ποδῶν.

Χ. οὐκοῦν, οὐκοῦν,
τιλμοὶ, τιλμοὶ, καὶ στιγμοὶ,
πολυαίμων φόνιος
ἀποκοπὰ κρατός; [ἀμίδα.

Κ. σοῦσθε, σοῦσθ' ολόμεναι ὀλομεν' ἐπ'
εἶτ' ἀνὰ πολύῤῥοτον
ἀλμήεντα πόρον,
δεσποσίῳ ξὺν ὕβρει
γομφοδέτῳ τε δορὶ,
κ. τ. λ.]

SCENE.

A cosily furnished room about twelve feet square. Present, Travis *and his two pupils; also, any number of Lexicons, seven German commentators, and two English ones, scattered about in various places. The owner of the apartment* [the Author] *attired in a very old dressing-gown and slippers, half-buried in an arm-chair, and looking interesting,* i. e. *pale and seedy, and hardly able to support the two or three books which he is holding at once.* Menzies, *a little man with a very positive eye-glass, perched on a sofa, and just visible among a pile of learned tomes surrounding him.* Travis *standing up with a much interlined and dog's-eared* Æschylus *in his hand, and occasionally walking about, or rather turning round, for the limits of the chamber do not admit more. The manner of instruction is this:—the pupils construe five or six lines alternately, the construer stopping himself, or being pulled up short by* Travis, *at the end of every line, and a long discussion and annotation intervening between that line and the next, accompanied with consultation of some or all of the nine commentators. One of the sufferers has just been reading half-a-dozen lines of the almost unknown tongue, and takes a long breath before attacking the translation.*

Travis. Now then, Bristed, go on.

Bristed. "But respect thy suppliants, O earth-holding, almighty Zeus, for the male race of Ægyptus, intolerable in their insolence",—ὕβριν an accusative with κατὰ understood, isn't it?

T. Don't say κατὰ understood; call it an accusative of reference.

B. "Pursuing me in a",—can you say "hurriedly" for δρόμοισι, as you would for δρόμῳ in Herodotus?

T. Yes; what's the construction of μετά?

B. Tmesis with δεόμενοι. "Seek to take forcibly me a fugitive";—βίαια adverbial, I suppose?

T. Of course; go on; πολυθρόοις μάταισι.

B. Μάταισι is an ἅπαξ λεγόμενον, isn't it?

T. No, I believe not.

A hunt for μάτη among the commentators and lexicons. Menzies, *who has the* Linwood *nearest him, announces that it occurs also in the* Choëphoræ, *meaning a* crime, *and here means* wanderings.

B. "Noisy wanderings",—will that do?

T. Μάτην, μάταιος: — it *may* mean *crimes* or *rashness* here perhaps. I thought it did. *Scribbles down a memorandum for future reference on the margin of his book.* I'll think of it. Go on, Menzies.

Menzies reads seven or eight lines: the first two or three are not very difficult, and he charges them with great determination.

M. "The beam of thy balance is over all, and what without thee is accomplished to mortals? O! O! Ah! Ah!"

T. Never mind the interjections.

Menzies *makes a long pause.* Ὅδε μαρπτις, "this snatcher", νάϊος, "at sea", γάϊος, "on land"...I am at sea altogether myself.

T. "This snatcher from the ship is now on land". Don't go to sleep, Bristed. Well, Menzies.

M. "May you labour for these things".

T. "Before these things, snatcher, may you perish", that is, before you carry me off.

M. Ἰόφ ὄμ is Egyptian, isn't it?

T. Probably; not Greek, at any rate. *Some one knocks at the door.*

B. I thought my sporting door was shut.

T. Never mind; don't answer; he'll go away.

M. Here's some more Egyptian, or something,—κάκκας νο δύϊαν.

B. (looking up out of a German edition). Haupt reads καββὰς. A very good emendation. It is the herald, then, that speaks;—καββὰς, "come down here"; βοὰν ἀμφαίνω, "I tell you".

M. And what about νο δύϊαν?

T. δύϊαν must have something to do with δύη; but νο, νο,...no, I don't know what that means.

B. (diving up from among three editions with an air of great exultation). They all give it up as hopeless.

T. Well, then, we'll give it up as hopeless.

Outsider knocks at the door.

B. Our friend doesn't give it up as hopeless. "Come down, I tell you".

The outsider, probably hearing the last words imperfectly, and construing them into an invitation to come in, *enters without more ceremony.*

B. Ah, Dunbar, how are you?

Dunbar, *a grave heavy Scotchman, walks into the middle of the room (which only requires one step), becomes aware of what is going on, says*: "*Oh! you're busy*": *and is slowly turning to go out.*

T. Don't go. We'll soon be through. Sit down and take a book.

B. hands Dunbar *a* Niebuhr's Rome, *stuck full of ragged bits of paper, to mark places where the cram is to be got up.* Dunbar *opens it at the largest of these marks, and sits down to a dissertation on the* nexus *and* addictus, *about as interesting as* Fearne on Contingent Remainders.

B. reads some more Greek, and proceeds to translate. "I see these preludes are introductory of forcible miseries to me. Go in flight to the protection of the shrine"—that's what they say ἀλκὰν means. "Ferocious he revels"—χλιδᾷ active here?

T. No, no; take both your adjectives adverbially.

B. "He revels ferociously of purpose, in a way intolerable both at sea and land. O king, anticipate him by your orders"—

T. There you go again! What voice is προστάσσου?

B. Middle.

T. Well then, "arrange yourself before us,—stand before us". Now, Menzies! οὐκοῦν, οὐκοῦν.

M. (making a desperate dash at the passage, and rendering it with a literalness that would have gladdened the heart of a New-England tutor). "Won't there be, won't there be pullings, pullings and stickings, very bloody, murderous cutting off of the head?"

Dunbar *shuts up his book, looks at* Menzies *as if he had some doubts of his sanity, and walks solemnly out of the room.*

M. Whom does she say that of? herself or the herald?

B. Which you please, my dear.

T. She says it of the herald;—threatens him with the king's vengeance. That will do for you.

B. reads a few lines, and proceeds to translate: "Go, ye cursed wretches, to the cursed"—I say, Travis, ἀμίς... *Another long turning over of commentators; ultimately it is decided on Dimdorf's authority, that* ἀμίδα *has crept into the text,* "ridiculo errore", *for* ἀμάδα, *which* Hesychius *explains to mean* a ship.

B. "Then along the briny path of many currents with a master's insolence, yea, all bloody from my studded staff, will I put you",—*pauses and looks up, suspecting something wrong, because* Travis *has let him translate four lines without interrupting him.*

T. (who has been looking out of the window for the last two minutes). O Menzies! ..... etc., etc.

We have not ventured on the catastrophe in which the lecture ends, as being of a lighter character than could any how be made compatible with our *Gazette;* yet it is so much part and parcel of the state of things which the dialogue is intended to illustrate, that it grieves us to be obliged to omit it. Enough, however, has been given to show the way in which real and laborious teaching goes on at Cambridge, in union with an utter familiarity and a reckless gaiety. Still, putting aside all that is really indecorous and intolerable in the carrying out of this Private Tutorizing, there is a substance of good in the principle of it, which it would be an object to any academical system to secure.

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THE CATHOLIC UNIVERSITY GAZETTE.

No. 45. THURSDAY, JULY 5, 1855. {Price Two Pence. Stamped, to go free by Post, 3d.

NOTICES.

In consequence of an earnest wish, which has been expressed in Dublin and in the country, that the expenses of the University course should be reduced below the calculation, on which they were originally determined, it is proposed to limit them, including extras, to forty guineas for the thirty-eight weeks of a student's residence during the ensuing session; of which sum one-half will be paid on his coming into residence, and the other half by the feast of St. Matthias (Feb. 24), 1856.

This arrangement applies only to the University House, and will not preclude, even there, gentlemen, who are so desirous, from paying a larger sum, without prejudice to community of academical advantages, social equality, and unity of discipline.

Besides these Intern members, there are two classes of persons who are admitted to the Lectures of the University; viz., Auditors and Externs. (1) Auditors. It is at the option of any one to become free of the public lectures on the payment of £10 a session, without being a member of the University, that is, without being under the care of the Tutors, or being submitted to any of the examinations, or being eligible for its honours, or aiming at its degrees. Over such persons the University of course has no jurisdiction, and knows nothing of them out of lecture hours, and only requires that their conduct should not compromise or embarrass the authorities of the University. (2) Externs. Those who are desirous of really joining themselves to the academic body, and standing on a footing with residents, are required to unite themselves to some particular licensed establishment in the University, as, for instance, the University House in Stephen's Green, or the Rector's House in Harcourt Street; in which case, they will be altogether under the jurisdiction of the Dean of that particular establishment, and will be considered as simply members of it, accidentally lodging out in such lodgings (*e. g.* their own home) as the aforesaid Dean shall sanction.

The University Session of each year consists of three terms; the first, before Christmas; the second, between Christmas and Easter; the third, after Easter; extending, with the Christmas and Easter holidays, through thirty-eight weeks.

The normal age of admission to the University is considered to be sixteen.

A first examination in the elements of Latin and Greek Grammar, of mathematics, etc. (as explained below), takes place at entrance, when the candidate will be formally admitted as a Student of the University; and a second, at the end of two years of residence, on passing which he receives the title of Scholar of the University.

The subjects of study during these two years, are the classics, modern languages, geometry, algebra, geography, chronology, and ancient history.

After passing his examination, the Scholar, being then eighteen years of age, will be able to retire from the University, if his destination requires it; or he will pass into the schools of medicine, of civil engineering, and of other material and physical sciences; or he will continue his studies in Arts for another two years, at the end of which, being twenty years of age, he will undergo a third examination, issuing in the degree of B.A. The M.A.'s course will follow.

The subjects of study during the second

two years (between eighteen and twenty), will consist of modern history, political economy, logic, ethics, metaphysics, analytical mathematics, the principles of law, the elements of astronomy and chemistry. A prosecution of classical studies will constitute a dispensation from some of these.

The Examinations, placed at the end of two and of four years of residence, will be regulated by the subjects of the Lectures which have been attended in those two courses respectively.

Students, who are desirous of availing themselves of only the second course in Arts; viz., that between the normal ages of eighteen and twenty, may, on producing testimonials of residence and good conduct for two years in an approved College, present themselves at once for the second examination.

First or Entrance Examination.

The subjects of this Examination are, Latin and Greek construing and parsing, one classical work in each language being presented by the candidate for the purpose; translation into Latin; general knowledge of Greek and Roman history; the elements of geography; the first book of Euclid's elements; arithmetic; and the matter of the Gospel according to St. Matthew, and of any approved Catechism.

Explanations.

The main object of an Entrance Examination is simply this, to ascertain whether a candidate for admission is in a condition to profit by the course of study, to which on admission he will be introduced. Such examination need not go *beyond*, but it must go *as far* as this. A University does not undertake the charge of boys, or the first steps in education; it professes to continue, and, in a certain sense, to complete the education of those who have already done with school, but are not yet fully prepared for the business of life and intercourse with the world. Education is a process steadily carried on through years, on fixed principles, towards a definite end; as is its beginning, will be its termination, and its continuation is according to its course hitherto. A desultory method of study (if method it can be called), in which one part has no connection with another, is not education: if it were, an Examination at Entrance, either would be superseded altogether, or certainly would have an object of its own, which those who advocated such a mode of education would have to define and recommend. Those, however, who adopt the ordinary, and (as it may be presumed) the obvious view, that it is the same in kind from first to last, and that its later stages are but the scope of its earlier, and that its earlier were traversed in order to its later, will easily understand, that, if a University professes to teach the classics, mathematics, and other branches of study, it must have the assurance, if it is conscientiously to fulfil its promise, that the students, whom it takes in charge, are already well grounded in the *elements* of those studies. The Entrance Examination, then, to which Candidates for admission into a University are subjected, is, from the reason of the case, an examination in *those subject matters*, on which the University course of teaching is to be employed, and is an *elementary* examination in them.

When, for instance, it is said that one of the subjects of the Entrance Examination is to be "the elements of geography", it means that the Candidate will be expected to know the general facts necessary for the prosecution of that study, such as a Lecturer will be disposed naturally and fairly to take for granted. It would be preposterous indeed, if a University expected the Candidate for Entrance to have studied such subjects as the physical formation of the Earth, its rocks and minerals, its peculiarities of heat and cold, of dryness and moisture, its productions, and its races, whether of brute animals or of men; such study is his very business at the University. On the other hand, it is not unreasonable, rather it is very necessary, that a Professor of this great department of knowledge should be allowed to take for granted, that the students he is addressing have some general knowledge, such as that the Earth is round, and not square, that it is of a certain size, that the relative positions of places on it, and dis-

tances from point to point, are expressed by means of certain received, though artificial, standards and measures, *e. g.*, latitude and longitude; that its sea and land are scientifically divided into oceans, seas, channels, continents, islands, peninsulas, and so on, with certain recognized names; and that it has certain chains of mountains, isolated peaks, volcanos, capes, lakes, and rivers; and that all these have their names, and that such and such are the names appropriated to the principal of them. To lecture to young men not knowing as much as this, is like talking English to a Frenchman who has never studied our language.

Another subject of examination set down in the Notice is "general knowledge of Greek and Roman History",—*e. g.*, to take the simplest case, what the state of the world was when our Lord came on Earth, who were the ruling people, under what Emperor He was born, under what He suffered: again, what were the principal revolutions of Pagan Rome; what its principal wars during the growth of its power. And so as regards Greece: the principal states into which it was divided; the several characters of the greatest of them; and the great events of its and their history;—and further, the principal heroes and worthies of both Greece and Rome;—who was Leonidas, who Socrates, who Epaminondas, who Scipio, who Julius Cæsar.

As to "the elements of Latin and Greek Grammar", here some explanation is perhaps necessary, from the ambiguity of the word "grammar". In the ancient sense of the word, grammar is almost synonymous with "literature". A professor of grammar in Roman and Medieval times was one who lectured on the writers of Greece and Rome; and in this sense "grammar" was accounted one of the seven great departments of knowledge. But there is another sense, more familiar in this day; as when we speak of a Greek or Latin Grammar. In a word, Grammar, in this sense, is the scientific analysis of language, and to be conversant with it, as regards a particular language, is to be able to understand the meaning and force of that language when thrown into sentences and paragraphs.

This is the sense in which the word is used, when it is proposed to examine Candidates at entrance, in the "elements of Latin and Greek Grammar"; not, that is, in the elements of Latin and Greek literature, as if they were to have a smattering of the classical writers in general, and were to be able to give an opinion about the eloquence of Demosthenes and Cicero, the value of Livy, or the existence of Homer; or need have read half a dozen Greek and Latin authors, and portions of a dozen others:—though of course it would be much to their credit if they had done so; only, such proficiency is not to be expected, and cannot be required, of a Candidate for entrance:—but it means examination in their knowledge of the *structure and characteristics* of the Latin and Greek languages, or in their *scholarship*.

It is for the same reason that one book of Euclid's elements of geometry is set down among the subjects of examination. If a candidate has mastered the process of reasoning as contained in one book, he will be able to proceed with profit; he has crossed and surmounted the main difficulty in the science, by the mere circumstance of having begun. He who has possessed himself of the fifth proposition, may be wanting indeed in diligence and resolution, but not in ability, to overcome the difficulties of the sixth or seventh.

And in like manner, even if "arithmetic" does not contain the elements of algebra, at least it is a necessary preliminary to the study, smoothing its first difficulties. It is discouraging to a Tutor to discover, after proceeding some way in algebra with a pupil, that he has no knowledge of vulgar and decimal fractions, and does not understand what is meant by extracting the square root. University teaching has a claim to be secured against this inconvenience.

Lastly, an examination into the Candidate's knowledge of the elements of Revealed Religion is proposed on account of the evident congruity of requiring it. By "elements" is meant the main facts and doctrines on which Christianity is established. It would be a reproach to a Christian University, if its students were well furnished and ready in the details of secular knowledge,

without an acquaintance with those divine truths, which alone give to secular knowledge its value and its use. Nor need we go far for the information we are seeking. In the Gospel we have an inspired record of our Lord's life and mission; and in the authorized catechisms of the Church we are furnished with infallible information as to the great mysteries to which His life and mission were directed. It is not much to ask of the Candidate for admission into a Catholic school of learning, that he should be familiar with our Lord's discourses, miracles, and parables, and with those doctrines the knowledge of which is necessary directly or indirectly to his own salvation.

Second Examination, viz. for Scholar's Degree.

The following is the scheme of the Examination at present proposed for those Gentlemen, who present themselves as Candidates for a Scholar's Degree, having passed two years already under the superintendence of responsible masters or tutors.

The candidate will chose at his option, *three* out of the following *four* subjects of examination:—

1. The text of one Greek book; *e. g.*
   (1). Xenophon, Anabasis.
   (2). Herodotus, two books.
   (3). Thucydides, one book.
   (4). Homer, four books.
   (5). Euripides, four plays.
   (6). Sophocles, two plays.
   (7). Æschylus, Agamemnon.
   (8). Xenophon, Memorabilia, etc., etc.

2. The text of one Latin book;
   (1). Livy, five books.
   (2). Tacitus, Germania and Agricola, etc.
   (3). Cæsar de Bello Gallico.
   (4). Cicero, Select Orations (half).
   (5). Cicero, Orationes Verrinæ.
   (6). Cicero, Tuscul. Quæst.
   (7). Cicero, de Officiis.
   (8). Cicero, de Natura Deor.
   (9). Virgil, Æneid, six books.
   (10). Virgil, Bucolics and Georgics.
   (11). Horace, Odes.
   (12). Horace, Epistles.
   (13). Ovid, Fasti.

3. One science (which, if the candidate chooses, may be the *matter* of the work which serves for his Latin or Greek book, as above).
   (1). Philosophy:—
   e. g. Xenophon's Memorabilia; Cicero's Offices; Cicero's Tusculan Questions; Cicero's de Finibus; Card. Wiseman's Scientific Lectures; Dr. Dixon on Scripture; Fénélon on the existence of God; Clarke on the attributes; one of the Bridgewater Treatises.
   (2). Criticism:—
   e. g. Horace's Art of Poetry; Cicero's de Oratore or Orator; Burke on the Sublime and Beautiful; André Sur le Beau; Lowth de Poesi Hebræorum; Copleston's or Keble's Prelections.
   (3). History:—
   e. g. Portion of Livy; of Herodotus; of Thucydides; Schmitz's Greece or Rome; Fredet's Ancient History; Prideaux's Connection; Montesquieu's Greatness and Decline, etc.; Bossuet's Universal History; two vols. of Moore's Ireland; two vols. of Lingard's England; Schlegel's Philosophy of History.
   (4). Geography:—
   e. g. Arrowsmith's Grammar of Ancient Geography; Adams's Summary of Geography and History; Paul and Arnold's Handbook of Ancient Geography.
   (5). Chronology:—
   e. g. F. Clinton's Fasti Hellenici.
   (6). Mathematics:—
   e. g. Conic Sections, or Mechanics, or Doctrine of Curves, etc.
   (7). Logic:—
   e. g. Murray's Compendium of Logic, by Wheeler.

(8). Modern Science:—
e. g. Arnott's Physics; Whewell's History of the Inductive Sciences; Whewell's Philosophy of the Inductive Sciences; Herschell's Outlines of Astronomy; etc.

4. One modern language and literature.

Besides these three subjects of examination, every candidate must be prepared with an exact knowledge of the matters contained in some longer Catechism and in the four Gospels, and with a general knowledge of ancient history, geography, chronology, and the principles of composition, as already at the Entrance Examination.

Instances of Examination Lists to be given in by Candidates for the Scholar's Degree, in accordance with the above scheme.

1. Xenophon's Anabasis—Cicero's Offices (for text and matter).
2. Xenophon's Memorabilia (for text and matter)—Horace's Odes.
3. Herodotus, two books—Ovid's Fasti (for text and matter).
4. Herodotus, two books (for text and matter)—Virgil's Æneid, six books.
5. Homer, four books—Horace's Epistles—Horace's Art of Poetry (for matter).
6. Euripides, four plays — Tacitus, Germany, Agricola, &c.—French Language and Literature.
7. Horace's Epistles — Conic Sections—French Language and Literature.
8. Cicero's Offices — Differentials — German Language and Literature.
9. Bucolics and Georgics — Lowth de Poesi Hebræorum — Italian Language and Literature.
10. Cicero de Finibus—Melchior Canus de locis Theol.—French Language and Literature.
11. Cicero de Natura Deorum—Vincent of Lerins, Commonitorium — Italian Language and Literature.
12. Æschylus, Agamemnon — Cicero's Verrine Orations—Dixon on Scripture.
13. Thucydides, book i.—Cicero, Select Orations—Bossuet's Universal History.
14. Æschylus, Choephoræ—Virgil's Æneid, six books—Prideaux's Connection.

It will be observed, from these examples, that the list can be adapted to the classical student, the ecclesiastic, or those who are intended for engineering, for business, etc.

Gentlemen, who are unable to reside, and are desirous of submitting themselves to an examination, will be enabled, on acquitting themselves satisfactorily, to obtain a diploma or certificate, similar to that bestowed by the College of Preceptors in England.

An Examination for the Scholar's Degree was held in the University House on Monday and Tuesday, July 16 and 17.

The Examiners were:

Terence Flanagan, Esq., M.I.C.E., Professor of Engineering.
Myles O'Reilly, Esq., D.Ph., of Knock Abbey, Co. Louth.
Edward Walford, Esq., M.A., and late Scholar of Balliol College, Oxford.

On which occasion the following Students of the University received the necessary certificate for their degree.

Sir Reginald Aylmer Barnewall, Bart.
Mr. Henry Bowden.
Mr. John Henry Bracken, Prizeman 1854.
Mr. William Carberry.
Mr. Charles de la Pasture.
M. le Vicomte de Vaulchier.
Mr. Patrick Francis Gallwey.
Mr. Andrew Washington Kirwan, Prizeman 1854
Mr. Henry D. Ryder.
Mr. George L. Ryder.

The Session for 1855-56 commences on Saturday, November 3, 1855.

There will be an Examination for the Scholar's Degree at the commencement of the Session.

Seven Prizes of Five Guineas each are offered to competition of all Students and Scholars of the University, on the following subjects:

1. A comparison (in English) of the respective views of a country life entertained by Virgil, Horace, Juvenal, and Cicero, or any of them.
2. Translation into English verse of Virg. Æn. vi. 703. "Interea videt" to "velle reverti".
3. A series of original examples from Greek writers in illustration of the rules contained in Wordsworth's Græcæ Grammaticæ Rudimenta, §§. 130–133, edit. 1853.
4. Narrative in Latin prose of the death of Alexander the Great.
5. Account (in English) of the conversion of Ireland to the Christian faith.
6. MacLaurin's Account of Newton's Discoveries
7. Conic Sections, geometrically investigated, *vid. e. g.* 2nd volume of Davies's Hutton.

Candidates for the first five prizes must present their compositions to the Rector immediately on their return to the University in the beginning of November next. They are bound in honour to offer only what is *bonâ fide* the result of their own labour.

The last two prizes will be decided, in the beginning of November also, by examination.

The same person may try for any number of these prizes, but the prize will not be given at all in any case in which the candidates all fail in reaching a satisfactory standard of proficiency.

Two prizes are offered to competition of all Students and Scholars of the University, one for classical, the other for mathematical proficiency, as in last November.

The candidates for the Classical Exhibition will be examined in passages in the Greek and Latin Classics, in Greek and Roman History, from the age of Pisistratus to that of Augustus, and the outlines of its chronology, and in ancient geography; in Greek and Latin grammar, and in Latin and English composition.

The Candidates for the Mathematical Exhibition will be examined orally and on paper in arithmetic, algebra, the first six and the eleventh and twelfth books of Euclid, and in conic sections.

Edward Walford, Esq., one of the Examiners at the late Examination for the Scholar's Degree, has offered a prize of books to the value of five pounds, for the best specimen of Latin prose translation, (reaching a satisfactory standard), presented by the Candidates for Matriculation in November next.

It is proposed, when a sufficient number of Candidates is obtained, to give, upon *concursus*, a maintenance at the University for either the Scholar's or the A.B. course, as it may be hereafter determined, to one poor Irish student, who brings from his Bishop the necessary testimonials. Particulars will be given in due time.

School of Engineering.

It is proposed to open the School of Engineering at the commencement of the ensuing Session in November.

All members of the University who have obtained the Scholar's degree, are admissible into this School.

The subjects of study will be Mathematics, Natural Philosophy, Chemistry, Geology, etc., and the special application of these sciences to Engineering, together with the principles of Surveying and Levelling.

At the end of two years devoted to these studies, an Examination will take place, and a certificate of merit will be given to those who pass creditably.

Measures will then be taken to assist those who obtain such certificate, in entering the offices of Engineers, where they may complete their practical education in the

particular branches of the profession which they may severally select.

After three years so passed, a further examination will be held, and an Engineering Diploma conferred upon such as are deemed qualified.

Gentlemen desirous of entering the School, are requested to forward their names to the Secretary of the Catholic University, 87 Stephen's Green, South.

School of Medicine.

The Medical School will open in the autumn of this year. The following Gentlemen have already been designated by the Rector:

Thomas Hayden, F.R.C.S.I., late Lecturer on Descriptive and Surgical Anatomy in the Original School of Medicine, Peter Street, to the first Chair of Anatomy and Physiology.

Robert Cryan, L.R.C.S.I., and K. & Q.C.P.I., late Lecturer on Anatomy and Physiology in the Carmichael School of Medicine, to the second Chair of Anatomy and Physiology.

Robert D. Lyons, M.B.T.C.D., and L.R.C.S.I., to the Chair of Pathological Anatomy.

Andrew Ellis, F.R.C.S.I., late Lecturer in the Dublin School of Medicine, Peter Street, and Surgeon to the Jervis Street Hospital, to the Chair of the Theory and Practice of Surgery.

Henry Tyrrell, L.R.C.S.I., to be Demonstrator of Anatomy.

Practical Anatomy will be commenced on the 1st October, and the Lectures on the 1st November.

Two classes of Students will be admitted to the instructions given in this School, viz., 1st, Matriculated Students of the University of two years standing; 2ndly, Non-matriculated Students.

Terms of attendance: Matriculated Students, free; Non-matriculated Students, £2 2*s*. for each course.

At the conclusion of the Session public examinations will be held, and premiums awarded to the successful candidates in each class.

The apparatus necessary for the Professor of Chemistry is in course of preparation.

Henry Hennessy, Esq., designated to the Chair of Natural Philosophy, is engaged in providing the necessary apparatus of instruments, etc., for the sciences included in his department.

It is proposed to open the Theological Department in November, the Professor of Dogmatics being now released from the important duties elsewhere with which he has been charged. The lectures to be given, and other details, are dependent on arrangements still in progress.

The building of a Temporary University Church has been undertaken and commenced by the Rector, close to the University House. Its walls and roof are to be raised before the winter, and the whole will probably be completed by Easter.

The following names have been presented for insertion on the Books of the University.

The Earl of Dunraven,
The Very Rev. Dr. English, Collegió Pio, Rome.
H. Howard Burgess, Esq., Baltimore.
Rev. J. L. Patterson, M.A., Oxon.
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SEDES SAPIENTIÆ, ORA PRO NOBIS.

THE ROMAN COLLEGE

(Continued from page 448).

The second year of Philosophy includes, as we have already mentioned, the schools of Moral Philosophy,* Physical Mathematics,

* The term *Moral Philosophy* is not to be taken in a strictly logical, but rather in a historical sense; for, as will appear in the sequel, the course of studies assigned to this branch embraces subjects that cannot be brought within the province of *Ethics*, or *Moral Philosophy* in a strict sense. We shall retain the term in its loose signification, since it is the *verbum sollemne* used to designate the school.

and Physico-Chemistry: in each of these subjects there are daily lectures of an hour, attendance on which is obligatory on all who intend to go up for the degree. There is also a half-hour lecture in Analytical Geometry, on three days in the week, obligatory on those who purpose continuing their philosophical studies in the ensuing year.

The course of Moral Philosophy* opens with *moral anthropology*,† or the discussion of the natural fitness of man for the acquisition of good or evil habits, and for the performance of actions *morally* good or evil. It examines the two perceptive forces which man possesses; investigating the nature of our power of sensation, of the imagination, and of the understanding, as these faculties concern the moral condition of man. It passes, next, to the consideration of the *appetite* in general; examining its nature, tendencies, and general divisions. And discussing specially the affections of the sensitive appetite, it enters largely into the origin, objects, and division of the *passions*, and of the natural signs by which they express themselves. The rational appetite or *will*, and the conditions of its operations, are next examined, and the existence of a *liberty* of *election* is vindicated, touching incidentally the scholastic question concerning the *judicium ultimum practicum*. Several of our natural rational appetites or tendencies are next set forth, viz.: 1) the necessary appetite of felicity, and its non-repugnance with that species of love, which is called *gratuitous*, because *objectum prosequitur propter se:* 2) the natural desire of man to live in society: 3) the natural desire of knowing Truth, and of imparting this knowledge to others: 4) the natural love of *order*, *the beautiful*, and *the perfect:* and this terminates Moral Anthropology.

The next section of the course treats of *Ethics*, in the strict acceptation of the word. It inquires, first, what is the nature of the morality of human actions (which it defines to be *the conformity or discrepancy of an action with a certain obligatory rule*), briefly discussing the ontological question about the positive entity of moral evil. It next inquires whether a human action can possibly exist which, all its circumstances being taken into account, will be neither good nor bad, but indifferent. The next question is *de moralitatis cognoscendæ ratione:* the opinion of Robinet, who introduces a sixth corporeal sense for the purpose, is rejected, as also is the famous *moral sense* (a sort of rational instinct) which, after Hutcheson, the Scotch school defends, and it is proved that reason judges of the first moral principles as it judges of the first metaphysical principles: indeed the former are but a section of the latter, being equally with them *analytical a priori.** The imputability of moral actions to their agents, and the existence of merit and demerit, are proved against Puffendorf and other Protestant philosophers: and it is shown that there is an intrinsic difference between good and evil, that is, that there are certain actions essentially and intrinsically good of themselves, and others essentially and intrinsically evil, contrary to the teaching of Puffendorf, Hobbes, and others.

The student comes next to the examination of the several primary *regulæ morum*, which have been proposed by different philosophers, especially in recent times, as the origin and foundation, or, as it is technically termed, the *principle*, of moral obligation. These are first stated and examined, and then refuted; and at the close the author's opinion on the subject is brought forward and strengthened by arguments. These various opinions are classed under two heads: first the *fallaces morum regulae:* next the *saniores*. We shall mention them in order.

* *Dominici Solimani e Societate Jesu in Collegio Romano Philosophiae Moralis et Juris Naturae Professoris, Institutiones Ethicae, Dicaeologiae, et Eudemonologiae. Romae*, 1847. F. Solimani was appointed Professor of Moral Philosophy in the year 1834, at the close of his Theological studies, and held this chair for three years. He afterwards professed Theology and Moral Philosophy, in several colleges in the north of Italy. He returned to the Roman College and resumed his first chair in May, 1845, and has continued to hold it since. He has effected a complete change in the school of Moral Philosophy; and enjoys deservedly the reputation of one of the first Moral Philosophers in Italy.

† This terminology, of itself, shows a much more systematic and scientific treatment of the subject, than is apparent in the course of Logic and Metaphysics.

* This rejects F. Dmowski's *Sensus Naturae Communis* which he considers in his logic as one of the *fontes veri.*

1. Spinoza's: our physical power of action in its fullest extent; hence every action is *morally good*, which we can *physically* perform.

2. Helvetius's: sensible pleasure is the measure of moral goodness, sensible pain that of moral guilt.

3. Those who place the supreme moral rule in our rational powers: that is either

a) in knowledge and its acquisition, or

b) in that prudence which will guide us in the choice of means adapted to obtain any proposed end, or

c) in expertness in any art or pursuit, such as painting, eloquence, war, etc.; or

d) with Adam Smith, in a *sentimental* desire to forward the happiness of ourselves and others with whom we live in society; or

e) with Jeremy Bentham, in mere *utility;* or

f) in the desire of happiness, which is chiefly satisfied in the performance of virtue.

4. Those, who, adopting some one or other of the opinions just mentioned, add as the *ratio formalis* of obligation, what has been denominated by the German school an *imperativum.*

5. Those, who, with Dugald Stewart or Sir James Mackintosh, introduce a new *moral* faculty which guides our actions.

6. The system of Kant, which has been very generally adopted, although under a thousand modifications, by recent German Philosophers. It would be impossible to give anything like an accurate analysis of this system within our limits: it may perhaps be summed up in the celebrated axiom: *the moral law is the free will of every intelligence so determined that it can become universal.* The activity of the intelligent nature is, as it were, the *matter* of the law, its *form* is the *imperium categoricum* of the practical reason, directing us *to act so, as if this practical reason were the universal law.* Yet, if we inquire ontologically into the reality of this law, we are informed, that since the *imperium categoricum* depends altogether on a subjective apprehension, it cannot be regarded otherwise than as a *transcendental illusion.*

These are the *fallaces regulæ;* the *saniores* are:

1. Wollaston's: truth is to be expressed in our actions.

2. Cardinal Gerdil's: the natural order of things, that is the order of the ontological relations, which all things have, one with another.

3. Victor Cousin's: *absolute* and *impersonal* reason.

4. Antony Rosmini's: the *esse ideale* which, ever illuminating our understanding, guides with the force of moral obligation our practical estimation and judgment of things, and our subsequent acts.

5. Vincent Gioberti's: the Will of God revealing to our reason the order of finite things, which he has established in the world, and commanding us not to disturb, but to observe it.

It is then shown, that the primary moral rule, or, as it is termed, *principium obligationis moralis*, is to be placed in the *eternal nature of God*, which contains *eminenter* the *convenientiæ rerum.*

The student next proceeds to demonstrate the existence and properties of the Natural Law: that is, of *a divine command*, directing men to perform good actions, and abstain from evil. To this law a divine sanction of rewards and punishments has been attached, both for this life and for a life to come. He then investigates the nature, divisions, and functions of our moral conscience in its attribution of a practical guide for all our actions.

The treatise *De Officiis* follows, explaining our duties, *a*) towards God, which include that of believing and adopting his revelations; *b*) towards others; *c*) and towards ourselves, reducing these last to the two classes of *self-preservation* (which necessarily forbids *suicide*), and self-improvement, both intellectual and moral. This last subject conducts to the treatise *de Virtutibus*, which closes the course of Moral Philosophy.

This is succeeded by the course of *Diceology*, or *Philosophy of Right.* It explains the nature of *right* or *jus*, considered as a moral power of action; and inquires into the primary principle from which all other rights are derived: this it establishes in the principle of property in its widest sense. Rights are

divided into *innate* and *acquired*. Amongst our acquired rights are those over external things: this leads to a discussion of Socialism, and of the theories generally put forward to account for the right of external property. Generally speaking, all the opinions of the English Philosophers on the subject are rejected. *Contracts* are next examined; and the right of testamentary disposition of our external property is clearly established: this leads to a digression on the right of primogeniture. Social philosophy follows. The conjugal society, the family, political society, are all discussed; their foundation, juridical origin, attributions, powers, are explained. The rights of making and executing laws are vindicated to the Supreme Political Power as inalienable faculties; the right to punish capitally heinous offenders, is proved; *duelling* is shown to be an outrage offered to society as well as to the natural law. The *jus gentium* follows: the rights of stranger peoples, of allies, of belligerents, both on land and sea, are fully explained, and many interesting questions arising out of them are proposed and elucidated.

Eudœmonology, or the *Philosophy of Happiness*, follows. It explains at great length all the modes of enjoyment which the present life affords; and proves that our supreme felicity can be found only in the possession of God.

Such is the second year's course of Rational Philosophy at the Roman College.

UNIVERSITY EDUCATION.

The following remarks are extracted from the *Quarterly Review* for June, 1827. We do not intend to commit ourselves to them altogether; but they afford matter for thought, and, while their date in some respects supersedes them, in others it adds to their interest.

There are three striking peculiarities in the English system of Education, without parallel in any of the other nations of modern Europe.

1. The length of *preliminary* education, and the limited extent of the subjects it embraces.

2. The virtual *exclusion of a regular professional course* of study, in the faculties of theology, law, and medicine.

3. The very *incomplete subdivision of sciences* among those on whom the whole burden of teaching is cast.

In the last two characteristics the English are at variance, not only with all their contemporaries, but also with their own ancestors.

§ 1. *Preliminary Education.*

By preliminary education we mean *whatever precedes a professional course* of study. This preparatory course occupies in every country *all* the years spent at school, and *one or more* of those passed at an university; but nowhere, in so far as our knowledge extends, except in England, does it consume the *whole* period of university residence. We might naturally therefore have expected that the range of studies would in England be proportionably more comprehensive, instead of being, as the fact is, more confined than elsewhere. In one respect it certainly embraces in that country an important subject often entirely omitted in others. Every student is required to learn the rudiments of the religion he professes, whatever be his future destination in life. In other respects, branches of knowledge, considered as essential to Preliminary Education in the schools and universities of Scotland, France, Germany, and Italy, are entirely excluded from the regular English course.

(1) Natural History, for instance, is among the number; and its total neglect is the more inexplicable, when we consider that it is at variance with the opinions of some of the greatest English writers, such as Bacon and Locke.

To constitute indeed such pursuits a *prominent* part of Elementary Education, would without doubt be erroneous; it is, however, certain that none are more eminently fitted to inspire the minds of youth with exalted conceptions of the Supreme Being. In their cultivation we provide resources which

may at least be of high usefulness in future life, either for relaxation after intense study, or for restoring the mind to a healthy state when suffering under worldly disappointment. As a relief from severer studies, Natural History is invaluable; for it can, not only afford perpetual excitement by its variety, but it possesses the attribute of exciting the mental energies exactly in the degree required, according to the vigorous or infirm state of each individual's health, or in proportion to the force of his original capacity. This accommodating quality, this wonderful capability of contributing gratification and exercise to intellects of every order, even the lowest, draws the pursuit almost unavoidably into contempt, in a country where scientific instruction has not been generally imparted, so as to enable men to estimate correctly its true rank and dignity. To many, the perpetual fluctuation of systems for classifying the organic and inorganic productions of nature, appears an obstacle to its adoption with profit into a regular course of study. But the use of former systems is not abrogated, when the accession of new ideas requires their enlargement; and to discriminate and judge impartially the comparative merits of different methods, some laying claim to our favour by early associations, others by the charms of novelty, affords not only a stimulus, but a wholesome discipline to the mind.

(2) The elements of Mathematics and Natural Philosophy are considered an indispensable part of Preliminary Education in Scotland, and in all the foreign countries before mentioned; yet they form by no means a regular part of the English preparatory course, a course often extended to the age of two-and-twenty. Those who study at Cambridge form indeed an exception to this rule; for there a knowledge of Mathematics is a necessary qualification of all candidates for a degree; and they who aspire to academical distinction often sacrifice an undue share of time and labour to this department, especially as the theoretical parts of the various branches of Mathematics, and not the practical application of the power to Natural Philosophy and Astronomy, engross almost exclusively their attention. We are content, however, to rest the claim of all these studies, not on their relation to the useful arts, or to future profitable employment, but on their efficiency in helping to extend and consolidate the groundwork of a liberal education; for we agree fully with those who maintain that the most important part of Education consists, not so much in the things taught, as in the moral and intellectual habits instilled during the period of pupillage.

(3) With respect to Classical Literature, an acquaintance with the Greek and Latin languages has everywhere been considered as an essential part of a Liberal Education, and indispensable to the able prosecution of all the learned professions. Accordingly, it has been recently enacted at Aberdeen, that every candidate for the degree of M.D. must be a M.A. of some University, or produce evidence of his having attended certain prescribed courses of lectures, before he can be admitted to the professional examination; next, classical literature is a constituent part of this professional examination itself. Similar regulations have also been adopted of late years by the Senatus Academicus of St. Andrew's. At Edinburgh an additional session has lately been added to the course of medical students; and it now occupies four years. Dr. John Thomson, in his "Observations on the Preparatory Education of candidates for degrees in Medicine", addressed to the patrons and royal visitors of that University, proposes that every student, previously to entering on his professional studies, should be examined in Classics, Mathematics, Moral Philosophy, Logic, Natural Philosophy, and Natural History.

In these modern reforms, projected or realized in the Scotch system of instruction, no idea is entertained of continuing a course of Classical Literature, in conjunction with other preparatory studies, beyond the age at which men ordinarily enter the English Universities; certainly never beyond the period at which the first public examinations, or responsions, are now usually passed at Oxford and Cambridge. After this age, the student enters upon a *professional* course; and this brings us to the second subject of comparison between the English system and that established in other Universities.

§ 2. *Professional Education.*

Of the newly founded seats of learning in Europe, some, like those of Berlin and Bonn, have in a few years acquired great celebrity. But in no instance can their success be imputed to the slightest assimilation of their plan to the distinguishing English characteristics. The same may be said of the Royal University of France, substituted for those destroyed during the Revolution, and which has now the exclusive charge of public instruction, and forms a body ramifying over the whole of that kingdom. Of this system, so long and so generally adopted, the leading features, as still followed in Scotland and other countries, are such as these:—

When fair and ample encouragement is afforded to all the different branches of literary and scientific instruction, it is invariably found that the students who enter a University consist principally of men destined to the Church, the legal and the medical professions, and those in not very unequal proportions. Accordingly, both in ancient and modern times, the course of study has generally been modelled with a view to providing the means of instruction for these three Faculties; and we may begin by stating what are the subjects usually selected in each.

(1) The general outline of the course of lectures, delivered to those intended for the Church, is, notwithstanding the diversity of creeds, very similar in the various continental seats of learning, and much resembles that prescribed in Scotland. At Glasgow, after a four years' course of Preliminary Education, the clerical course commences; and this continues four years more. In the first three of these, lectures are delivered on the principles of evidence, with a special view to the proofs of Natural and Revealed Religion; on the canon of Scripture, on its MSS. and versions; on the principal controversies; and on Hebrew. The fourth year is devoted to preparation for the examination before orders. In Ireland, in the Royal College of St. Patrick, at Maynooth, in the county of Kildare, there are now [1827] about three hundred students. The course requires five years. In the first, logic, metaphysics, and ethics are taught; in the second, physics; in the third, fourth, and fifth, moral and controversial divinity.

(2) The Professional course in the Faculty of Law is far more perfect and comprehensive in the Universities of Germany, France, and Italy, than in Scotland. The subjects of lecture and examination in France, consist principally of General Law; Natural Law; Law of Nations; Philosophical History of Roman and French Law; Criminal Law; Commercial Law; Administrative Law; Civil and Criminal Procedure; Institutes of Roman Law; three courses of French Law; and Political Economy. In the Lombardo-Venetian Universities, for example at Padua, besides many of the above-mentioned subjects, lectures are given on Ecclesiastical Law; Maritime Law; and Feudal Law; on Statistics; and Political Science. The above course of studies occupies four years in Italy; and the same number of years are required for the degree of Doctor in France.

(3) Before inscription in the Faculty of Medicine in France, a diploma of bachelor of letters, and also a bachelor of sciences, must have been obtained. The professional course for a full degree then lasts four years. The lectures comprise Chemistry, Anatomy, Physiology, Botany, History of Medicine, and Medical Jurisprudence, besides numerous subjects more immediately connected with the practice of Medicine and Surgery, among which Clinical Medicine and Clinical Surgery now receive, in all the best medical schools, the principal share of attention. In Padua, and several of the Italian Universities, we find the course of studies for a degree of Doctor in Medicine or Surgery, comprises the greater part of the above subjects, besides Zoology and Mineralogy. The last make part of the Preliminary studies of the French.

Considering then that the various sciences and departments of knowledge above enumerated are, with very few exceptions, as well calculated to enlarge the minds of all students, as they are respectively appropriated to some particular profession, it is important to inquire from what motive or accident they were gradually excluded from the regular course pursued at Oxford and

Cambridge, at the very time when they were making the most signal progress in all the other civilized countries in Europe.

The fact appears to have been, that the English Universities were at first both schools and colleges, as those in Scotland still are; and hence we may in a great measure account for the numbers of scholars who thronged thither in the early ages. The undergraduate course seems at first to have corresponded precisely in point of age with that of our modern scholars. In the course of many centuries, intelligence gradually extending throughout the country, new schools were established. The age of quitting school, and of matriculating at the Universities, was in this way deferred, step by step, to a later period; but no measures were taken to adjust the system of academical instruction to these entirely altered circumstances. At the age of seventeen or nineteen, therefore, the student of former times might have graduated as bachelor, or even sometimes as master of arts, and forthwith have commenced a professional course; but at the same age the modern academician found himself only on the threshold of a four years' course of term-keeping, which must be completed ere he could become a candidate for the lower of those degrees. In this manner the system of academical instruction in England became more of a preliminary nature, and less conversant with professional matters, in proportion as the undergraduates came to be composed of young men of riper years.

Other causes coöperated to throw impediments in the way of Professional Education. The most remarkable of these, was the determination of the clergy, in obedience to the See of Rome, to proscribe the Municipal Law, and encourage the study of the Roman. Accordingly, the enlightened and munificent ecclesiastics of that age took every step in their power, to foster the growth of the Canon and Civil Law. They endowed professorships with their usual liberality, instituted degrees in the Faculty of Law, and appointed public disputations to excite the emulation of scholars. The balance of learning, as Blackstone observes, was so much on their side, that the Common Law would have been completely overrun by the Civil, if, soon after the Court of Common Pleas was fixed at Westminster, legal Universities, now called the Inns of Court and of Chancery, had not been established.

The English Universities never flourished in ancient times, as celebrated schools of Medicine, like some of those in Italy, and afterwards in Holland. In later years, the rise of the medical schools of Edinburgh and Glasgow, and afterwards that in London, as well as that in Dublin, the want of large hospitals, and the difficulty of procuring subjects for dissection in any but the largest towns, will account for the state of those studies in Oxford and Cambridge during the last century. Still, we think it can scarcely be doubted, that, even although the practical knowledge of the art had not been attended to, yet, if Physical Science, if Experimental Philosophy, if Chemistry and Comparative Anatomy, had been pursued with that ardour which might have been expected in the chief literary and scientific seminaries of Great Britain, if Botany and Zoology had been cultivated there with a view to the science of organization, the body of medical students could never have been reduced to their present insignificant numbers.

The postponement of professional information to a time subsequent to academical residence, occasions a positive increase of the expense of education, whatever knowledge may be imparted in its place. The medical or legal student, who finds that, by following a certain course of instruction, he *must* defer the commencement of those labours which are to qualify him for practice, has to calculate the adequacy of his means, and to consider the shortness of life. In consequence, only about one hundred of all the physicians now [1827] practising in England have been educated at Oxford and Cambridge. It is unnecessary to remind the reader how small a proportion these must form of the whole body. There are now 6,000 members of the College of Surgeons, not six of whom have graduated at our Universities.

In the higher branch of the Law, a very considerable proportion have graduated at Oxford and Cambridge; but the relative im-

portance of the higher branch of this profession is generally overrated. Those barristers, who never had the least intention of practising the law professionally, must be included among the gentry; and the rest, who really have any practice, even if we add to them the conveyancers and special pleaders, do not much exceed a thousand. The far greater part of the law business of this country is conducted by attorneys. There are no less than 8,000 of these in England. When it is considered how much society has at stake in the good faith and honour of the more numerous division of legal practitioners, the responsibility and complicated nature of the transactions they are engaged in, the extensive legal knowledge to which some of them may lay claim, the large fortunes they amass, the respectable connections of many of them, and occasionally their successful elevation to the higher branch of the profession, it must be a matter of regret to all, that not one in a thousand should have studied at Oxford or Cambridge; we believe we might add, at any University whatever.

We have almost omitted to mention another important body in the state, of which an exceedingly insignificant portion have received a University education; we mean the gentlemen who hold places in our different government offices. If the influence of their connections be sufficiently powerful, they often enter the office at the age of fifteen, immediately after leaving school. Others go before nineteen or twenty, in most instances without any academical residence. It is rarely possible in Prussia, Saxony, Hanover, or indeed in any part of Germany, for young men to obtain even a subordinate place under government, unless they have regularly kept their terms, and passed their examination at a University; and after that they are strictly reëxamined by a Commission. The age of residence at their Universities corresponds exactly with that of the English; but they seldom enter the government offices until the age of twenty-four.

§ 3. *Distribution of subjects among teachers.*

In order to appreciate the various causes that have led to the characteristic peculiarities in English education, it is necessary to examine the organization of its schools and Universities. With respect to the teachers, oral instruction was, before the invention of printing, the principal means of communicating knowledge. During the middle ages, even on the most popular sciences, Prelectors were often appointed to read MSS. publicly to an assembled throng of students, who attended with their notebooks, to gain little else from the reciter than may now be gained from books. The functions of these readers were superseded by the printing-press; and this circumstance has misled many into the belief, that the office of public professor also was rendered unnecessary in the European Universities by the discovery of the art of printing. They have seemed to consider that the one College Tutor, availing himself of the publications of the age, might expound them to advantage as a lecturer on all branches of science. But in the institution of public Professors, our ancestors, and the founders of European Universities in general, were guided by principles whose force has been augmented, not annulled, by an art which has promoted the growth of new sciences, and prodigiously accelerated the universal progress of the human mind.

The additional power derivable from the subdivision of labour, in the cultivation of literature and philosophy, as well as in the useful arts, was the ruling motive which led to the assignment of particular departments of knowledge to separate public professors; and the date of the foundation of the separate faculties of Arts, Theology, Law, and Medicine, antecedent by many centuries to the invention of printing, would alone be sufficient to establish this fact, even if there were no proofs of a further division of labour having been effected within each Faculty at very early periods. In order to induce a considerable number of eminent men to devote themselves to the teaching of particular subjects, it was found necessary that large assemblages of students should be collected in one place. When, therefore, different colleges were added to a University, by the liberality of successive benefactors, the students, though formed into distinct

communities, and often subjected to different rules of discipline, continued, nevertheless, to profit in common by the lectures of the same public professors. Among the continental nations in general, the subdivision of different subjects among teachers at the Universities was carried to a greater extent, in proportion to the general progress of science; and the foundation of different Colleges, by distinct benefactors, was not allowed to interfere with this practice. In France, most unequivocal proofs have been afforded, that in this respect the institutions of the middle ages were in perfect harmony with the spirit of later times, when, upon the total annihilation of the ancient Universities of that kingdom, at the Revolution, it became necessary to organize an entirely new system. Never was there a period, in which less inclination was felt to bend with undue deference to the authority of former ages; yet in the University, and all the Colleges, in the conduct both of Professional and of Preliminary Education, the principle of subdivision was recognized, and carried, in many instances, to an unprecedented extent; and this great national institution remains the same to this day, with a few trifling modifications.

It is interesting to ascertain how much further the English Universities departed from the spirit of their original constitution, than other seats of learning in Europe. In the German Universities, each public professor delivers, by virtue of his appointment, one gratuitous course of lectures; but he gives also private lectures on his own account, and takes care to render them so indispensable to the students, that they attract as large, and generally a larger audience, than his public course. Adam Smith has hinted that the prohibition to receive such fees from the pupils naturally reduced the Lectureships at Oxford and Cambridge to sinecures; but, be the cause what it may, it appears, that, so far back as the middle of the last century, it was impossible for the public Professors of Oxford to obtain classes. Their place was supplied by preceptors in each college, to whom the youths resorted with greater profit to themselves. These College-tutors afforded, perhaps, in the first instance, merely private tuition, subsidiary to the Professor's lectures; but, when the whole business of education had, by a gradual transference, devolved on them, they were enabled, in some of the more considerable and flourishing colleges, to obtain numerous classes, and their lectures assumed that intermediate character between the didactic discourses of a public professor, and the more conversational instruction of a private tutor, which they have ever since preserved. The perfection of every plan of academical teaching depends mainly on the proper distribution of labour between the Lecturer and the Private Tutor.

If the multiplication of books had the effect of rendering lectures unnecessary, as Dr. Johnson thought, such an opinion has at least never been acted upon in England; for the English academical course has never exclusively consisted of private tuition. The question really at issue between the English Universities and the rest of the world, as to the method of teaching, is, not whether Lectures should be sacrificed to Private Tuition, but simply whether there should or should not be a *subdivision* among the teachers of those various departments of knowledge which ought to qualify men for degrees or academical honours. Now the decision of this question must of course depend in a great measure on the conclusion to which the reader has come as to the propriety of appropriating some years to professional study before the age of twenty-two; for those who favour this opinion will admit that many departments of knowledge, both moral and physical, now daily making rapid progress, must then be introduced into the system; and little doubt can be entertained that, to keep pace with the discoveries and enlarged views of the age, in any one of these, would constitute an occupation demanding the whole time and energies of an individual.

Misconceptions, we believe, are commonly entertained in England concerning the degree of salutary control and superintendence maintainable by Professors over numerous classes. The great want of frequent public examinations, and other defects in the discipline of several Universities, where the Professorial plan is in force, have been laid

to the charge of the system itself, not of its defective administration. But, if we examine impartially into the working of the method of public lectures in Universities out of England, we shall find, that they are by no means inconsistent with the watchful superintendence of a teacher, and his intimate acquaintance with the progress of each individual. The course of instruction at Glasgow [1827] furnishes a happy example of the union of public lectures with private tuition. The Professors of the University meet their classes at different hours, delivering first a formal lecture, and afterwards appropriating one or two hours to *viva voce* examinations, or to the perusal of exercises composed by the students on the topics of the former lecture. The object in view is, that the students should listen under the impression that they are afterwards to be examined, and called upon to clothe in their own language the arguments, facts, and illustrations which they have heard. They generally take notes or memoranda of the principal heads of the lecture; but short-hand writing is discouraged.

It clearly appears, however, that the toil imposed upon a professor, thus called upon to act in the double capacity of public and private teacher, must be too irksome to find many imitators; besides, there are weighty reasons for employing two distinct bodies of instructors wherever the number or means of the students are not too scanty to remunerate them. In Italy, France, and Germany, the latter method of distributing the burden of academical instruction is found very effective. At Edinburgh, besides the want of frequency and strictness in the public examinations, there has been a neglect of regular private tuition; and what has actually been afforded, has neither been supplied by the *Professors* as at Glasgow, nor by persons appointed by and acting under the *authority* of *the University*, as is the usual case in the continental seats of learning. When, at the end of four years, the final ordeal is at hand, the academician seeks *voluntarily* a private teacher, who undertakes to prepare him. Of such persons at Edinburgh, it is but justice to say, that they are an industrious class of men, and well qualified to discharge more important functions, if, confining themselves as now to particular faculties, they were *regularly attached to the University* as private teachers.

A Professor of Glasgow has admitted that a class of two hundred students is of an unmanageable size, when a single Professor attempts to afford them private tuition. In Germany accordingly, where the classes are even larger than those of Glasgow, they are broken into numerous smaller divisions. One, or more frequently two hours, are then devoted by the *privatim docentes*, or sometimes the *professores extraordinarii*, to examinations on the topics of the public lecture, and to expounding difficult passages. These private teachers in Germany must have obtained a doctor's degree, and the extraordinary professors are invariably private teachers in Germany, each regularly appointed by the University, and aspiring ultimately to a professor's chair. In exactly the same manner, the *Repetitori*, as they are termed, of Italy, are chosen by the University, and confine themselves to certain faculties, or even to particular sciences; and they too, if they distinguish themselves, look forward to be ultimately rewarded by professorships.

The following is a general outline of the provisions employed in the continental Universities for organizing an efficient body of teachers. The public Professors start in life as private tutors, restricted to one branch, or at least to the few collateral branches, of science. They are promoted, if they distinguish themselves, to a Professor's chair. The competition, however, is not confined to the numerous candidates of one University, nor even to the same country, especially in Germany. The Professors are not allowed to appoint their own assistants; and, in Germany, each of them is at liberty to lecture on any science in his own faculty, provided he delivers a course on that which he is specially appointed to teach. The examinations are conducted by the Professors of a particular faculty.

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THE CATHOLIC UNIVERSITY GAZETTE.

No. 46. THURSDAY, NOV. 1, 1855. Price Two Pence.

NOTICES.

In consequence of an earnest wish, which has been expressed in Dublin and in the country, that the expenses of the University course should be reduced below the calculation, on which they were originally determined, it is proposed to limit them, including extras, to forty guineas for the thirty-eight weeks of a student's residence during the ensuing session; of which sum one-half will be paid on his coming into residence, and the other half by the feast of St. Matthias (Feb. 24), 1856.

This arrangement applies only to the University House, and will not preclude, even there, gentlemen, who are so desirous, from paying a larger sum, without prejudice to community of academical advantages, social equality, and unity of discipline.

Besides these Intern members, there are two classes of persons who are admitted to the Lectures of the University; viz., Auditors and Externs. (1) Auditors. It is at the option of any one to become free of the public lectures on the payment of £10 a session, without being a member of the University, that is, without being under the care of the Tutors, or being submitted to any of the examinations, or being eligible for its honours, or aiming at its degrees. Over such persons the University of course has no jurisdiction, and knows nothing of them out of lecture hours, and only requires that their conduct should not compromise or embarrass the authorities of the University. (2) Externs. Those who are desirous of really joining themselves to the academic body, and standing on a footing with residents, are required to unite themselves to some particular licensed establishment in the University, as, for instance, the University House in Stephen's Green, or the Rector's House in Harcourt Street; in which case, they will be altogether under the jurisdiction of the Dean of that particular establishment, and will be considered as simply members of it, accidentally lodging out in such lodgings (*e. g.* their own home) as the aforesaid Dean shall sanction.

The University Session of each year consists of three terms; the first, before Christmas; the second, between Christmas and Easter; the third, after Easter; extending, with the Christmas and Easter holidays, through thirty-eight weeks.

The normal age of admission to the University is considered to be sixteen.

A first examination in the elements of Latin and Greek Grammar, of mathematics, etc. (as explained below), takes place at entrance, when the candidate will be formally admitted as a Student of the University; and a second, at the end of two years of residence, on passing which he receives the title of Scholar of the University.

The subjects of study during these two years, are the classics, modern languages, geometry, algebra, geography, chronology, and ancient history.

After passing his examination, the Scholar, being then eighteen years of age, will be able to retire from the University, if his destination requires it; or he will pass into the schools of medicine, of civil engineering, and of other material and physical sciences; or he will continue his studies in Arts for another two years, at the end of which, being twenty years of age, he will undergo a third examination, issuing in the degree of B.A. The M.A.'s course will follow.

The subjects of study during the second

two years (between eighteen and twenty), will consist of modern history, political economy, logic, ethics, metaphysics, analytical mathematics, the principles of law, the elements of astronomy and chemistry. A prosecution of classical studies will constitute a dispensation from some of these.

The Examinations, placed at the end of two and of four years of residence, will be regulated by the subjects of the Lectures which have been attended in those two courses respectively.

Students, who are desirous of availing themselves of only the second course in Arts, viz., that between the normal ages of eighteen and twenty, may, on producing testimonials of residence and good conduct for two years in an approved College, present themselves at once for the second examination.

First or Entrance Examination.

The subjects of this Examination are, Latin and Greek construing and parsing, one classical work in each language being presented by the candidate for the purpose; translation into Latin; general knowledge of Greek and Roman history; the elements of geography; the first book of Euclid's elements; arithmetic; and the matter of the Gospel according to St. Matthew, and of any approved Catechism.

Second Examination, viz., for Scholar's Degree.

The following is the scheme of the Examination at present proposen for those Gentlemen, who present themselves as Candidates for a Scholar's Degree, having passed two years already under the superintendence of responsible masters or tutors.

The Candidate will chose at his option, *three* out of the following *four* subjects of examination:—

1. The text of one Greek book; *e. g.*
   - (1). Xenophon, Anabasis.
   - (2). Herodotus, two books.
   - (3). Thucydides, one book.
   - (4). Homer, four books.
   - (5). Euripides, four plays.
   - (6). Sophocles, two plays.
   - (7). Æschylus, Agamemnon.
   - (8). Xenophon, Memorabilia, etc., etc.

2. The text of one Latin book;
   - (1). Livy, five books.
   - (2). Tacitus, Germania and Agricola, etc.
   - (3). Cæsar de Bello Gallico.
   - (4). Cicero, Select Orations (half).
   - (5). Cicero, Orationes Verrinæ.
   - (6). Cicero, Tuscul. Quæst.
   - (7). Cicero, de Officiis.
   - (8). Cicero, de Natura Deor.
   - (9). Virgil, Æneid, six books.
   - (10). Virgil, Bucolics and Georgics.
   - (11). Horace, Odes.
   - (12). Horace, Epistles.
   - (13). Ovid, Fasti.

3. One science (which, if the candidate chooses, may be the *matter* of the work which serves for his Latin or Greek book, as above).
   - (1). Philosophy:—
     e. g. Xenophon's Memorabilia; Cicero's Offices; Cicero's Tusculan Questions; Cicero's de Finibus; Card. Wiseman's Scientific Lectures; Dr. Dixon on Scripture; Fenelon on the Existence of God; Clarke on the attributes; one of the Bridgewater treatises.
   - (2). Criticism:—
     e. g. Horace's Art of Poetry; Cicero's de Oratore or Orator; Burke on the Sublime and Beautiful; André Sur le Beau; Lowth de Poesie Hebræorum; Copleston's or Keble's Prelections.
   - (3). History:—
     e. g. Portion of Livy; of Herodotus; of Thucydides; Schmitz's Greece or Rome; Fredet's Ancient History; Prideaux's Connection; Montesquieu's Greatness and Decline, etc.; Bossuet's Universal History; two vols. of Moore's Ireland; two vols. of

Lingard's England; Schlegel's Philosophy of History.

(4). Geography:—
e. g. Arrowsmith's Grammar of Ancient Geography; Adams's Summary of Geography and History; Paul and Arnold's Handbook of Ancient Geography.

(5). Chronology:—
e. g. F. Clinton's Fasti Hellenici.

(6). Mathematics:—
e. g. Conic Sections, or Mechanics, or Doctrine of Curves, etc.

(7). Logic:—
e. g. Murray's Compendium of Logic, by Wheeler.

(8). Modern Science:—
e. g. Arnott's Physics; Whewell's History of the Inductive Sciences; Whewell's Philosophy of the Inductive Sciences; Herschell's Outlines of Astronomy; etc.

4. One modern language and literature.

Besides these three subjects of examination, every candidate must be prepared with an exact knowledge of the matters contained in some longer Catechism and in the four Gospels, and with a general knowledge of ancient history, geography, chronology, and the principles of composition, as already at the Entrance Examination.

Instances of Examination Lists to be given in by Candidates for the Scholar's Degree, in accordance with the above scheme.

1. Xenophon's Anabasis—Cicero's Offices (for text and matter).

2. Xenophon's Memorabilia (for text and matter)—Horace's Odes.

3. Herodotus, two books—Ovid's Fasti (for text and matter).

4. Herodotus, two books (for text and matter)—Virgil's Æneid, six books.

5. Homer, four books—Horace's Epistles—Horace's Art of Poetry (for matter).

6. Euripides, four plays—Tacitus, Germany, Agricola, etc.—French Language and Literature.

7. Horace's Epistles—Conic Sections—French Language and Literature.

8. Cicero's Offices—Differentials—German Language and Literature.

9. Bucolics and Georgics—Lowth de Poesi Hebræorum—Italian Language and Literature.

10. Cicero de Finibus—Melchior Canus de locis Theol.—French Language and Literature.

11. Cicero de Natura Deorum—Vincent of Lerins, Commonitorium—Italian Language and Literature.

12. Æschylus, Agamemnon—Cicero's Verrine Orations—Dixon on Scripture.

13. Thucydides, book i.—Cicero, Select Orations—Bossuet's Universal History.

14. Æschylus, Choephoræ—Virgil's Æneid, six books—Prideaux's Connection.

It will be observed, from these examples, that the list can be adapted to the classical student, the ecclesiastic, or those who are intended for engineering, for business, etc.

Gentlemen who are unable to reside, and are desirous of submitting themselves to an examination, will be enabled, on acquitting themselves satisfactorily, to obtain a diploma or certificate, similar to that bestowed by the College of Preceptors in England.

THE PRIZES.

The prizes (value five guineas each) offered to competition by the Rector, at the commencement of the long vacation, were adjudged as follows:—

1. A comparison (in English) of the respective views of a country life entertained by Virgil, Horace, Juvenal, and Cicero, or any of them:

Le Vicomte Louis de Vaulchier.

2. Translation into English verse of Virg. Æn., vi. 703. "Interea videt" to "velle reverti":

Mr. Henry Slingsby Bethell.

M. de la Pasture, *proxime accessit.*

3. A series of original examples from Greek writers in illustration of the rules contained in Wordsworth's Græcæ Grammaticæ Rudimenta, §§ 130–133, edit. 1853:

Mr. Victor Duke.

Mr. Augustus Bethell, *proxime accessit.*

4. Narrative in Latin prose of the death of Alexander the Great.

[No prize awarded.]

5. Account (in English) of the conversion of Ireland to the Christian faith:

Mr. Daniel O'Connell.

Mr. Hanley, *proxime accessit.*

6. Knowledge of MacLaurin's Account of Newton's Discoveries.

[No prize awarded.]

7. Knowledge of Conic Sections, geometrically investigated, *vid. e.g.* 2nd volume of Davies's Hutton:

Mr. Patrick Francis Gallwey.

THE SCHOLARSHIP EXAMINATION.

On Friday, Nov. 9, the following Gentlemen received the *testamurs*, or certificates of having passed their examination for the scholar's degree:—

Henry S. Bethell,
Augustus Bethell,
Augustus H. Keane,
James L. Molloy,
Daniel O'Connell.

The Examiners were, Messrs. Morgan W. Crofton (late Professor of Natural Philosophy in the Queen's College, Galway), James Stewart (Lecturer on Ancient History, Cath. Univ.), and Peter le P. Renouf (Lecturer on French Literature, Cath. Univ.).

PUBLIC LECTURES.

These Courses of Lectures for the present term have been arranged as follows:—

On Thursday, 29th November, at three P.M., Mr. Aubrey de Vere, Professor of Political and Social Sciences, will resume his Lectures on "Literature considered in its relations with Political and Social Philosophy".

He will continue the subject on subsequent days at the same hour.

On Wednesday, December 5th, at three P.M., Mr. Ornsby, Professor of Classical Literature, will deliver a Lecture on "The Education of a Roman Gentleman".

On Friday, 7th December, at three P.M., Mr. Pollen, Professor of the Fine Arts, will commence a course of Lectures on "Taste", and continue the subject on the Monday following.

On Monday, December 17th, at three P.M., Mr. Robertson, Lecturer on Geography, will deliver a Lecture on "The Colonies of Phœnicia, especially Carthage".

Tickets may be had of the Secretary, 87 Stephen's green, South, any day between the hours of ten and four.

Thomas Scratton,
Sec. Cath. Un.

The Theological Lectures.

The Professor of Dogmatic Theology proposes to commence a course of lectures as soon as a sufficient number of students have signified their wish to form a class.

Names will be received at the Porter's Lodge, 86 Stephen's Green, South, and at St. Francis Xavier's, Upper Gardiner Street.

LECTURE LIST FOR AUTUMN TERM, 1855.

Mondays, Wednesdays, Fridays,

10. Homer, iii. — (Mr. Stewart). Mathematics — 1st Class — (Surds, Binomial Theorem, General Theory of Equations)— (Mr. Butler).

11. Latin Composition—(Mr. Stewart). Mathematics—3rd Class—(Arithmetic, 1st book Euclid)—(Mr. Butler).

12. Herodotus, v.—(Mr. Ornsby).

Tuesdays, Thursdays, and Saturdays.

10. Mathematics—2nd Class—(Elements of Algebra, Plane Trigonometry) — (Mr. Butler).

11. Roman History—(Mr. Stewart).

12. Virgil's Georgics — (Mr. Stewart). Cicero, *In Verr.* iv.—(Mr. Ornsby).

In addition to these, Rev. Mr. Penny commenced a course of Lectures on the Roman Catechism, on Sunday, Nov. 18, at 10 a.m. All students of the University, who reside in the different Houses (interns), are require to attend this course of Lectures.

2. M. Renouf gives a course of Lectures on Modern History, at 1 o'clock, p.m., on Tuesdays, Thursdays, and Saturdays, and

continues his classes in French, at 10 on Mondays, and 11 on Tuesdays.

3. Mr. Robertson gives also a course of Lectures on the German Language and Literature to such gentlemen as signify their wish to attend it.

During the long vacation a spacious room, forty feet long by fifteen feet ten inches wide, had been prepared to serve as a billiard room, for the recreation of the students. On the 12th of November this room was opened, at 12 o'clock on that day, and placed under the care of a respectable and efficient marker, who has orders to prevent all gaming or betting in the room, as well as every kind of disorder. The hours are from 12 o'clock till 5.

The Rectoral Council (provisional) met for the first time at the Rector's house in Harcourt Street, on Monday evening, November 12th, at 7 o'clock, and continues to meet on Monday evenings, at the same hour.

The Council consists of the Rector, Vice-Rector, and representatives of each of the faculties, viz.:—for Theology, the Rev. Father O'Reilly, S.J.; for Law, Mr. O'Hagan; for Medicine, Dr. Ellis; for Science, Mr. Hennessy; and for the faculties of Philosophy and Letters, Messrs. Butler, Ornsby, Dr. Dunne, and M. Renouf, together with the Secretary of the University, Mr. Scratton.

A reception is held of the professors and other gentlemen officially connected with the University at the Rector's house, on Monday evenings at 8 o'clock, during term.

THE EXHIBITIONS.

[The following were the notices issued for the Exhibitions this term]:

Four Exhibitions or Burses will be offered to competition this Term: two Classical, and two Mathematical.

1. Two of £35.

2. Two of £18 (the interest of a sum of money placed in the hands of his Grace the Archbishop of Dublin, in honour of the Immaculate Conception).

1. These Burses are open to natives of every country, whether members of the University or not.

2. Candidates must not be more than twenty years of age.

3. They will be required to pass the Matriculation Examination before competing for the Burses, unless they have done so already.

4. They are required to present a certificate of good conduct from their respective school, college, or private tutor.

5. The successful competitors will be required to matriculate and reside as interns in one of the University houses.

6. The examination will commence on Monday, December 3, at ten o'clock, a.m.

THOMAS SCRATTON, Secretary,
87 Stephen's Green, South.

SCHOOL OF ANATOMY, MEDICINE, AND SURGERY, CECILIA STREET, DAME STREET.

WINTER SESSION 1855–6.

This School opened for the instruction of Students in Practical Anatomy on the 1st October, 1855.

The business of the Winter Session was commenced by an Inaugural Address from Mr. Ellis, on November 1st, and is continued in the following order by the Professors of the several departments, viz.:—

Anatomy and Physiology—Human and Comparative.

Robert Cryan, Licentiate of the Royal College of Surgeons and of the King and Queen's College of Physicians, Ireland, late Lecturer on Anatomy and Physiology in the Carmichael School of Medicine, and

Thomas Hayden, Fellow of the Royal College of Surgeons, Ireland, late Lecturer on Surgical and Descriptive Anatomy in the Original School of Medicine, Peter Street.

Five Days Weekly, at 1 o'clock, P.M.

Anatomy—Surgical, Descriptive, and Microscopic.

The Professors of Anatomy and Physiology.

Five Days Weekly, at 12 o'clock, Noon.

Theory and Practice of Surgery.

Andrew Ellis, Fellow of the Royal College of Surgeons, Ireland, Surgeon to the Jervis Street Hospital, late Lecturer on the Theory and Practice of Surgery in the Dublin School of Medicine, Peter Street.

Three Days Weekly, viz., Monday, Wednesday, and Friday, at 3 o'clock, P.M.

Pathological Anatomy.

Robert D. Lyons, Bachelor of Medicine, Trinity College, Dublin, Licentiate of the Royal College of Surgeons, Ireland, and Member of the Royal Irish Academy.

Anatomical Demonstrations, in the Dissecting Room.

By the Professors of Anatomy and the Demonstrators, viz.,

Henry Tyrrell, Licentiate of the Royal College of Surgeons, Ireland, and

John O'Reilly, Licentiate of the Royal College of Surgeons, Ireland.

Natural Philosophy.

Henry Hennessy, Esq., Member of the Royal Irish Academy.

The hours for the Lectures on Pathology and Natural Philosophy will be advertised in due time.

Catechetical Examinations will be held each Saturday during the Session at the usual hours of Lecture, on the subjects of the preceding week.

The Professors and Demonstrators of Anatomy, recognizing the oft-repeated truth, that "Anatomy is the basis of Medicine", are determined to devote unremitting attention to this subject; and as the Demonstrators reside on the premises, industrious Students, as well as those whose other engagements will not permit them to attend at the ordinary hours of business, will have the opportunity of prosecuting this arduous branch of medical study under their immediate direction after 7 A.M., and from 8 to 10 P.M.

Two classes of Students will be admitted to the instructions given in this School, viz., first, Matriculated Students of the University of two years standing; secondly, Non-matriculated Students, as in other Universities, Colleges, and Medical Schools.

Terms of Attendance.

Matriculated Students, Free; Non-matriculated Students, £2 2s. for each Course.

At the termination of the Session, Public Examinations will be held, and valuable Exhibitions awarded to the successful Candidates in each class.

The School is in a central situation, and within a few minutes walk of the principal hospitals of the city.

The lectures of the Professors have been already recognized in their several departments by the Queen's University, Ireland, the King and Queen's College of Physicians, the Colleges of Surgeons in Dublin, London, and Edinburgh, the Faculty of Glasgow, the Army, Navy, and East India Medical Boards, the Apothecaries' Halls, Dublin and London, etc., etc.

Particulars may be learned from MR. ELLIS, 110 Stephen's Green; MR. HAYDEN, 30 Harcourt Street; DR. CRYAN, 1 Hardwicke Place; the Secretary of the University, 87 Stephen's Green, South; or at the School.

SCHOOL OF ENGINEERING.

WINTER SESSION 1855-6.

PROFESSORS.

Civil Engineering—T. Flanagan, C.E., Member of the Institute of Civil Engineers, London.

Mathematics—Edward Butler, M.A., T.C.D.

Natural Philosophy—Henry Hennessy, M.R.I.A.

The course of study for the present Session is intended for Engineering Students of the first year. It comprehends Mathematics, Descriptive Geometry, Natural Philosophy, and Drawing. Lectures will be delivered on the three first-mentioned subjects by the Professors of the University, at which Students of Engineering will be required to attend.

In the following outline, the portions of

the general courses of Mathematics and Natural Philosophy which are mentioned, are chiefly such as have especial reference to Engineering studies. The greater part of the course applies also to the preparation of such Students as desire to present themselves at the examinations at Woolwich.

Mathematics.

Algebra.—Radicals of the second degree. Binomial theorem. Progressions. Theory of logarithms. General theory of equations.

Spherical Trigonometry. — Fundamental theorems.—Formulæ used in geodesy.

Coördinate Geometry. — Equations of the line and plane. Transformation of coördinates. Properties of curves of the second degree.

Descriptive Geometry.

Properties of projections. Intersection of surfaces. Theory of perspective and shadows. Isometrical perspective.

Natural Philosophy.

Mechanics of solid and fluid bodies.—General laws of equilibrium and motion of solid bodies. Equilibrium of structures. Strength of materials. Useful work of forces and its measurement. Theory of machines. Equilibrium and motion of fluids. Motion of water in pipes, canals, and rivers. Theory of hydraulic machines.

Heat. — Measurement of heat. Laws of conduction and radiation. Mechanical and physical effects of heat. Tension of vapours. Theory of the steam engine. Dynamical theory of heat.

Sound. — Propagation of sound in fluids and solids. Application of the laws of sound in the construction of public buildings.

Light.—Laws of reflection and refraction. Construction of optical instruments and the illuminating apparatus of light-houses.

Magnetism. — General laws. Properties and applications of the magnetic needle.

Electricity.—Phenomena and laws of electricity, galvanism, and electro-magnetism. Lightning conductors. The electric light. Use of electricity in mining and tunnelling. The electric telegraph.

Drawing.

Practical exercises in drawing will occupy a large portion of the time of every engineering student, and instructions will be given in drawing from models, and in the use of mathematical drawing instruments.

Arrangements will be made for enabling the Students of Engineering to pursue a course of special instruction in Chemistry.

Terms of Attendance.

Matriculated Students, Free; Non-Matriculated Students, £2 2s. for each course.

Application may be made by Gentlemen who desire to attend any of the above courses, to the Secretary of the University, 87 Stephen's Green, South.

A competent Drawing-Master has been engaged to give his services three times a week to the students of the Engineering Department.

THE OPENING OF THE SECOND SESSION.

We are enabled to announce a very successful opening of the session, and may congratulate ourselves and the Catholic public on a solid progress made by this great academical undertaking. We request our readers to look back to the *Gazette*, No. 36, in which an account was given of the quiet but very practical manner in which, about this time twelvemonth, the foundations of the Catholic University were laid. Since then there has indeed been no puffing, and the public now and then has perhaps half forgot our existence. But we can assure them we have been at work all the time, and can now point to results. As the old Scotch laird said to his son: "Be aye sticking in a tree, Jock—it will be growing when you are sleeping",—the people of Ireland, having planted this tree, may now note the silent growth it has made. We now reckon no fewer than five institutions—that in Stephen's Green, the Rector's House, St. Laurence's, the Carmelite School (a portion of whose students are affiliated to the University), and

the Medical School—all in active operation.

But what is still more gratifying is, that there has been remarked by the examiners for the entrance and scholarships this term, *the most marked improvement* in the style of education which has come before them. Contrasting it, as a whole, with the general run of those in November, 1854, it is impossible not to see that the University has already given an impulse to school education in this country.

We may remark that a prize of £5 had been offered for the best piece of Latin that should be produced by the young men for entrance. However, it was decided not to award it, because none of the pieces presented seemed of such marked excellence as to deserve it. The object of the authorities is to secure *real* proficiency, and to confer no honours to make a show, or to gratify individuals, or even to reward a certain degree of merit, unless those honours would be acknowledged by every competent judge throughout the empire, to be really, truly, and practically deserved. This rule, once understood by parents and by Catholic society at large, will surely give a confidence in the University which nothing else could impart.

In the Medical School of the University, as has been already noticed, Practical Anatomy was commenced Oct. 1, and the Lectures Nov. 2. Already a very encouraging number of students attend this school, and we cannot but think that there are held out to them many inducements and advantages not to be found in other similar institutions. To a Catholic, of course, it is no light matter to be certain of the fact that he is under the guidance of those who will tamper neither with his faith nor morals. And then practically, that is, for practically learning the noble science to which they have devoted themselves, they have the constant attendance of two eminent surgeons, who reside on the spot, and the lectures and instructions of Professors, who, we are quite justified in saying, labour as if they felt that one common interest unites Professor with student, and that their greatest happiness lies in seeing their pupils advance in science under their kind and zealous superintendence.

Previously to the commencement of Term, the House of Our Lady of Mount Carmel, presided over by the Very Rev. Thomas Bennett, Provincial of the Order, was affiliated to the University; so that the University already numbers four Houses, which in some respects may be compared to the colleges of older institutions.

The Morning Lectures for the Term were arranged according to the scheme set forth at p. 476.

SEDES SAPIENTIÆ, ORA PRO NOBIS.

THE GAZETTE.

As the *Gazette* is now commencing, with the academic year, a publication which was partially interrupted by the long vacation, a few observations on its present arrangements may not be out of place.

It was thought, for a time, that possibly the *Gazette* had already answered the purpose for which it was started, viz., as a means of putting into circulation views on the nature and objects of University Education, which it is highly important should at the present time be made *popular*, should be thought of, and talked about in quarters even which might seem most remote from that kind of education. Views of this description were set forth in a series of papers, which we have reason to believe were successful in attracting that sort of attention among thoughtful men which was desired. The proceedings in connection with the foundation of the new institution, or rather group of institutions, were recorded from time to time, and pains were taken to give parents, students, and scholastic teachers a distinct idea of the academic system in course of construction, of its expenses, and its various details.

The interval of the long vacation has afforded an opportunity of obtaining, by conversation and correspondence, opinions from those well qualified to judge, both as to

the importance of the University's possessing this organ, and as to the method upon which it may most serviceably be conducted.

On the first point, those opinions seem to be clear and unanimous. The advantage is very great, for a body in course of construction, like the University, to have the means of regularly and officially publishing, in its own organ, matters which it is desirable to make known. This is important, for many obvious reasons. The University has the control of its own organ, which meets the eyes of all those of every party who are interested to hear of its affairs. With such an organ, every one knows where to look for a record of its transactions, and not only from time to time, but also to refer back to the whole collection, where all the documents, as they successively appear, are to be had in a cheap, accessible, and convenient form, so that readers need not hunt for them through files of old newspapers, obtained with difficulty, ill-adapted for reference, generally defective, and after all unofficial.

With regard to the editorial and literary character of the *Gazette*, we have also received much encouragement. No paper in it, as far as we can judge, seems to have been thrown away; the information it has furnished, and the ideas it has started, have been new to many readers, and have been valued as important and suggestive by precisely the class whom editors as well as academical societies in their first origin, would most wish to please. The only views affecting the *principle* of its editorial method which have been offered us by any of our friends, have been that we should add to it more of the features of a magazine, say the *Dublin University*, or any other merely literary periodical. We conceive, however, that this is to mistake the object of the *Gazette*. Our readers must kindly bear in mind that as the organ of a public body devoted to the higher education, it must very much partake of a *business* character. Its precise object is to tell parents, guardians, students themselves, the clergy, and those especially engaged in the education of the Catholic youth, what this Catholic University, in which Catholic society in Ireland and elsewhere has been pleased to take so much interest, is actually *doing*, what it *means*, what sort of training it expects from those who come to it, and what advantages it holds out to its students, as the higher education develops itself in these countries, and becomes more and more of political and social moment. We tell parents that for the interest of their sons, University education is one of the most momentous questions they can think of, for this reason, that the whole progress of society and the sense of the legislature is tending to this—to place the prizes of the state, the positions leading to future influence and opulence, in the hands of youths who have reaped the benefit not merely of school education, but of university education, and that these are two widely different things. If they feel, as we hope we have shown, and will show to them, that the success in life of their sons depends very much on this, many a page in the *Gazette* which has hitherto seemed of less attractive character than those of merely literary magazines, will have to them from henceforth a growing interest of the most practical description. We could put it on higher grounds, but this suffices in the present article.

We believe also (independently of what we have said on the necessity of the *Gazette* as a record of the transactions of the Catholic University), that the entire subject of University Education is one which is so extensive in itself, whether we consider its ancient history, its relation to Catholicity, in regard to the medieval universities, then again the immense changes it has gone through in modern times, its present state in countries like France and Belgium, and also in Rome (as our readers may have seen from the curious information we have placed before them in several papers on the Roman College, drawn up by a gentleman who has the most complete and practical acquaintance with that part of the subject); then again the vast changes in the theory and practice of education now being worked out in the English Universities, which to those who are not in the way of seeing books and papers on those questions, seem to them

ponderous and expensive; or again, the relations of Catholic education to Protestant governments like our own, the prospects of Catholic youth in the present state of things, and all the ramifications into which that branch of the subject spreads, fraught as they are with consequences to the generation just coming into active life—we say, if any man can turn over these subjects in his mind, and say they are *not* of interest, all we can reply is that if he acts on his own habits of mind, and decides that what does not happen to interest himself is of no importance, his sons, if he has any, are likely to occupy an inferior position compared with those of parents who have more enlarged views. True, we do not expect—the notion would be absurd—that everybody engaged in practical pursuits should feel a curiosity about the details of the higher education, but at the same time, a man of sagacity can see its broad, marked, visible advantages, and we can promise him to make out many of these by reasoning which even practical persons will admit to be sound.

We therefore beg our readers to recollect, that although the *Gazette* has not time or space for merely amusing matter, such as tales, or scraps of poetry, or bits of popular science, for which they must go to other journals, nevertheless it is to us, we repeat, that they must come, if they are clear-sighted enough to perceive, and wise enough to take an interest in, the great field of success in the world at large, which University Education will open to Catholics,—if they wish to be told what the Catholic University *means*, and what it is doing.

CATHOLIC YOUNG MEN'S SOCIETY, CORK.

On October 18th, 19th, 22nd, and 24th, four lectures, on "*Social Life in the early ages of European Civilization*", were delivered to this society by Mr. Dunne, Lecturer on Logic in the Catholic University.

In the first lecture, on "*The Life of Roman Civil Society, at the period of the dissolution of the Empire*", Mr. Dunne began by stating the object of the course, and its importance; and observed, that the interest attaching to such a subject was not peculiar to continental nations, but might in many respects be viewed as an heirloom of Ireland, Irish missionaries having taken an important part in the civilization of the barbarians who overran the Empire. Investigating the character of the action of the Church, as a social agent, he showed that her mission is of a far higher nature than mere civilization, and deals with destinies infinitely more valuable than the temporal interests of nations, and is consequently wholly removed above the action or control of the civil power; that hence the influences of the Church on the temporal condition of society are merely incidental and subordinate to her real mission, but whenever these influences are exerted, they must necessarily produce the most beneficial results.

Proceeding to the particular subject before him, the lecturer traced the progress of the Roman State from the village on the Aventine to the Empire, and the gradual development of its municipal constitution under the Republic and the Cæsars; he pointed out the peculiar character, advantages, and disadvantages, of this municipal organization, drawing illustrations from the Second Punic and Social Wars; he sketched the imperial system of administration, showing its inherent strength and weakness, its practical results, and the efforts made to reform it; he observed that such a constitution, when fully developed in all its consequences, must lead to the downfall of the state; he dwelt on the extent and terrible character of slavery as it existed in the Roman world, confirming his view of it by historical facts. Passing to consider the details of Roman civil society, he examined the social and political condition of its several classes, as they existed in the fifth century; commented on the degeneracy of habits, feelings, and morality; reviewed the state of education and literature; and concluded by a sketch of domestic life, illustrated by anecdotes of one or two distinguished personages of the time.

The second lecture, on "*The Condition of the Religious Society in the Fifth Century*", opened with a review of the conclud-

ing position of the previous one: that the imperial administration was legal, but not just, and the elements of civil society were socially and intellectually worn out. The lecturer then briefly sketched the social development of the Christian Church, characterising its life and energetic action. Investigating the manifestations of this life, he proposed to seek them, first, in the Christian society as a body; secondly, in individuals; and thirdly, in the relations of the Church with the civil power. Having observed, that he was philosophically comparing the Church with Roman civil society, not speaking on her doctrines as a theologian, he remarked, that the intellectual situation of the time was favourable to a great development:—the Christians had no schools, but they had doctrines of immense practical import, and bearing on the routine of daily life: this he instanced by the great doctrine of eternal rewards and punishments, and the ideas implied in the Redemption. Hence the practical tendency of the Christian literature: this he illustrated by examples, evidencing the zeal, perseverance, extended views, and topographical Catholicity of the Christian writers. He then described two other great manifestations of life in the Christian society—the election of bishops, and the frequent general, national, and provincial councils. Finally, he cited the heresies of the time as proofs of the existence of great social and intellectual activity. As an illustration, he gave an outline of the history, doctrines, and development of Pelagianism; and remarked that the conduct of the bishops of the Church, during that controversy, is one of the grandest proofs of their intellectual vigour and greatness

Coming to individuals, he epitomized the domestic life of one or two of the bishops of the age, chiefly as bearing on their influence over society at large. In conclusion, he briefly traced the rise and modification of the relations of the Church with the civil power, pointing out the gradual civil importance which the bishops and clergy acquired.

He then sketched the ethnical condition of the barbarians previous to their invasions, and reviewed the descriptions given by contemporary chroniclers, of their incursions. The lecture terminated with a picture of the condition of the Roman world at the breaking up of the Empire.

The third lecture, on "*The Barbarians, and Feudalism*", opened with a review of the relative positions of the Barbarians and the Empire down to the period of the great invasion. It then ascertained the true character of the Germanic raids, introducing as an episode the overwhelming invasion of Attila; it next described the disastrous effects of these partial, but perpetual, incursions on the condition of society, and their results as affecting the social organization of the conquerors. The lecturer then proceeded to enumerate the several original sources of information, concerning the history of those times: he classified them, as, 1) the classical writers of Greece and Rome, 2) contemporary chronicles, 3) barbarian legislation, diplomas, architectural remains, etc., 4) national traditions, legends, sagas. He next passed to consider the religious, social, and political condition of the Germanic tribes, previous to the invasion, citing the Edda, and illustrating his notice by the saga, which attributes to Heimdall, son of Odin, the distribution of the Germanic race into the *Thrœll*, the *Karl*, the *Jarl*, and the *Kœnig*. He then sketched the mutual relations of chiefs, and *lidi*, and of the democratic, aristocratic, and monarchical institutions, which we find existing, side by side, in the new states, particularly in Gaul and Italy. He urged many objections to the generally received notions on these subjects, particularly protesting against attributing to those times any settled ideas of regularity or legitimacy. He noticed the position of the Church in the new society, her social organization, her aristocracy of merit, which, ignoring all distinction of birth, enrolled the noble and the slave alike amongst her ministers: observing, that, to her extended views and guidance alone can we attribute those traces of justice and legality which we may discover; and dwelling at some length on the flourishing state of Gothic Spain, which was wholly due to the great Councils of Toledo.

Mr. Dunne next enumerated the social elements which may be traced in the gene-

ral chaos, giving the preëminence to the Church, and proceeded to treat the rise, development, and character of Feudalism: showing its influences on the dawning literature of the troubadours, and on the social elevation of woman.

In conclusion, he sketched the fortunes of the Austrasian princes of the house of Pepin of Heristel; showing the justice of the transfer of sovereignty made by the Frank nation to Pepin le Bref; and dwelling particularly on the character of Charlemagne. In illustration of the popular love for the memory of this great sovereign, as evidenced in their legends, he quoted a beautiful ballad of Geibler, translated by Clarence Mangan, descriptive of Charlemagne's crossing the Rhine near Bingen on Midsummer Eve, by a bridge of moonbeams, and thence blessing all the land.

The fourth and last lecture, on "*The Character of the early Middle Age*", opened with a comparison between European civilization and other civilizations. Proceeding to his immediate subject, he characterized the temporal dominion of the Popes as its leading feature. He traced the rise of this dominion, and vindicated its justice; he observed how historians have frequently calumniated the Popes, as aiming at universal empire, when, on the contrary, they were only striving for the independence and good government of Italy, torn in pieces by the German Emperors, and petty domestic tyrants: he also remarked on the injustice with which the enemies of the Church have perpetually assailed this temporal dominion, although based on a prescription of eleven hundred years, while they sanction the grossest usurpations of temporal tyrants, gilding them over with the name of *legitimacy*.

The lecturer next reviewed the social action of the Church, describing her legislation, and her unceasing efforts to improve the moral condition of society.

He next passed to Chivalry, describing its rise, causes, rapid development, immense influences; and inferred, that, so far from the elevation of woman being due to Feudalism, the institution and prevalence of Chivalry proved that it had been previously recognized, and was mainly attributable to the Church.

He then considered the Commons, their growing wealth, importance, and social organization, briefly reviewing their struggles with the feudal aristocracy. This led to a notice of the commerce of the Middle Age, and a sketch of the trade, commercial prosperity, and colonies of Genoa and Venice; and the rise of the banking system, including an outline of the Bank of St. George at Genoa. The life of a great merchant of these days was illustrated by a short notice of the first Cosmo de' Medici.

Finally, the lecturer alluded to the Fine Arts, dwelling on the Church music, the parent of all the modern varieties of that art.

In conclusion, Mr. Dunne reviewed the general character of the Middle Age, its discoveries, literature, fine arts, noble architectural monuments, wonderful activity, commerce, public spirit, immense social progress, great men; and vindicated it from the accusation of barbarous. He terminated by referring to the various positions laid down throughout the course, as proofs, that in every social emergency we should look to the Church as our guide; she will not fail to conduct us by the path of safety and justice.

THE SCHOOL OF ANATOMY, MEDICINE, AND SURGERY,

CECILIA STREET.

The School of Anatomy, Medicine, and Surgery, in Cecilia Street, which was being arranged during the summer, opened for lectures at the commencement of the present session. Everything has been done to secure the health, comfort, and convenience, of all the classes of students; the anatomy room is spacious and lofty, excellently lighted and ventilated; and the *tout ensemble* of the edifice shows, as we believe was generally admitted, that no pains have been spared to meet the requirements of both professors and students. Already a very considerable number of students have resorted to the new institution, which accordingly, we will not say, promises to be, but is actually, an important

and successful department of the great Catholic University.

A public address, introductory to the lectures of the session, was delivered on Friday, Nov. 2, at three o'clock, in the theatre of the school, by Andrew Ellis, F.R.C.S.I., Professor of Surgery to the Catholic University. The lecture gallery was thronged with students, whilst the lower seats, and the space in the vicinity of the lecture table, were filled with groups of distinguished clergy, eminent professional men, and gentry. His Grace the Lord Archbishop of Dublin was present. Amongst the clergy and laity present were: The Very Rev. Monsignor Yore, D.D., V.G., P.P.; the Rev. Monsignor Meagher, V.G., P.P.; the Very Rev. Monsignor Woodlock, D.D. (President of All Hallows College); the Very Rev. Dr. Curtis, S.J.; the Rev. N. J. Murphy, S.J.; the Rev. Mr. Grene, S.J., the Very Rev. Dr. Spratt, the Rev. Mr. O'Brien, the Rev. Mr. O'Ferrall, S.J., the Very Rev. M. Flannery, Dean of Residence of the University House; Dr. Dunne, the Very Rev. Dr. Quinn, Dean of Residence, St. Laurence's; the Rev. Dr. M'Manus, the Rev. M. M'Manus, the Rev. R. Dunne, the Rev. Mr. Smith, the Rev. T. O'Reilly, the Rev. Mr. Meehan, the Rev. J. Buckley, Sir Philip Crampton; Dr. O'Reilly, F.R.C.S.I.; Dr. Adams, F. R. C. S. I.; Dr. Fleming, F.R.C.S.I.; Dr. Power, F.R.C.S.I.; Dr. Tuohill, F.R.C.S.I.; Dr. Hughes, Dr. Byrne, Dr. O'Reardon, Dr. Ireland, Dr. Wharton, Dr. Stapleton, Dr. M'Swiney, Dr. Bannon, Dr. Tyrrell, Dr. Sinclair, Dr. Hayden, Dr. D. Brady, Dr. Ryan, Dr. Kirwan (city coroner), Professor Sullivan (Museum of Irish Industry), Professors Butler, Curry, and Pollen, Catholic University; Messrs. Stewart and Marani, ditto; Mr. Scratton, Sec. Catholic University; Richard Kelly, T.C.; Edward T. O'Kelly, T. O'Reilly, J. D. Burke, F. D'Arcy, S. Monks, Michael Sweeny, J. Rorke, T. Edwards, P. A. Smith, Michael Barry, Barris ter; A. O'Neill, Esqrs., etc., etc.

Shortly after the hour named, Dr. Ellis entered the Lecture Hall, conducted by the Secretary of the University and Dr. Hayden, and took his place at the professors' table. The entrance of the learned lecturer was hailed with loud applause from the students and assembled visitors.

Dr. Ellis, after some introductory remarks on education in general as the great means of the development of human power, entered on the subject of the special education by which the future medical man is trained for his important office. He elegantly traced the origin of the healing art, which grew out of human suffering, and was first cultivated by the ministers of religion, who combined the works of spiritual with those of temporal mercy. He briefly showed that the medical profession was learned, useful, and interesting—learned, because it includes within the comprehensive grasp of its study all those sciences through which alone a correct knowledge of the qualities and properties of all natural objects can be obtained. It was useful, because by the judicious employment of the power it supplies, health was restored to the sick, and sight to the blind, disease was deprived of its victim, and death of his contemplated prey. Its interest was apparent, if one reflected on the scientific character of its study, the variety of its objects, the scope it gave to the contemplations of the philosopher, to the views of those ambitious of riches and honour, and to the nobler ends of those who seek to alleviate human suffering. After remarking on the many impediments and discouragements the student in the medical profession must make up his mind to encounter, the learned lecturer proceeded to sketch, in broad outlines, the course of study medical students must necessarily pursue, in order to meet their great responsibilities. The principal sciences into which their education divided itself, were anatomy, physiology, and pathology, among which the first-mentioned claimed justly the highest rank, as indispensably necessary to the study and practice of surgery.

Anatomy, strictly speaking, means the science of dissection; it is therefore through it we can acquire a knowledge of the structure of organised beings. There are three different varieties of anatomy, viz., human, comparative, and the anatomy of plants. It is his knowledge of human anatomy which conducts the skilful surgeon with confidence, ease, and safety, through the most difficult and dangerous operations which fall within the range of surgery. On the other hand, it is his

ignorance of anatomy which oftentimes causes an unskilful practitioner to hesitate and defer an operation which is in itself simple and easy of accomplishment, until the original disease shall have advanced so as to get beyond the reach of a salutary operation—in fine, until the patient falls a sacrifice to the supineness and hesitation of his attendant. We meet with but too many melancholy instances of the truth of what I assert exemplified in acute affections of the larynx, and in cases of strangulated herniæ, where the fate of the patient entirely depends upon the prompt decision of the surgeon and the speedy performance of an operation. Thus you may perceive that it is difficult to draw a line of distinction between what is called practical anatomy and operative surgery. In order to make the ensuing course of lectures on surgery as instructive as I am able to do, I intend performing all the known surgical operations incidental to the human body on the dead subject, when discussing the nature and treatment of such accidents and diseases as may render them necessary on the living.

Physiology, in the literal meaning of the term, signifies a discourse about natural phenomena, but, in the ordinary acceptation of the word, general physiology means that science through which we acquire a knowledge of the actions of the individual organs and of the functions as carried on in the living body during health, and must therefore be considered of the utmost importance both to the physician and surgeon, for without a knowledge of the natural actions and functions, we should be unable to judge of them when deranged, or to set them right when out of order. For example, a surgeon ignorant of the chemical phenomena attendant on the function of respiration, and of their vital importance, could not appreciate the value of the operation of bronchotomy, nor understand the principle upon which it could prove useful. Again, to a physician unacquainted with the laws which regulate the circulation of the blood, it would appear very strange that the pulse of an infant could beat one hundred and twenty or one hundred and thirty strokes in a minute, whilst that of an old person will not exceed sixty or seventy beats, yet both be in perfect health. The necessity of a knowledge of physiology both to the physician and surgeon is so obvious that it would be quite superfluous for me to say more on the subject at present.

Thus then you may perceive that it is through the sciences of anatomy and physiology we become acquainted with the natural structure and functions of the living body; but the animal machine is so complicated by the multiplicity of dissimilar textures which enter into its composition, and by the numerous operations which are incessantly going forward, it is exceedingly liable to derangement. The science which involves in its study the morbid phenomena to which the human fabric is so much exposed, is called pathology.

Pathology is a science which has been much cultivated of later years, and I believe I may in truth assert that it is now by medical men considered one of the most interesting branches of medical science; indeed so strongly do the superiors of the Catholic University feel on this subject, that they felt themselves called on to appoint a distinct professor of pathology, and by so doing have broken through the usages of other medical institutions, this being the only institution in Ireland which can boast of having a professor of pathology connected with it. Before the time of Morgagni, pathology was but little attended to, morbid dissections were neglected, consequently disease wsa imperfectly understood. In those times pulmonary consumption, jaundice, dropsy, and many other affections of local origin, were treated on general principles, the real nature of the disease being unknown to the practitioners of the day. It is to the unremitting attention and pathological acumen with which Laœnner prosecuted his researches on the morbid affections to which the thoracic viscera are liable, we are indebted for our present knowledge of pectoral complaints. Were it not for the discoveries made by Hunter and Scarpa relative to the morbid changes of structure to which the arterial system is subject, we might still perhaps be ignorant of the best mode of treating aneurisms. I mention these facts in order to show that the cultivation of pathology has proved useful in reference to the *diagnosis*, *prognosis*, and treatment of disease.

Dr. Ellis then went on to remark on the probability that the study of sciences so interesting as these would not be confined to the physician and surgeon, but would, in the general advancement of science, be studied with as much attention as any branch of philosophy, natural history, or geology.

The philosopher may boast of the light which the telescope and microscope have shed upon the scientific world; the engineer may descant upon the matchless power of steam, by the almost magic influence of which manufactories are put in motion, and their produce transferred to a foreign land; but, in my opinion, the anatomist has much more reason to eulogise the dissecting knife, by means of which he is enabled to remove the veil

from nature, to unravel the almost inscrutable intricacies of animal texture, and then inspect, with pleasure and admiration, the hitherto mysterious operations of a Supreme Being.

The learned lecturer went on to condemn the fictitious demarcation of medical science into physic and surgery, both having in the human body the sphere of their action; both having the same objects and the same ends—namely, the preservation of health, the cure of disease, the prolongation of life, or the making easy of death. Although even still certain members of the profession, influenced by choice or other circumstances, chiefly confine themselves to the practice of one particular branch, amongst students no such selections should be recognized. They should indiscriminately, and with equal assiduity, devote their exertions to the acquisition of a knowledge of all branches of the sciences which relate to the healing art.

Dr. Ellis then proceeded to describe those sciences through which the student may learn the action of foreign agents on the human body, and thence how to rectify the numerous deviations to which that frail fabric is subject. Thus, natural philosophy was needed in order to explain some of the functions of the animal body and the laws by which they are governed; as optics and acoustics to understand the functions of the eye and the ear, hydraulics for the circulation of the blood, the theory of levers for the perfect comprehension of muscular action. He similarly developed the necessity of the sciences of botany and chemistry to the student in medicine. After some interesting observations on what, he said, might be termed the mysteries of the animal kingdom, the symptoms and effects of disease, and why certain medicines produce their specific effects on the human body, he remarked, in concluding this sketch of medical studies, that students could now have no excuse for ignorance. "As a medical school, Dublin, as a whole, is inferior to none in Europe. There are no less than six medical schools established in this city, and the conductors of them are all vieing with each other in a spirit of honourable rivalry in imparting information to their respective classes".

Dr. Ellis then made some observations, which it is important we should give in full. He said:

I now beg your attention to an erroneous, and I will add, a malicious report, which has been industriously circulated, and if allowed to remain uncontradicted, is well calculated to injure the prospects of this school. The report to which I allude is to this effect, "that the building has not been licensed by the government according to the provisions of the Anatomy Act, and consequently the lectures delivered in it will not be recognised by the different medical bodies incorporated either by royal charters or acts of parliament". My reply to this statement is a simple but emphatic contradiction. This school has been licensed by the government according to the provisions of the Anatomy Act; and as to the professors, whose duty it is to teach the branches of science essential to medical education, they have been for many years recognised by the various public bodies authorised to grant degrees in medicine, diplomas in surgery, or licenses to practise pharmacy. Another objection urged against this school is, that it is of "too sectarian a character", the professors being all members of the Roman Catholic religion. I do not feel myself called on to enter at any great length into this delicate question, yet I cannot, in justice to my present position, hesitate in proving to you that the superiors in this school are not the only parties who have acted on sectarian principles in this regard, and if to do so be considered an error, that the crime of original sin does not rest with them. I have this day read over the advertisements of the other five medical schools in this city, in which appear the names of the professors and lecturers by whom they are to be conducted during the ensuing winter session, and although I recognize amongst them many honourable and learned men of distinction, and I will add, many sincere personal friends, I cannot find the name of one single Roman Catholic! This is to me an exceedingly unpleasant topic. I therefore hope that you will not expect on the present occasion more from me than a solemn pledge of my honour and veracity as to the truth of the statement I have just made.

The learned lecturer concluded with an animated peroration, encouraging the students of this new institution to persevering diligence for the attainment of the great object they had in view.

Dr. Hayden gave his introductory lecture on the following Monday, November 5.

Fathers Le Seur and Jacquier.—Among the eminent names which have been associated with the propagation throughout Europe of Newton's grand discoveries, few are better known than those of Le Seur and Jacquier. Their labours were not confined, as is generally supposed among many persons in this country, to their able commentary on the *Principia*, for both produced from time to time original papers on different questions of mathematical and physical science. These philosophers were members of the religious order of Minorites—a circumstance which enhances the impartiality of a tribute paid to their memory by the celebrated Condorcet. When secretary of the Institute of France, Condorcet wrote a historical eulogium on the two Minorite Fathers, which, among all his similar productions, is remarkable for the fervid admiration he expresses for the characters whom he pourtrays. A passage relating to the friendship which existed between these distinguished men has been quoted by Arago, in his memoir of Condorcet, as one of the finest specimens of the eloquence of that writer. We translate a few sentences as follows:—

"Their friendship was not one of those ordinary friendships that arise merely from conformity of tastes and interests. It sprang from a natural and irresistible attraction. In such profound and sweet friendships, each friend suffers with the other, and each feels all the enjoyments of his friend. Not a sentiment, not a thought, can exist in the mind of one in which the other is not mingled; and if one perceives that his being is not identical with the other, it is by the preference he gives his friend over himself. That friend is not a man whom he loves, whom he prefers to other men,—he is a being apart, whom nothing else resembles; it is not his qualities, nor even his virtues, that are loved in him, for another could possess these, and yet would not be loved in the same way: it is he only who is loved, and because it is he . . . .

"From the moment when they first met at Rome, all was in common between them—joys, sorrows, labours, even glory,—of all earthly things that which one man so rarely consents to share with another. When they published papers separately, these were of little importance, and which, in the judgment of the writer, would not merit to appear with the name of his friend. They wished that in the positions they held a perfect equality should exist; if one obtained a distinction, his only thought was to obtain one of a similar kind for his friend.

One day Father Le Seur, wanting money, applied to an acquaintance without asking his friend. Father Jacquier reproached him. "I knew that you had not any", replied Father Le Seur, "and for my sake you would have borrowed from the same person".

Father Jacquier had the misfortune to survive his friend. Le Seur was attacked by his last illness in 1770. Two days before his death he seemed to have lost all consciousness of exterior things. A short time before his last breath his friend said: "Do you remember me?" "Yes", answered the dying man, 'you are he with whom I have solved a very difficult problem". Thus when death had almost completed its work, he had not forgotten the objects of his studies, and he recalled to mind that dear friend to whom he was all in all.

Father Jacquier was torn from the arms of his dying friend by the kindly violence of those who, to use his own words, did not wish to mourn over both. He afterwards occupied a professional chair which his health had previously obliged him to quit. Little interested in prolonging days no longer consoled by friendship, he wished, at least, to fill them with useful labours, and thus to suspend the attacks of a sorrow that nothing could entirely cure.

The Buildings of Pericles.—[The following highly picturesque description of the Parthenon and the other buildings constructed under the administration of Pericles, we quote, as not very frequently met with, from the beautiful old English of Sir Thomas North's translation of Plutarch.]

"For this cause, therefore, the workes that Pericles made are more wonderfull, because they were perfectly made in so short a time, and have continued so long a season. For every one of those which were finished up at that time, seemed then to be very ancient, touching the beauty thereof; and yet for the grace and contrivance of the same, it looketh at this day as if it were but newly done and finished, there is such a certain kind of flourishing freshness in it, which telleth that the injury of time cannot impaire the sight thereof. As if every of those foresaid workes had some living spirit in it to make it seeme young and fresh, and a soul that lived ever, which kept them in their good continuing state".

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THE CATHOLIC UNIVERSITY GAZETTE.

No. 47. THURSDAY, DEC. 6, 1855. PRICE TWO PENCE.

NOTICES.

LECTURE LIST FOR AUTUMN TERM, 1855.

Mondays, Wednesdays, and Fridays.

10. Homer, iii.—(Mr. Stewart). Mathematics — 1st Class — (Surds, Binomial Theorem, General Theory of Equations)—(Mr. Butler).

11. Latin Composition—(Mr. Stewart). Mathematics—3rd Class—(Arithmetic, 1st book Euclid)—(Mr. Butler).

12. Herodotus, v.—(Mr. Ornsby).

Tuesdays, Thursdays, and Saturdays.

10. Mathematics—2nd Class—(Elements of Algebra, Plane Trigonometry)—(Mr. Butler).

11. Roman History—(Mr. Stewart).

12. Virgil's Georgics—(Mr. Stewart). Cicero, *In Verr.* iv.—(Mr. Ornsby).

In addition to these, Rev. Mr. Penny commenced a course of Lectures on the Roman Catechism, on Sunday, Nov. 18, at 10 a.m. All students of the University, who reside in the different Houses (interns), are required to attend this course of Lectures.

2. M. Renouf gives a course of Lectures on Modern History, at 1 o'clock, p.m., on Tuesdays, Thursdays, and Saturdays, and continues his classes in French, at 10 on Mondays, and 11 on Tuesdays.

3. Mr. Robertson gives also a course of Lectures on the German Language and Literature to such gentlemen as signify their wish to attend it.

SCHOOL OF ANATOMY, MEDICINE, AND SURGERY, CECILIA STREET, DAME STREET.

WINTER SESSION 1855–6.

This School opened for the instruction of Students in Practical Anatomy on the 1st October, 1855.

The business of the Winter Session was commenced by an Inaugural Address from Mr. Ellis, on November 1st, and is continued in the following order by the Professors of the several departments, viz.:—

Anatomy and Physiology—Human and Comparative.

Robert Cryan, Licentiate of the Royal College of Surgeons and of the King and Queen's College of Physicians, Ireland, late Lecturer on Anatomy and Physiology in the Carmichael School of Medicine, and

Thomas Hayden, Fellow of the Royal College of Surgeons, Ireland, late Lecturer on Surgical and Descriptive Anatomy in the Original School of Medicine, Peter Street.

Five Days Weekly, at 1 o'clock, P.M.

Anatomy—Surgical, Descriptive, and Microscopic.

The Professors of Anatomy and Physiology.

Five Days Weekly, at 12 o'clock, Noon.

Theory and Practice of Surgery.

Andrew Ellis, Fellow of the Royal College of Surgeons, Ireland, Surgeon to the Jervis Street Hospital, late Lecturer on the Theory and Practice of Surgery in the Dublin School of Medicine, Peter Street.

Three Days Weekly, viz., Monday, Wednesday, and Friday, at 3 o'clock, P.M.

Pathological Anatomy.

Robert D. Lyons, Bachelor of Medicine, Trinity

College, Dublin, Licentiate of the Royal College of Surgeons, Ireland, and Member of the Royal Irish Academy.

Anatomical Demonstrations, in the Dissecting Room.

By the Professors of Anatomy and the Demonstrators, viz.,

Henry Tyrrell, Licentiate of the Royal College of Surgeons, Ireland, and

John O'Reilly, Licentiate of the Royal College of Surgeons, Ireland.

Natural Philosophy.

Henry Hennessy, Esq., Member of the Royal Irish Academy.

The hours for the Lectures on Pathology and Natural Philosophy will be advertised in due time.

Catechetical Examinations will be held each Saturday during the Session at the usual hours of Lecture, on the subjects of the preceding week.

The Professors and Demonstrators of Anatomy, recognizing the oft-repeated truth, that "Anatomy is the basis of Medicine", are determined to devote unremitting attention to this subject; and as the Demonstrators reside on the premises, industrious Students, as well as those whose other engagements will not permit them to attend at the ordinary hours of business, will have the opportunity of prosecuting this arduous branch of medical study under their immediate direction after 7 A.M., and from 8 to 10 P.M.

Two classes of Students will be admitted to the instructions given in this School, viz., first, Matriculated Students of the University of two years standing; secondly, Non-matriculated Students, as in other Universities, Colleges, and Medical Schools.

Terms of Attendance.

Matriculated Students, Free; Non-matriculated Students, £2 2s. for each Course.

At the termination of the Session, Public Examinations will be held, and valuable Exhibitions awarded to the successful Candidates in each class.

The School is in a central situation, and within a few minutes walk of the principal hospitals of the city.

The lectures of the Professors have been already recognized in their several departments by the Queen's University, Ireland, the King and Queen's College of Physicians, the Colleges of Surgeons in Dublin, London, and Edinburgh, the Faculty of Glasgow, the Army, Navy, and East India Medical Boards, the Apothecaries' Halls, Dublin and London, etc., etc.

Particulars may be learned from MR. ELLIS, 110 Stephen's Green; MR. HAYDEN, 30 Harcourt Street; DR. CRYAN, 1 Hardwicke Place; the Secretary of the University, 87 Stephen's Green, South; or at the School.

SCHOOL OF ENGINEERING.

WINTER SESSION 1855-6.

PROFESSORS.

Civil Engineering—T. Flanagan, C.E., Member of the Institute of Civil Engineers, London.
Mathematics—Edward Butler, M.A., T.C.D.
Natural Philosophy—Henry Hennessy, M.R.I.A.

The course of study for the present Session is intended for Engineering Students of the first year. It comprehends Mathematics, Descriptive Geometry, Natural Philosophy, and Drawing. Lectures will be delivered on the three first-mentioned subjects by the Professors of the University, at which Students of Engineering will be required to attend.

In the following outline, the portions of the general courses of Mathematics and Natural Philosophy which are mentioned, are chiefly such as have especial reference to Engineering studies. The greater part of the course applies also to the preparation of such Students as desire to present themselves at the examinations at Woolwich.

Mathematics.

Algebra.—Radicals of the second degree. Binomial theorem. Progressions.

Theory of logarithms. General theory of equations.

Spherical Trigonometry. — Fundamental theorems.—Formulæ used in geodesy.

Coördinate Geometry. — Equations of the line and plane. Transformation of coördinates. Properties of curves of the second degree.

Descriptive Geometry.

Properties of projections. Intersection of surfaces. Theory of perspective and shadows. Isometrical perspective.

Natural Philosophy

Mechanics of solid and fluid bodies.— General laws of equilibrium and motion of solid bodies. Equilibrium of structures. Strength of materials. Useful work of forces and its measurement. Theory of machines. Equilibrium and motion of fluids. Motion of water in pipes, canals, and rivers. Theory of hydraulic machines.

Heat. — Measurement of heat. Laws of conduction and radiation. Mechanical and physical effects of heat. Tension of vapours. Theory of the steam engine. Dynamical theory of heat.

Sound. — Propagation of sound in fluids and solids. Application of the laws of sound in the construction of public buildings.

Light.—Laws of reflection and refraction. Construction of optical instruments and the illuminating apparatus of light-houses.

Magnetism. — General laws. Properties and applications of the magnetic needle.

Electricity.—Phenomena and laws of electricity, galvanism, and electro-magnetism. Lightning conductors. The electric light. Use of electricity in mining and tunnelling. The electric telegraph.

Drawing.

Practical exercises in drawing will occupy a large portion of the time of every engineering student, and instructions will be given in drawing from models, and in the use of mathematical drawing instruments.

Arrangements will be made for enabling the Students of Engineering to pursue a course of special instruction in Chemistry.

Terms of Attendance.

Matriculated Students, Free; Non-Matriculated Students, £2 2s. for each course.

Application may be made by Gentlemen who desire to attend any of the above courses, to the Secretary of the University, 87 Stephen's Green, South.

A competent Drawing-Master has been engaged to give his services three times a week to the students of the Engineering Department.

CATHOLIC UNIVERSITY OF IRELAND.

Abstract of Gross Receipts and Expenditure, from September 9, 1850, to October 4, 1855, both inclusive.

Dr.	£	s.	d.	£	s.	d.
To amount contributed in Ireland, including sums not identified by dioceses and parishes . .				27,616	0	10
„ amount contributed by United States of America	16,244	6	3			
„ amount contributed by British America and Colonies . .	970	8	0			
„ amount contributed by England, Scotland, etc.	4,166	15	0			
„ amount contributed by sundry other places .	55	13	4			
				21,437	2	7
„ amount of interest received on Stock .	3,746	18	0			
„ amount of anonymous donation, per Archbishop of Dublin . .	5,000	0	0			
„ amount of anonymous, per ditto . .	271	0	0			
				9,017	18	0
				58,070	1	5
Cr.	£	s.	d.	£	s.	d.
By amount invested in Government Stock .				40,000	0	0
„ Deposits in Hibernian Bank, bearing interest				6,547	6	1
„ Expenses establishing University, purchase of premises, and expenses of first year . .				8,384	1	2
„ Expenses of committee for collecting in Ireland, England, and America; printing, advertising, rent, salaries, furniture, books, postage, and parcels, for five years . .	2,823	1	9			
Ditto ditto .	20	7	6			
				2,843	9	3
Balance .				295	4	11
				£58,070	1	5

THE ROMAN COLLEGE.

(Continued from page 466).

Moral Philosophy, and the kindred science of Public and Private Right, are not the only subjects of study in the second year of Philosophy at the Roman College. The Mathematical and Experimental Sciences claim a large share of attention. There are daily lectures, of an hour's length, in each of these departments, at which all regular *scholares* of the college are required to attend.

The Mathematical course is confined to Physical Mathematics.* It opens with some preliminary notions about motion, inertia, the *vis inertiae*, forces, relative motion. It then proceeds to determine, *a*) the composition, resolution, momenta, and equilibrium, of forces, including their consideration as obliquely inclined, contrary, and parallel: *b*) the construction, various kinds, and operation, of the *lever*, *pulley*, and *wheel and axle: c*) the centre of gravity, and the way to ascertain it in all bodies: *d*) the collision of bodies, both non-elastic and elastic.

So far the demonstrations are borrowed from the methods of Elementary Mathematics: the constructions are taken from Geometry, the demonstrations from Algebra, Geometry, or Plane Trigonometry, indifferently; it is needless to observe, that no other demonstration is admitted, but that which brings with it mathematical evidence. Hence all the demonstrations and formulæ in Physics, as taught at the Roman College, are as certain and precise as those in any other branch of Mathematical Science. They, of course, suppose some of the primary properties of matter. But such a supposition can as little influence the certainty of the conclusions, as the metaphysical assumption of Space, or the nature of points, lines, and surfaces, can influence the conclusions of the Geometer: or the assumption of the existence of men, can affect the disquisitions of the moral philosopher on the nature of Law.

We may, however, remark, that, in the course of the Roman College, there is a decided preference given to Algebra over pure Geometry: once the construction of the figure has been determined by the aid of Geometry, the process of proof is conducted (at least, speaking generally) wholly by algebraical methods, with the occasional assistance of trigonometrical formulæ. We may also observe, as illustrative of the system of instruction, that *models* are not introduced at lecture: sometimes, it may happen that the professor will exhibit models of the lever, or inclined plane, or screw, etc.; but this is quite a gratuitous illustration on his part, the author expected that everything can be proved by aid of figures constructed on the board.

The matters hitherto enumerated occupy the first ten or twelve weeks of the scholastic year; and, as we have already observed, do not transcend in their demonstrations the limits of Elementary Mathematics. The succeeding subjects require some aid from the Calculus. Accordingly, a very brief outline of the nature of Differentials, and their elementary operations, is introduced. In this outline the author adopts as the basis of his theory a principle, somewhat different from that which he lays down in his large work on the subject. He treats infinitesimal quantities as *actually real* quantities, although *actually* infinitely smaller than any assignable quantity, however small. Hence, any finite collection of such infinitely small quantities can never equal any given finite quantity. Nevertheless, although all infinitesimal quantities are infinitely small, he admits their usual distribution into *orders;* an infinitesimal of the second order being, for instance, infinitely smaller than one of the first, and so on. This idea of an infinitesimal,—viz., that it is a quantity *actually* smaller than any assignable quantity, however small, and again, that such quantity *actually* infinitely small, is infinitely greater than others yet smaller,—differs considerably, as we shall see, from the notion given in the large work on the Calculus. Another observation also offers itself. According to this notion of infinitesimals, they can be neglected in any finite operation without a *sensible* error; but some error, although an infi-

* The Class-book is in Latin (which is also the language of the school): *Elementa Physicae Mathematicae, Auctore Andreâ Caraffa, S.J.*

nitely small one, will exist; hence, the results, which we shall obtain, having neglected such infinitesimals, will not be mathematically correct, but must contain an inappreciable error. Now, in the large work, which bases the theory of infinitesimals on a different notion, it is mathematically proved, that all infinitesimals can be neglected (those of the first order in finite operations, those of the second in operations which involve infinitesimals of the first order, and so on) without any error whatever. Since the author himself admits this defect in his outline theory, when he states, that the neglect of infinitesimals in finite operations involves only an *inappreciable* error, which consequently need not be noticed, we do not call attention to it with a view to criticize, but rather to show the practical spirit which animates the whole system of instruction. We believe, that, at first, F. Caraffa conducted his physical course on the strictest analytical method, using the Calculus in its highest forms as the instrument of investigation. Experience convinced him that the number of youths who could follow such a course is small indeed. Preferring the advantage of the many, to a superior style of instruction which could benefit only these few, he changed his method, and adopted the line of demonstration which has been followed for nearly twenty years. Few of the leading questions in Physics require the Calculus to any extent: any one, who may desire to pursue such investigations, further than a school-treatise can do, must of necessity possess sufficient ability to wield this powerful modern instrument of mathematical research.

Returning to the Physical course at the Roman College, it proceeds to investigate, *a*) the primary laws of rectilineal motion, however varied, and its accelerating force; *b*) the vertical descent and ascent of heavy bodies, whether in a vacuum, or in a resisting medium; *c*) the ascent and descent of heavy bodies on inclined planes; friction; the *screw*, and *wedge; d*) the motion of heavy bodies obliquely projected either in a vacuum or in a resisting medium, including the whole theory of the motion of *projectiles; e*) the general properties of *curvilinear* motion arising from the action of two forces, one determining a body to an equable motion, the other being *continuously* applied to it;—this investigation determines the principles, from which Kepler's three laws depend; *f*) the accelerating force in circular motion, when the centre of the forces exists in the centre of the circle; centrifugal and centripetal motion; terrestrial gravity; with the laws of its increase or diminution; *g*) the accelerating force in elliptical motion, whether the centre of the forces be in the centre of the ellipse, or in one of the foci; *h*) the relative motion of bodies, tending to each other with accelerating forces, which are in the direct ratio of the mass to which such body or bodies tend, and in the reciprocal ratio of the squares of the corresponding distances: *i*) pendulums; the descent of heavy bodies through cycloidical arcs; *k*) the attraction of bodies; *l*) universal gravitation, including the three great laws of planetary motion discovered by Kepler; *m*) several curious questions as to the motion of material points, however connected together, including *living forces*, the compound and simple pendulums, etc.; and this terminates the course of Mechanics.

Hydrostatics and Hydrodynamics succeed, discussing, *a*) the equilibrium of fluid bodies, which is deduced from the equality of pressure in all their particles: this principle of the equality of pressure is not inferred by induction from experiments, but proved by mathematical analysis; *b*) the equilibrium of homogeneous, or heterogeneous liquids in the same, or in communicating vessels; including the nature and construction of the *syphon*, *pump*, etc.; *c*) the equilibrium of heavy elastic fluids; the weight and density of vapour (this leads to an explanation of the *barometer* and its uses, particularly in measuring heights); of balloons; of the principle of the steam-engine; *d*) the motion of water issuing from a narrow vertical orifice either cylindrical or prismatical, with mathematical observations on irrigation, and the courses and currents of rivers and canals; *e*) the general theory of the motion of fluids, either non-elastic or elastic; *f*) capillary tubes.

The next branch is Acoustics. This, after some preliminary notions upon sound, its propagation, reflection, echo, etc., treats

of, *a*) the intensity of sound, its gravity and acuteness, consonance, dissonance, vibration of chords; *b*) the direct propagation of sound; *c*) its reflex propagation; *d*) pneumatical instruments; *e*) the propagation of sound through liquids and solids; *f*) the human voice and its origin; *g*) the ear, and hearing.

The fourth branch of Physics is Optics. It opens with some explanations on the various systems proposed to account for the origin and propagation of light. It then investigates, *a*) the law of its velocity; *b*) its reflexion, and the law by which it takes place; *c*) refracted light, its law; the optical axes of crystals having one or two axes; the dispersion of light through a glass prism; the diffraction of light, coloured rings. Having established the division of Optics into Special Optics, which regards direct light, Catoptrics, which regards reflected light, and Dioptrics, which regards refracted light: the author proceeds to investigate the laws which regulate the direct propagation of light, the optical means for determining the distances of visible objects, and the aberration of light. Passing on to consider reflected light, he treats of, *a*) concave spherical, mirrors, and the phenomena connected with them; *b*) convex mirrors, and their phenomena; *c*) plane mirrors; *d*) cylindrical conical, parabolical, elliptical mirrors. He, next treats of refracted light, lenses, the eye, optical instruments, the simple and complex microscope, the solar microscope, the various kinds of telescope. He then proceeds to investigate, *a*) the aberration of sphericity in mirrors, in one lens, in two conjoined lenses, caustic curves, their equations, circular aberration of sphericity in lenses and mirrors; *b*) the aberration of refrangibility, its relation with the aberration of sphericity; *c*) the means of correcting these aberrations, achromatic telescopes; *d*) formulæ determining the laws of the dispersion of light passing through prisms, through water, the rainbow; *e*) various optical phenomena, such as coloured rings, the colours of bodies, irradiation, etc., and their explanation in the two great systems; *f*) polarized light, its nature, various kinds, properties, laws, and whole theory.

This terminates the course of Physics in the second year of Philosophy: Astronomy being reserved to the third year. Electricity and Magnetism might be treated in a similar manner with Optics; but as these sciences depend much on experiment and induction, they could not safely be submitted to a course of purely mathematical treatment. Besides, if any one of our readers will glance over the course we have just now sketched, we think he will admit that it were impossible to go through it all in a year of nine months, even with daily lectures of an hour each. Hence the Professor must omit many subjects. He invariably completes the whole course of Mechanics, Hydrostatics, and Hydrodynamics, as given above; but he generally selects from Optics and Acoustics as many of the most generally useful and easy matters, as time will permit him to explain: here again consulting rather the advantage of the class, than the intellectual power of a few individuals. We have only to repeat here an observation made above, as to the method of demonstration. It is purely mathematical. Hence, it leaves behind a very different sort of knowledge from that which is conveyed by most authors on the subject, who drawing everything by induction from experiments, will at the utmost persuade us of the great probability of their conclusions, but cannot give to the mind that conviction and certainty, which is the result of true Science only. Moreover, provision is made for the ulterior progress of such as may feel inclined to prosecute these investigations. There are, as it were, two courses of Physics included in one, a superior and a general course. The latter only is intended for explanation in the School; the former, contained in the text-book in paragraphs marked with an asterisk, for private reading. After the author has explained a subject with the usual elementary mathematical methods, he proceeds to develope its consequences, using the higher appliances of Analysis and the Calculus. Thus the student who wishes to devote himself to such researches, is furnished with much additional information, and with methodical examples that will guide him in his private investigations. Perhaps an instance of the working

of this double course will not be an unfitting conclusion to this outline.

The author has been investigating the general theory of curvilinear motion arising from the action of two forces, one of which is supposed to be instantaneous, and consequently to determine the moving body to an equable motion; the other to be continuously applied to the body, hence inducing a motion continuously varied: he has laid down the general laws which regulate such curvilinear motion, and, considering the special case when the accelerating forces tend to a given centre, has shown that the areas described by the *radius vector* are proportional to the corresponding periods of time; he has laid down the equation of the accelerating force, and of the tangential relative motion through infinitesimal arcs; he next proceeds in the special paragraphs to investigate the general theory of such curvilinear motion, *a*) when the curve is plane; *b*) when the body moves through a resisting medium; *c*) conditions under which the body will describe a curve, having a vertical asymptote; *d*) transformation of the expression of all these conditions into polar coördinates; *e*) conditions of motion in a logarithmic spiral curve, and laws of the accelerating force in such motion; *f*) parabolic motion requires that the moving forces tend to the focus of the parabola, as to their centre, in the duplicate reciprocal ratio of their distances from that focus. So also, after laying down the general theory of elliptical motion, when the centre of the moving forces is in one of the foci, or in the centre of the ellipse, the conditions of hyperbolical motion are determined by the aid of Analysis and the Calculus. It is obvious, how such investigations must train the mind to pursue with exactness and success the severe researches necessary to determine the theories of planetary and cometary motion.

We have spoken at such length on the Physical course, that we are compelled to be very brief in our notice of the course of Natural Philosophy. This is taught in daily lectures of an hour each. The language of the text-book* and of the school is the vernacular Italian. Experiments are usually made every week. The first subject explained is the nature, qualities, and properties of bodies; including practical illustrations of the mechanical powers, hydraulics, capillary tubes, etc. These are succeeded by Chemistry, strictly so called. Heat and Light follow; the laws of their phenomena are experimentally investigated, mirrors and other optical and calorical instruments are explained, the different systems devised by philosophers to account for the propagation of heat are examined, that of vibrations is proved to be the more correct. These matters generally occupy the school until the middle of May. The remaining three months of the scholastic year are devoted to Electricity, Galvanism, and Magnetism. On this last subject, the investigations of Ampère are closely followed, and the mathematical formulæ in which he clothed his results are elucidated and explained, as far as can be, by experiments.

An additional School of Mathematics was established in 1846, for those students of the second year, who intended prosecuting the higher course. It is called the School of Analytical Geometry. It investigates geometrical *loci*, the theory of projections; orthogonal and polar coördinates; equations to straight and curved lines, and plane surfaces; outlines of Conic Sections. These investigations are pursued analytically. Passing to Algebra, it explains the general theory of Equations; outlines of the theory of *maxima* and *minima;* the treatment of imaginary roots of Equations; Algebraical Series, and continuous Fractions; the solution of Equations of the third, fourth, and n^{th} degrees.

The lectures in this school are delivered in Latin, on alternate days, and last, each, half an hour.

The third year of Philosophy includes the Philosophy of Religion, Astronomy, the Calculus. Lectures, of an hour each, are delivered in each of these branches daily.

The Philosophy of Religion, having defined what is meant by the word *Religion*, and proved the obligation of a worship of God —to be performed, both internally and externally, by the individual; and, publicly, by

* *Elementi di Fisico-Chimica, di G. B. Pianciani, D.C.D.G.*

the social body—proceeds to examine minutely the origin, nature, extent, and attributes of the Natural Law, and its sanction, as unfolded to man by the light of reason, and as it may be discovered by profound philosophical research. It then inquires, *a*) if *all* men are in a condition to know accurately, of themselves and unaided, the Natural Law, or rather if most men will not, probably, if left to the working of their own minds, be ignorant, not merely of its details, but even of many leading principles—at least in the early part of their lives, when, nevertheless, they are bound to its exact observance? *b*) or, putting aside this question of ignorance, will they fulfil the whole law? do they not labour under a great, an almost insurmountable difficulty in such fulfilment? Both these inquiries are conducted on principles drawn *a priori* from the nature of man, and *a posteriori* from the history of the human race: they result in the conclusion that man requires external aid, both for the illumination of his understanding, and the strengthening of his will. The former aid is revelation, of which there are two kinds: *a*) the one objectively *natural*, which reveals only truths fitted, of themselves, to the human intellect, and such as men, abstractedly speaking, might have discovered by themselves: *b*) the other, objectively *supernatural*, which reveals truths transcending our comprehension, in a word, *mysteries*. This leads to an inquiry about revelation. The *possibility* of both species of revelation, the *necessity* of the former kind, and our obligation to receive each kind, is proved. The *tesseræ*, or notes of true revelation, follow. The possibility of miracles and prophecy, and their logical force as proofs of true revelation, are shown. The critical tests to which they must be submitted, in order to determine their genuineness or falsehood, are enumerated. Hence the student passes to a philosophical examination of the Mosaic and Christian dispensations, and of the authenticity and historical value of the books which contain the religious doctrines of these dispensations. This closes the regular course of the Philosophy of Religion; but there is generally added, by way of appendix, an examination and refutation of the critical method of the recent German Rationalistic School, as applied to Revelation.

SEDES SAPIENTIÆ, ORA PRO NOBIS.

THE EXAMINATION FOR THE EAST INDIA CIVIL APPOINTMENTS.

That there is such a thing as a legitimate ambition, a reasonable desire, in the minds of those who are called into the world's conflict, to make the most of their powers, to secure for them a field of action where they can be brought into the fullest play for the greater glory of God and the advantage of their fellow men,—this, we suppose, will not be denied by any just thinker. To determine the effect of the virtue of humility in checking or directing this desire, and to show that the two are by no means inconsistent with each other, would belong to another province than ours. The fact is sufficient for us, which might be illustrated by names like those of St. Louis in military and judicial affairs, Cardinal Ximenes in politics, or Father Vico in science. If a Catholic is called to play his part in the world, he will strive to do his work in it as completely as his talents enable him. In matters in themselves indifferent, the vocation and intention is everything, and the "ad majorem Dei gloriam" may shine in as bright colours, to the mind's eye, over the diplomatist's desk, as over the prie dieu in the lonely seminary.

These remarks may be self-evident, but they are after all necessary in the present state of Catholic society, and of the country in which we find ourselves placed. We have scarcely yet reached the level of the new position in which Emancipation placed us, or practically recognized the fact that almost every great civil function is open to Catholics as to the rest of the citizens of the state, and that the only sure and honourable way of obtaining these is to make ourselves fit to exercise them. A few years ago, in Belgium, we don't know how it may be now, Catholics had to complain that they were to a great extent kept out of offices to which, nominally, the constitution admitted them.

The reply of the falsely-called Liberal party was, that really Catholics were rarely fit to hold those offices. The taunt, ungenerous as it was, if it had any foundation, arose from the fact, that for years and years Catholics had not had the same civil rights as the rest of the people, and consequently had not had the same political education. The Jacobite gentry, as early as 1715, were insulted by the popular writers of the day in the same manner. But now that, for nearly thirty years, Catholics have been civilly, at least in name, placed in the same position with the rest, whilst social changes have been silently going on in their favour, it becomes more than ever necessary to inquire into the causes on which civil success depends, so that if in any respect we are deficient, we may remedy the need.

Now it appears to us, and our view is justified by the late measures in reference to the East India appointments, on which we shall presently comment, that hitherto our great want has been just what the Catholic University is now supplying, and supplying fully, vigorously, and with success, which those can best appreciate who have most felt the need to which we have adverted—we mean the demand for a large and thorough academical education—an education, not that of school-boys, for that was already amply supplied by our many scholastic institutions, but of men—that is, of young men who require to have their minds disciplined to gain honour, and to make themselves useful in the combat of life.

No one can despise university education who knows what it means. We can only here tell parents who may be tempted to think lightly of it, that although without it undoubtedly, even in the higher professions, money may be made by considerable natural talent and business habits, yet if they want their children to have a chance of winning the great prizes, of running a real career at the bar, in parliament, in diplomacy, or any other of the commanding departments of civil life, they will work at an enormous disadvantage without university education; and in contending with others who have it, they will be like untrained persons fighting with pugilists—like the scattered mob contending with disciplined troops. Shrewdness, boldness, a good strong *physique*, goes a long way, but will not make up for the development of mind, the breadth, the insight, the efficiency, the capacity of further growth, which is obtained by the discipline of a wisely-constituted university.

The British government, which in worldly prudence may match with the ablest political systems of ancient or modern times, now feels and witnesses more than ever to the value of university training. Always, as a matter of fact and as a habit of the state, this higher education has been highly esteemed, but now a beginning has been made, which may very likely extend itself, of making its successful application a means of obtaining an entrance to one of the most coveted careers of public life. By the new code of regulations for appointments to the East India Civil Service, the particulars of which we gave in our thirty-ninth number, and which is now in full operation, those appointments are conferred upon an examination precisely calculated to bring into play—not, be it observed, the circumstance of a youth's having obtained academical honours at any university whatever—but the higher principle of his having turned to the best account that system of academical training, of which such honours are but the index, and which, we hope and believe, the Catholic University of Ireland can, does, and will, and that in just proportion to the measure in which its own energies are responded to by the sympathies of Catholic society, impart to those youths, who now, in rapidly increasing numbers, are placed under its fostering care.

The age for the East India civil appointments is from eighteen to twenty-two, which is just the age when scholastic gives place to university training,—the education of the boy to that of the man. And this characteristic of the examination appears still more from the nature of its subjects. These are, composition, English literature and history; the language, literature, and history, of Greece, Rome, France, Germany, and Italy, respectively; mathematics, natural science, moral science, the Sanscrit and Arabic languages and literature. It might have been supposed

that the sagacious government which directs the Indian Empire would have preferred young men who were already versed in the special business to which they will have to attend when in India, or in the languages they will have to use there. Not so; that would be the inferior view, the confined idea of education expressed by the exploded Edgeworth school, which was, to insist that the future lawyer is best employed even in boyhood in learning law—the future chemist, in chemistry. It would be found in practice that such a method only produces minds that are at best like machines, and incapable of any large and liberal action, minds certain to be beaten by those who have been developed by a thorough university course. It is the *indirect* effect of great studies that disciplines the intellect for pursuits apparently the most remote from them. A mind that from eighteen to twenty-two has grasped the histories of Thucydides and Tacitus, will, after that age, become far more completely master of any professional study, than one who, during that period, has only been taught to run in the narrow groove of a particular line. The two studies for which most marks may be obtained are English literature and mathematics, in each of which the highest is 1,000; but then Greek and Roman literature together give no less than 1,500;* Sanscrit and Arabic together only 750; natural science only 500; French, German, and Italian literature, respectively, 375. Therefore, what the ablest men whom government could choose to decide on the proper method, have preferred university studies to professional, and have given (with reference to this important class of appointments) considerably greater weight to Greek and Latin, by four times the value, than they have assigned to modern languages (taken separately), though these last of course are of very great importance, and consequently the amplest facilities are given in the Catholic University for acquiring them.

One important fact cannot be sufficiently attended to, that *no marks at all* are given, unless the candidate, in the opinion of the examiners, possesses a competent knowledge of the subject. This is just as it should be. There ought to be no smattering, no sham, no pretence of knowing what the candidate really does not know, because half-knowledge is really of far less value than no knowledge at all. And this, again, is the principle on which the Catholic University has acted, and will continue to act. Whatever it teaches, it aims at teaching *well*, and has even hitherto reserved one or two higher branches, which perhaps, had show and not reality been the object, it might have been tempted at once to place on its lecture-lists. But it has preferred to make sure of each step as it proceeded; and now, at the end of a year, the results are visible, several young men having made real and solid progress as far as they have gone, and justifying the anticipation that our university education will in due time equal, if not surpass, that imparted in the most complete academical institutions of the day. We conceive that the plan adopted will, if not immediately, for all great things require time, at least within a shorter period than might have been expected, place Catholic young men in command of the same advantages which Protestants of their rank have long monopolized.

In this number of the *Gazette* we have published one or two of the papers given in the recent examination for the Indian appointments, which will place more distinctly before the minds of our readers what we have been endeavouring, so far, to explain, viz.: that political and professional success depends on that *general* development of mind which university education, and university education alone, gives. This higher education is one of the greatest wants in men, and one supplied to other religions in this empire, the Anglican establishment in particular, to an extent few among us are aware of; nor are we sufficiently aware of the fact, that a complete revolution in this respect has been in progress during the last four years, giving this higher education an impulse, in Oxford at

* An adjustment has to be made in the distribution of marks, each subject being made to carry such an amount as will represent its relative importance or value. For example, in the first Indian Civil Service Examination classics were rated *half as high again as mathematics*, while in the new programme for the artillery examination mathematics carry twice as much as classics.—*Times* of Oct. 19, 1855.

least, it has never had before, and which promises to ascend indefinitely higher. It is our firm belief, and we are persuaded, the world within no long time will perceive its truth, that the Catholic faith, and the hearty, energetic profession of it—not the vain attempt, weak and unphilosophical as it is half-hearted and cowardly, to recommend the faith to the indulgence of the world by the negation of its loftiest characteristics—is no sort of bar, but the contrary, to the acquisition of the highest education, of genuine, real knowledge, and the perfect development of those intellectual powers, which give men the rule among their fellows, and make civilization predominate over barbarism.

EAST INDIAN EXAMINATION PAPERS.

HISTORY, LANGUAGE, AND LITERATURE OF FRANCE.

On this subject the following paper was set at the late examination for the East India writerships. There was allowed for it three hours and a half, besides oral examination for a quarter of an hour:—

Translate into English.

I.

Je n'ai point l'heureux don de ces esprits faciles,
Pour qui les doctes Sœurs, caressantes, dociles,
Ouvrent tous leurs trésors,
Et qui, dans la douceur d'un tranquille délire,
N'éprouvèrent jamais, en maniant la lyre,
Ni fureurs, ni transports.

Des veilles, des travaux un faible cœur s'étonne.
Apprenons toutefois que le fils de Latone,
Dont nous suivons la cour,
Ne nous vend qu'à ce prix ces traits de vive flamme,
Et ces ailes de feu qui ravissent une âme,
Au celeste séjour.—*J. B. Rousseau.*

Translate into French.

II.

No observation is more common, and at the same time more true, than that one half of the world is ignorant how the other half lives. The misfortunes of the great are held up to engage our attention, are enlarged upon in tones of declamation, and the world is called upon to gaze at the noble sufferers; the great, under the pressure of calamity, are conscious of several others sympathizing with their distress, and have, at once, the comfort of admiration and pity. There is nothing magnanimous in bearing misfortunes with fortitude, when the whole world is looking on; men in such circumstances will act bravely even from motives of vanity: but he who in the vale of obscurity can brave adversity, who, without friends to encourage, acquaintances to pity, or even without hope to alleviate his misfortunes, can behave with tranquillity and indifference, is truly great: whether peasant or courtier, he deserves admiration, and should be held up for our imitation and respect.—*Goldsmith.*

III.

Time glides on; fortune is inconstant; tempers are soured; bonds which seemed indissoluble are daily sundered by interest, by emulation, or by caprice. But no such cause can affect the silent converse which we hold with the highest of human intellects. That placid intercourse is disturbed by no jealousies or resentments. They are the old friends who are never seen with new faces, who are the same in wealth and in poverty, in glory and in obscurity. With the dead there is no rivalry. In the dead there is no change. Plato is never sullen. Cervantes is never petulant. Demosthenes never comes unseasonably. Dante never stays too long. No difference of political opinion can alienate Cicero. No heresy can excite the horror of Bossuet. Nothing, then, can be more natural than that a person endowed with sensibility and imagination should entertain a respectful and affectionate feeling towards those great men with whose minds he holds daily communion.—*Macaulay.*

Grammatical Questions.

1. State and exemplify the rules of the Past Participle.

2. Explain the difference between the Imperfect and the Preterite of the Indicative Mood, and illustrate by examples.

3. Explain the signification of the following words:—*Corvée*, *Jurande*, *Gabelle*, *Dime*, *Taille*, *Tiers-état*.

Questions on Literature.

1. Give an account of the Literature of the Renaissance under Francis I.

2. What was the influence of Malherbe and Corneille on French Literature?

3. Characterise the *Phèdre* of Racine, and compare it to the same subject as treated by Euripides

Questions on History.

1. What were the limits of France in 987?
2. Characterise the reign of Louis XI.
3. What was the war of the *Fronde?*
4. Give an outline of the reign of Louis XIV. from his accession to the throne to the Peace of Utrecht.

ITALIAN.

In this literature passages were given to translate into English prose, from Dante, Ariosto, and Tasso; and three extracts from English writers, to be translated into Italian prose. The following questions were added, which the candidates might answer in English; but if any candidate wished to use Italian in his answers, considerable value was to be attached to that exertion:—

1. What were the political principles of the Ghibelines, and what were those of the Guelphs, in Italy? Whence did their names come?
2. To what event did Dante allude in the lines

> Veggio in Alagna entrar lo fiordaliso
> E nel vicario suo Cristo esser catto?

3. What was the family name of Lorenzo il Magnifico, Leo X., and Clement VII.? How were they related to each other? What was the name of Clement VII.'s father? How did he die, where, and when?
4. What is meant by *trecentisti*, by *cinquecentisti*, and by *secentisti*, speaking of Italian authors? What characterizes their styles severally?
5. To what objections is the history of Guicciardini liable, both as to style and fairness?
6. Whence does the Accademia della Crusca derive its name? When and for what object was it instituted? What is its most celebrated work?
7. What is the difference between *questo*, *quello*, *cotesto*, and *questi*, when singular?
8. Form the superlative of such of the following adjectives as have one, viz., *difficile*, *largo*, *funebre*, *celebre*.
9. What is the past participle of *uscire*, *venire*, *stringere*, *spingere*, *pascere*, *volgere?* Please to decline the present of the indicative of the verb *andare*, and the imperfect and perfect of the same mood of the verbs *dare* and *fare*.

GOVERNMENT PAY TO EXAMINERS.

It may be worth while extracting the schedule of the remuneration given to the examiners who conducted the above examination. The British government knows that important but often-forgotten fact, that if you expect really good services, you must pay a really good price for them.

In English Literature, etc., each	£100	Arabic Literature, etc.,	£25
Classical, „	100	Sanscrit, „	25
French, „	50	Mathematics, each	100
German, „	50	Moral Science, „	100
Italian, „	50	Natural Science, „	75

CATHOLIC INSTITUTE, LIVERPOOL.

On September 10th, 12th, and 17th three Lectures on the subject of "Self-improvement", were delivered before this society by Mr. Ornsby, Professor of Classical Literature in the Catholic University, the following outline of which is supplied by the *Catholic Institute Magazine* of November.

In the first lecture, the subject of which was "The Art of Self-Improvement, its definition, objects, and instruments", Mr. Ornsby began by explaining the nature of an art, and observed that it was concerned with producing results, but not results of every kind, distinguishing the results effected by instinct, chance, passion, and unreasoning aptitude, from those of art. The former depended on causes of which those who produced them were themselves ignorant; there was no progress, and no command over the cause, characteristics the reverse of which appeared in arts. After explaining the origin of arts from the investigation of causes, he defined art in two different points of view, to be either a system of rules certainly producing a result, or a habit of using these rules in practice.

After discussing the subject of art at some length, the lecturer proceeded to consider the second element of the subject, viz., *self;* and showed how in early life, improvement is chiefly attained by the action of *others* upon you, by the management of your time and studies, by advice, by rewards and punishments, and how afterwards, improvement is mainly effected by yourself, and this, either unconsciously or consciously. On this head he commented at considerable length on the danger of egotism, or sub-

jectivity, as arising from the contemplation of self, and contrasted in this respect the present with earlier ages of literature, pointing out, and illustrating with anecdotes, the importance of forgetting self and directing one's efforts to an end to be attained for the greater glory of God.

On the third element, improvement, he first considered what its object was, which, taking the word in the sense of "end", was improvement itself; in the sense of "material", was the mind. The latter turned on two things, the discipline of the faculties, and the manipulation of instruments. The faculties (following a division found in St. Ignatius) he divided into the will, the reason, the imagination, and the memory, adding thereto the faculties of expression. Instruments were either internal, as thought, languages, mathematics, and logic, or external, as writing and conversation, which he classified under various heads. Lastly came the manipulation of the conditions and matter of study, as time and books. A system of rules on these subjects constituted the art of self-improvement. He concluded by discussing the question "how long does improvement go on?"

In the second lecture, Mr. Ornsby examined the subject of self-improvement as a system of rules, distributing his observations under the several heads above mentioned. Commencing with the question, "What is the cause of the failure of early promise, so often observed in the career of those who distinguish themselves at school?" he proved this to be owing chiefly to deficiency of concentration, when left to themselves. An object must be gained, or else nothing is done. The object might be attained in various ways; by natural tendency, by arbitrary choice, the least advisable course, by watching the course of circumstances, and by getting on a particular track of reading, by following out questions of interest which occur in the books one is engaged with. The great rule, however, was to narrow one's field, a principle the importance of which he showed by instances like that of the life of Alexander the Great or of Cicero, which branch out into such an infinity of subjects.

He then pointed out the value of having certain heads of thought applicable to all subjects alike, to enable one to elicit from each the information it contains, giving specimens of such heads of thought as applicable to the history of a war such as the present, or to a question of civil government, such as slavery. After some further remarks on this head, and on that of elasticity of mind, or control over the thoughts, and on the conduct of the imagination, the lecturer proceeded to give rules on the subject of memory, examining various systems of artificial memory, such as those of Lully, of Grey, and of Feinagle, and stated the principles of cultivating the natural memory, insisting chiefly on the value of systematic and periodical, though brief, reviews of what one has acquired. Writing he commented on, under the heads of analysis, extracts, journals, records of thoughts, and letters; conversation, under those of joint study, of debating, of writing, of teaching, and of general conversation. Books might be divided into two classes, compendia, and original works, that is, *sources*, as containing the statements of eye-witnesses. In general reading, sources were always to be preferred.

After some observations on the subject of languages and the most useful of them, the lecturer went on to fix rules on the subject of distribution of time, entering particularly into the subject of early rising, and concluded by stating as the most important precept for turning leisure time to the best account, that of aiming at very little, but doing that little every day.

The third lecture, the subject of which was scholastic and university education, Mr. Ornsby commenced by contrasting the education of the boy with that of the man, the former being concerned chiefly with instruments, and depending on the memory, the latter with sciences, and depending on the judgment. The latter constituted the business of universities, at which there was an assemblage of means for learning each science. To learn one with advantage, a tincture must be obtained of all,—and further, and more particularly, a thorough acquaintance with the liberal studies, as

logic, rhetoric, the Greek and Latin classics, mathematics, etc., which lay at the foundation of all the higher professions. The necessity of this he showed by several considerations, viz.,—that professional education depended on "getting up books", on combination, on ascertaining general principles, generalizing from facts, etc., etc., all which belonged to university education; and also in a cultivation of the whole mind and demeanour, which was only obtained by writing and the collision of mind with mind. Stating the two definitions of a university, —a place where we may gain universal knowledge, or to which students universally resort, he found in the latter that indirect training which was so necessary for professional success. Men find their own level in a university as in Parliament,—inequalities of character are reduced and local prejudices subdued. The lecturer then entered into a lengthened explanation of the constitution of the medieval universities and their colleges, such as Oxford and Paris, and showed how that ancient system, originated by the Catholic Church, had been swept away by the French Revolution, but was now being reconstituted, particularly instancing Louvain, by the same power from which it had at first emanated. On the subject of the University of Louvain, its colleges, and great professorial system, he dwelt at considerable length, since Louvain was exhibited by the Holy See as the model upon which the Catholic University of Ireland was to be constructed. Coming to the subject of the latter university, he went into the question of the state of the higher education in Ireland hitherto, and the evils of Catholics attending Trinity College, Dublin, and still more the Queen's Colleges, and pointed out how education was vitiated by the exclusion of what ought to be its leading principle. After remarking on the character of the subscriptions for the University, especially from America, as coming to so great an extent from the humbler classes, and showing what a noble interest those classes felt in this higher education, the lecturer went on to give a variety of facts with reference to the success of the Catholic University,—that its members had doubled in less than a twelvemonth, and already contained representatives of all classes, the highest, as well as the people, and from various countries, thus strictly exhibiting the proper mark of universality. He spoke at large of the state of society in Ireland, in which Protestants were placed, among the rest, in the position of an aristocracy, and followed the natural course of aristocracies, which was to diminish in numbers, whilst the Catholics were daily increasing in wealth, in cultivation, and in power, and consequently imperatively required an institution like the present. Whilst all connected with the University were fully satisfied with the progress which it had made, he insisted that after all, numbers were not the real test. Institutions always began with a few; and moreover their real strength, and, where mischievous, their real danger, consisted in the fact that they were *institutions*, not merely assemblages of persons. He then showed at length what had been done in less than a twelvemonth, and described the various establishments which in the course of that time had originated in connexion with the University;—the University House, Rector's House, School of Medicine, etc., and described the academical system of the University, students, exhibitioners, scholars, literates, etc., remarking on the latter, which is a degree for persons engaged in education, as a new feature. The lecturer then proceeded to explain the difference between catechetical and professorial teaching, and reported the success which had attended both these, as well with regard to the students, as to the interest felt by society in Dublin. He then in general gave an idea of the professorial staff, and of the most distinguished of its members, and of the proposed system of university sermons. Such were the institutions which had been founded under the blessing of St. Peter. He concluded by a brief examination of the question, to what extent self-improvement could supply the want of scholastic or university training, and by some remarks on the value of establishments like the Catholic Institute in reference to the University, and on the duties and position of Catholic young men in the present age.

RULES FOR SUCCESS IN STUDY.

The following rules, which are given by Morhof from Fichet's *Arcana Studiorum Methodus*, may prove useful to some of our younger readers:—

1. Know all subjects, but profess one.
2. Have a definite object.
3. Love labour, and despise pleasure.
4. Learning is gained by reading, hearing, teaching, and writing.

i. He condemns reading by oneself.

ii. Advises as a great secret the rich to acquire information by being read to. "Let them read by the eyes of others, write by the hands of others, improve by the studies of others; let them have *Anagnostæ* to point out authors to them, give them either by word of mouth or writing the cream of the best authors".

iii. Read *multum*, not *multa*.

iv. Study original books.

v. He lays great stress on *teaching*. "The moment you have made some progress in study, strive, if possible, to be teaching all day. Teach what you know, if you don't know everything. Take special care, either by begging or bribing, to have one person to whom you can repeat what you please. The expense will be well laid out, even if you have to spend a few crowns in paying a person to attend you for an hour for this purpose". He reckons this among his *arcana* especially as a help to the *memory:* "I have read many things; but a month's interval so destroyed all recollection of them, that I hardly remembered them on reading them again. But what I have taught others, I know as well as the very limbs of my body. They are as clear as daylight before my eyes. My knowledge of them is firm, certain, and fruitful. I could hardly believe that death itself would extinguish the remembrance of them".

LEXICOGRAPHY.

LEXICONS UNKNOWN AMONG THE ANCIENTS.

(From the *Quarterly Review* for September.)

The ancients had no such work as a Greek and Latin lexicon, notwithstanding the constant and close intercourse between the nations from about B.C. 200, and the custom, almost universal, from, and even before, the time of Cicero, for the higher classes of Romans to learn Greek, with which many of them became nearly as familiar as they were with Latin.* But at the same time it must be recollected, that the system of teaching language pursued by the ancients was entirely different from that now usually adopted, and far better adapted to the end they had in view.

Oral instruction by Greek teachers was the principal means employed by the Romans for the acquisition of a knowledge of the only foreign language to which they paid much attention. This instruction was commenced at a very early age; indeed it is clear, from several passages of Quintilian (Inst. 1, 1, 12, 14; *ib.* 1, 4, 1), that the children of wealthy Romans were in the habit of beginning the study before they knew anything of their native tongue beyond what they acquired in the nursery. The first teachers were the paedagogi, slaves either Greeks by birth, or natives of some of the numerous countries situated on the Mediterranean in which Greek was spoken. Having acquired from these domestic tutors such a degree of acquaintance with the language, as would enable them to profit by the teaching of precepe tors of a higher class, boys were sent to receive the lessons of some of the Greek grammarians, rhetoricians, or philosophers who abounded at Rome, and who often resided in the mansions of the wealthy, whose sons they instructed along with any other pupils who might be intrusted to their care. In this way was Cicero educated, and almost all his teachers up to his sixteenth year were Greeks.

We have no reason for supposing that the method which gave to Cicero his mastery over Greek was in any important respect different from that

* We are of course aware that several Greek-Latin, and Latin-Greek glossaries are in existence; as, for instance, those which are attributed to Philoxenus and Cyrillus (the jurist); but the earliest of these belongs to a period long subsequent to Cicero's time; and they are all extremely limited in extent, as well as meagre in information, so that they are quite incapable of performing the office of a lexicon. C. Labbé collected the most important of these glossaries; his work was published at Paris in 1679, and reprinted at London in 1817.

usually pursued in similar cases; and thus the non-existence of a Greek-Latin lexicon is satisfactorily accounted for. The young Roman learnt the elements of the foreign and of his native tongue in the same way; and, when he began to read the Greek authors, the lexicon to which he had recourse in all cases of doubt or difficulty was his preceptor, from whose lips he drew the living stream of knowledge. In a more advanced stage of the study he could consult the commentators who wrote in Greek, just as the modern scholar assists his efforts to comprehend a Latin author by reading notes written in Latin.

EARLIER AND MODERN LEXICOGRAPHY CONTRASTED.

The great defect in the older Latin lexicons was in the exegetical department, the definitions of words being extremely meagre, vague, and ill-arranged. In fact, this which is now justly regarded as the principal part of lexicography, formerly held a very subordinate place. The dictionary being intended to assist those who were supposed to have a knowledge of the general signification of words, but who resorted to it for help in the mosaic-like work of "Latin composition", the chief object aimed at by Stephens, Faber, Gesner, and their imitators, was the arrangement of examples of the various phrases found in classical authors. The condition of the philological science, however, was such, that even had the importance of exact definitions been recognized, we greatly doubt whether much success could have been attained. It was only towards the close of the last century that European scholars first became acquainted with Sanscrit, the oldest extant Indo-European language, the study of which has thrown great light upon the etymology of Greek and Latin, and, what is of far greater consequence, by laying the foundations of comparative grammar, has led to a more critical analysis of words than had been previously attempted. The separation of compound and derived words into their elements, can now in most cases be satisfactorily accomplished; the force of prefixes and suffixes has been ascertained, and the original form and import even of inflectional terminations may frequently be inferred with a high degree of probability. As accurate definitions must be based upon etymology, the former could not be thoroughly effected while the latter was in its infancy; still less can logical sequence in the arrangement of the various significations of a word be attained, since this must be the result of a perception of its primary sense, and of the successive steps of derivation; and this brings us to that branch of lexicography which is most closely connected with mental philosophy, and which accordingly presents the greatest difficulties.

The various significations of any given word, being the outward signs of the association of the same number of ideas in the minds of those who expressed them through the instrumentality of that word; and this association not being arbitrary, but for the most part the result of involuntary mental laws, it is evident that the natural arrangement of the meanings must follow the same order as that in which the ideas were associated; and that consequently the business of the lexicographer cannot be well performed without an acquaintance with the principles which regulate this association. On this subject the two facts which may be regarded as certain are, first, that sensible ideas precede those of reflection; and, secondly, that while words which were originally signs of physical notions, are habitually employed to designate purely intellectual conceptions, the opposite very rarely, perhaps never, occurs. That the chronological order of the signification of words is identical with the philosophical, we regard as a necessary inference from these general principles; though there are various reasons which prevent us from demonstrating this in particular cases. The literature of any country, even when complete, does not include the whole of its language; but we possess only portions of that of Rome, and of its earliest periods—the most important to our present purpose—merely a few unconnected fragments. Besides, although the laws of association are universal, yet every nation is placed in circumstances, to some extent peculiar to itself, which modify the action of those laws upon the mind. It is absolutely necessary, therefore, that the lexicographer should be intimately acquainted with the history, laws, and manners of the people whose language he undertakes to explain; for without this preparation, he will not only be unable to give a correct account of many of the most important words, but will fail to detect the modifying influence of circumstances upon the general laws of association; an influence which is often too recondite to be traced by even the most perfect attainable knowledge of a foreign and ancient nation.

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